

खर्गवासी साधुचरित श्रीमान् डालचन्दजी सिंघी



शब्द श्रीगहादुर सिंघीके पुण्यश्लोक पिता

जन्म-वि. सं. १९२१, मार्ग चदि ६ ॥ मरण-वि. सं. १९८४, पौष सुदि ६

दानशील-साहित्यरसिक संस्कृतिप्रिय  
स्व. श्रीबाबू बहादुरसिंहजी सिंघी



भजीमगज-बलकृष्ण

जन्म ता. २८-५-१८८५]

[मृत्यु ता. ७-७-१९४४



कलकत्ता निवासी  
साधुचरित-श्रेष्ठिपर्व श्रीमद् डालचन्दजी सिंघी पुण्यस्मृतिनिमित्त  
प्रतिष्ठापित एवं प्रकाशित

## सिंघी जैन ग्रन्थमाला

[ जैन आगमिक, दार्शनिक, साहित्यिक, ऐतिहासिक, वैज्ञानिक, कथात्मक—इत्यादि विविधविषयगुम्फित;  
शास्त्र, मंथन, अष्टांग, शालीनगृह्य-रात्रस्थानी आदि नाममात्रानिबद्ध; सार्वजनीन पुराण  
वाक्य तथा नूतन संशोधनात्मक साहित्य प्रकाशनी सर्वश्रेष्ठ जैन ग्रन्थापरि. ]

प्रतिष्ठाता

श्रीमद्-डालचन्दजी-सिंघीसत्तुन

स्व. दानशील-साहित्यरसिक-संस्कृतिप्रिय

श्रीमद् बहादुर सिंहजी सिंघी



प्रधान सम्पादक तथा संचालक

आचार्य जिनविजय मुनि

बॉनरी मेबर, जर्मन बोरिण्टल सोसाइटी

(सम्मान्य नियामक-भारतीय विद्या भवन)

सर्वप्रकार संरक्षक

श्री राजेन्द्र सिंह सिंघी तथा श्री नरेन्द्र सिंह सिंघी

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प्रकाशक

सिंघी जैन शास्त्र शिक्षा पीठ

भारतीय विद्या भवन, बंबई

प्रकाशक—जयन्तकृष्ण, द. १३, बॉनरी रजिष्ट्रार, भारतीय विद्या भवन, चौपाटी रोड, बंबई नं. ७  
मुद्रक—लक्ष्मीबाई मारामण चौधरी, निर्माणसामर प्रेस, २९-२८ कोकनाट स्ट्रीट, बंबई



कविराज - स्वयंभूदेव - रचित  
**पउमचरिउ**

[ अपभ्रंशभाषाप्रथित पौराणिक महाकाव्य ]  
विभिन्न पाठभेद, विस्तृत प्रस्तावना, विशिष्ट चन्द्रकोष, परिशिष्टादि सम्मिलित

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\* \*

संपादक

डॉ. हरिवल्लभ चूनीलाल भायाणी एम्. ए. पीएच्. डी.  
( प्राध्यापक, संस्कृत एवं प्राचीन गुजराती साहित्य, भारतीय विद्याभवन )



प्रथम भाग  
( विद्या धर काण्ड )

प्रकाशक

सिंघी जैन शास्त्र शिक्षा पीठ  
भारतीय विद्या भवन  
बंबई

विक्रमाब्द २००९ ]

प्रथमावृत्ति, पंचरात्र प्रति

[ शिक्षाब्द १९५३ ]

ग्रन्थांक ३४ ]

भारतीय विद्या भवन द्वारा स्तार्गधिकार सुरक्षित [मूल्य रु. १२-८-०

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Dr. G. H. Bühler's Life of Hemachandrāchārya.  
Translated from German by Dr. Manilal Patel, Ph. D.

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## ३३ संप्रति मुद्र्यमाणग्रन्थनामावलि ३३

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## Shri Bahadur Singh Singhi Memoirs

- १ स्व बाबू श्रीबाहदुरसिंहजी सिंही स्मृतिग्रन्थ ( भारतीय विद्या, भाग ३ ) एव १९४४.
- २ Late Babu Shri Bahadur Singhi Singhi Memorial volume.  
BHARATIYA VIDYA [ Volume V ] A. D. 1945.
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# SHRI BAHADUR SINGHI SINGHI

By

Acharya Jina Vijaya Muni

On 7th of JULY, 1944, Babu Shri Bahadur Singhi Singhi left his mortal coils at the comparatively early age of fifty-nine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their 'pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss has been personal. My contact with him was a turning point in my life. Whatever I have been able, during the past fifteen years, to achieve in the field of scholarship is due directly to him. The financial assistance with which he backed up my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different. To his sacred memory I am penning these few lines.

Babu Shri Bahadur Singhi was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many vicissitudes of fortune and in the 17th century it migrated from Rajaputana to Bengal, but thanks to the energy and enterprise of Singhi's father, Babu Dalchandji Singhi, the family firm became a very flourishing concern.

At an early age Singhi joined the family business and by pushing ahead with father's enterprises, succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired vast zamindaries and had interests in many industrial and banking concerns. This early preoccupation with business affairs prevented his having a college education. But Singhi was studious and introspective by nature. Unlike many other wealthy men who spend their money and time in such fads as the races, the theatres, and the like, he devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copperplates and inscriptions. His manuscript collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. It is recorded therein that it was considered by them all as more valuable than the empire.

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His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhi was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jain Shwetambara Conference held in Bombay in 1926. Though he had made no special study of law he was well up in the legal matters. On one occasion when he found that his lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the bench and the bar who took him for an accomplished advocate.

Though a highly religious and leading figure in the Jain Community he had an outlook which was far from sectarian. More than three fourths of the six lakhs and over of his donations were for non Jain causes. More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name. To the Chittaranjan Seva Sadan, Calcutta, he gave Rs. 10,000/-, when Mahatmaji had been to his place for the collection of funds, to the Hindu Academy, Daultapur, Rs. 15,000/-, to the Taraqi Urdu Bangala 5000/-, the Hindi Sahitya Parishad 12,500/-, to the Vishuddhanand Saraswati Marwari Hospital 10,000/-, several maternity homes 2,500/-, to the Benares Hindu University 2,500/-, to the Jagajy High School 5000/-, to the Jagajy London Mission Hospital 600/-, to the Jain Temples at Calcutta and Murshidabad 11,000/-, to the Jain Dharma Pracharak Sabha, Manbhum 5,000/-, to the Jain Bhavan, Calcutta, 15,000/-, to the Jain Pustak Prachar Mandal, Agra, 7,500/-, to the Agra Jain Temple 3,500/-, to the Ambika Jain High School, 2,100/-, for the Prakrit Kosh 2,500/-, and the Bharatiya Vidya Bhavan 10,000/- At the Singhi Park Mela held at his Ballyganj residence in which Viscount Wavell, then Commander in Chief, and Lord John Herbert, Governor of Bengal and Lady Herbert participated, he donated Rs. 41,000/-, for the Red Cross Fund.

The people of the district of Murshidabad, his native place, will ever remain grateful to him for having distributed several thousand mounds of rice at the low price of Rs. 8/- when rice was selling at Rs. 24/- in those terrible years of 1942-44, himself thereby suffering a loss of over three lakhs. In May June 1944 he again spent Rs. 59,000/- for the distribution of cloth, rice and coins for the people of that place.

My close association with Singhi began in 1931, when he invited me to occupy the Chair for Jain Studies which he was starting at the Vishvabharati. Due to unfavourable climatic conditions of Shantiniketan I could not continue to work there for more than four years, but during those years was founded the Singhi Jain Series. During the period of ten years of my principalship of Gujarat Puratatva Mandal, Almedabad, and even before that I had been collecting materials of historical and philological importance and folk-lore etc. which had been lying hidden in the great Jain Bhandars of Patan, Ahmedabad, Baroda etc. I persuaded Singhi to start

a series which would publish works dealing with the vast materials in my possession, and also other important Jain texts and studies prepared on the most modern scientific lines. On the works of the Series he spent through me more than Rs. 75,000/-. During this long period of over a dozen years he not even once asked me as to how and for what works the amount was spent. Whenever the account was submitted he did not ask for even the least information, but sanctioned it casting merely a formal glance on the accounts sheets. But he showed the most discriminating interest in the matter that was being published and on the material and manner in which they were being brought out. His only desire was to see the publication of as many works as possible during his lifetime. In May 1943 at my instance he gave over the Series to the Bharatiya Vidya Bhavan. In September 1943 I had been to Calcutta to negotiate the purchase, for the Bhavan, of a well-equipped library of a retired professor. Singhji casually asked me what arrangements had been made for meeting the cost. I promptly replied that there was no cause for worry as long as donors like himself were there. He smiled; he had decided. Eventually he persuaded me to go in for the Nahar Collection which was a still more valuable one. He did not live long enough to present this literary treasure to the Bhavan; but his eldest son and my beloved friend, Babu Shri Rajendra Singh has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000/- for the purpose.

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he said in the course of this lengthy, though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benaras and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On the 11th January I went to take leave of him, which he, full of emotion, gave with a heavy heart, exclaiming, "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant. He would be soon restored to normal health. But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid-day on 7th July, 1944. May his soul rest in peace!

His sons, Babu Rajendra Singh, Babu Narendra Singh and Babu Virendra Singh are treading in the footsteps of their revered father. During

the past year on the Singh Series alone they have spent over Rs. 20,000/-. I have already mentioned how Babu Rajendra Singh purchased for the Bhavan the valuable Nahar collection. Babu Narendra Singh has also spent Rs. 30,000/- for a foundation of a Jam Bhavan at Calcutta. Babu Rajendra Singh and Babu Narendra Singh have also very generously promised me to continue to meet all the expenses of the Singh Jain Series and requested me to bring out as many works as possible, at whatever cost so that this unique series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literature and culture.

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhi's memory by naming its Indological library after him. Further, one of its main halls will bear his name. The Bhavan's Jain Department will also be known as the Singh Jain Shikshapith †

July 1, 1945  
BHARATIYA VIDYA BHAVANA  
BOMBAY.

Jina Vikaya Muni

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† Reprinted from Babu Shri Bahadur Singhi Singhi Memorial Volume of the Bharatiya Vidya [Volume V] 1945



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Among them the compositions of three Jain poets enjoy prominence because of their great extent and their epic form. These three poets are Svayambhu Puspadanta and Haribhadra. Of these Svayambhu belonged most probably to the Yapaniya Jain sect (a sect which though existing at present only in name once enjoyed a status parallel to the Svetambara and Digambara sects) and Puspadanta was a Digambara and their literary activity flourished in the Maharashtra Karnaṭaka region. Haribhadra on the other hand was a Svetambara Jain and his literary activity was carried on in the Rajasthan Gujarat region. Chronologically Svayambhu comes first Puspadanta next and after him appears Haribhadra. Svayambhu's date is not fixed with definiteness but as shown in the Introduction by Dr Bhayani we can reasonably place him between the beginning of the eighth and end of the ninth century. Puspadanta's date is fixed as his *Mahapurana* was composed between 959 and 965 A.D. Similarly Haribhadra's date is supplied to us by his own work which was completed in 1158 A.D. Talking of the compositions of these great poets of Apabhramsa letters Svayambhu's two extensive works are the *Paumacariu* and the *Riphanemicariu*. Puspadanta's big work is *Tisathimahapurisagumalananka* or *Mahapurana* while *Neminahacariu* is the corresponding epic of Haribhadra. Of these *Mahapurana* has been already properly edited by Dr P. L. Vaidya and published in three parts in the *Maṅkiyachandra Digambar Jain Granthamala*. A portion of that poem dealing with the narrative of *Harivamsa* has been also separately published by that eminent German scholar Dr L. Alsdorf and published by the Hamburg University.

As suggested at the outset the idea of publishing the works of Svayambhu as also the *Neminahacariu* of Haribhadra was with me since quite long. When I was working as the Director of Gujarat Puratattva Mandir (Gujarat Oriental Research Institute) which functioned as the Postgraduate and Research Department of Gujarat Rāṣṭriya Vidyapeṭh (Gujarat National University) founded in Ahmedabad with the great efforts of Mahatma Gandhi I had prepared a scheme for that Institute for publishing ancient Indian literature and in the Series that was consequently started under the name *Puratattva Granthavali*. I had intended to include along with many Sanskrit Pali Prakrit Apabhramsa and Old Gujarati works the *Harivamsapurana* of Puspadanta and the present work of Svayambhu. With that end in view I had also got them copied from the MSS. But due to lack of favourable circumstances the idea could not be carried out. Afterwards in A.D. 1930 when I undertook to work as the general editor of the *Singhi Jain Series*, my old temptation of bringing to light those two works revived with fresh force. In the meanwhile through the admirable efforts of my learned friend

Pandit Nathuram Premi, the *Mahāpurāṇa* of Puṣpadanta was, as said above, edited by Dr. P. L. Vaidya and published in the Māṅkyacandra Digambar Jain Granthamālā. The remaining work, the *Paumacariu* of Svayambhū has been taken up for editing by my learned pupil Dr. Bhayani and its first part comprising the first Kāṇḍa (the Vidyādhara-kāṇḍa) is happily published herewith. , ,

When Prof. Bhayani requested me to allow him to work under my guidance for the Ph.D. degree of the University of Bombay, I advised him to take up some Apabhraṃśa text for that purpose and accepting that advice whole-heartedly, he started in all earnestness to study Apabhraṃśa literature.

Already Prof. (now Dr.) Bhayani had acquired sound knowledge of Sanskrit. He held an M.A. degree of the Bombay University with the first class in that subject. But I found him more attracted towards linguistic studies and therefore I asked him to familiarise himself with Prakrit and especially with Apabhraṃśa literature. Later on at my suggestion he undertook to study several aspects of that unique Apabhraṃśa poem, *Samdeśarāsaka* of Abdala Rahamāna, then being edited by me. This study along with my edition of that poem has been published as the Twenty-second Volume of the Singhi Jain Series. After that in collaboration with Prof. M. C. Modi he edited the *Paumasiricariu* of Dhāhila Kavi which has appeared as the Twenty-fourth Volume of the same series.

Finding him now well-equipped I induced him to take up for his Ph.D. thesis the work of editing Svayambhū's *Paumacariu*, which, as stated above, occupied first place among all the works of Apabhraṃśa literature available to us and hence to bring it out was my persistently cherished desire. In view of the great extent of the work it was decided that in the first instance he should prepare a critical edition of the first Kāṇḍa only of that work and should confine his textual and general studies to that portion. It hardly needs to be told that the present volume is the result of these studies of Prof. Bhayani. In view of its merits, the University of Bombay has accepted this thesis and its editor has been awarded a doctorate. This success of my beloved pupil was naturally a matter of great pleasure to me and I also take this opportunity to offer him my cordial congratulations for that.

Though, in this way, Dr. Bhayani had completed his task so far as his immediate purpose of preparing a doctorate dissertation was concerned, in view of his intense interest in Apabhraṃśa studies, I urged him to edit whole of the *Paumacariu*. He accepted the task gladly and continued his work on that text. And in this connection I am very glad to note here that the printing of the second and third Kāṇḍa of the *Paumacariu* is nearing completion

and, along with the first part, I hope to place them in the form of the second part of that work in the hands of the learned readers of the Singh Jain Series

The present work of Svayambhū has already attracted attention of several scholars and critics in Hindi and Gujarati. For instance in his Apabhramśa selections called 'Apabhramśa-pāṭhāvalī' the Gujarati scholar Prof M C Modi has included a few Sandhis from both the epics of Svayambhū. Similarly the famous Buddhist scholar and Hindi author Pandit Rahula Samkrityayana has given a prominent place to the Paumacariu of Svayambhū and has included several Sandhis from it in the first volume of his anthology of Hindi poetry called *Hindi Kāvya Dhārā*. In 1943 during his halt at Bombay prior to his departure to Russia, Pandit Samkrityayana stayed with me at the Bharatiya Vidya Bhavan for about a couple of months and at that time he had an occasion to examine the good collection of Apabhramśa literature that was with me. He was quite impressed with it and took down numerous excerpts, notes, etc., which material he utilized in preparing the first volume of *Hindi Kāvya Dhārā* (Hindi Poetic Anthology) intended to serve as a sort of convenient Apabhramśa reader for the Hindi students. In his introductory remarks to that work my learned friend Rahula Samkrityayana has made certain observations which are worthy of note for all students of this subject. He says "हमारे सभी युगमें नही हिन्दी कविताके चौबीसों युगोंके मिलने कबियोको हमने यही सपहीत किया है, उनमें यह मिस्रसोच कहा जा सकता है, कि स्वयम् नब मे बड़ा कवि है। अतः यह भारतके एक बड़ा अनुर कवियोमेंमे एक था। आदम्ये और सोच दोनों होजा है कि लगाने नीचे ऐसे महान कवि को मिला देना चाह। (It can be said without hesitation that not only among the poets of this—the first—period, but among those of all the five periods of Hindi poetry represented in the present anthology, Svayambhu was the greatest. In fact he was one of the dozen immortal poets of India. It is a matter of wonder and indignation that people could forget such a great poet.)

As Mahāsthavira Pandit Rahula Samkrityayana has prepared his selections with a view to unfold rise and development of Hindi, we can quite understand why he regards Svayambhū as the leading pioneer among Hindi poets. Really speaking Svayambhū was the chief literary ancestor of Apabhramśa poets. Apabhramśa being the source of early as well as modern forms of New Indo-Aryan languages like Marathi, Hindi, Gujarati, Rajasthani, Bengali, Oriya, Assamese, Panjabi, etc., Svayambhū's poetry can be looked upon with equal propriety as the forerunner of Hindi poetry as that of the poetry of other vernaculars like Gujarati, Marathi, Rajasthani, Bengali, etc. Accordingly Svayambhū's work would prove very much useful to all students of New Indo-Aryan languages also.

I also earnestly hope to bring out circumstances favouring, in near future, the remaining two Kandas also (they are under preparation) as the third part of the *Paumacariu*, so that a highly valuable and pioneer source for the study of Apabhramsa language and literature becomes available in full to scholars, to shed fresh light on the problems under their investigation

Bharatiya Vidyā Bhavan,  
15th July, 1953

JINA VIJAYA MUNI

## PREFACE

When, in about 1942, I was encouraged by Muni Śrī Jinavijayaḥ to take up study of some Apabhraṃśa work for my doctorate dissertation, I had little imagined he would suggest to me to select with that purpose such an important work as Svayambhū's *Paūmacarīu*, which was known to be the earliest Purāṇic epic in Apabhraṃśa, available till then only in the MS form. Considering myself fortunate for getting, through Muniji's kindness, such a singular opportunity, I started, under his instruction and guidance, collecting materials with a view to prepare a critical edition of the Vidyādhara-kāṇḍa (and eventually, of the whole text) of the *Paūmacarīu*. It is now—after a lapse of eleven years that I have been able to complete and put before the public the critical edition of the first Kāṇḍa of that work. Having had to shoulder various other duties, it was not possible for me to devote to that task sufficient time and attention at a stretch. I could work on it only at intervals. This would explain the long time taken to complete it.

I had two Mss. of the *Paūmacarīu* to begin with. At that time the information regarding a third Ms. of the work was quite indefinite and the chances of acquiring it, very remote. Hence I had prepared the text of the whole of the Vidyādhara-kāṇḍa running over some 2700 distichs by collating the two Mss. then at my disposal. But later on I came to know of the whereabouts of the third Ms. and when I could get and examine it, I found it superior to both the other Mss. that were with me. As a consequence I had to reconstitute the whole of the text of the Vidyādhara-kāṇḍa. This fact also was responsible for considerable delay.

Although with the publication of this edition I have completed my work on the Vidyādhara-kāṇḍa for the present, I feel dissatisfied with it in more than one ways. Especially in the critical studies connected with the Vidyādhara-kāṇḍa I have not been able to touch some interesting aspects, like the form of the Apabhraṃśa epic, Svayambhū's style, his poetry, etc., and even the aspects that are studied still leave scope for further investigation. The only genuine satisfaction I can derive from the present effort is in hoping that this might induce some research workers interested in bringing to light Apabhraṃśa literature, to devote more attention to the external aspects of the texts like language, metre, form, style, etc., which are found neglected in general. Of course all the while I was engaged in the present study, the highly prized pleasure of being mentally in the intimate company of a poet of lasting glory like Svayambhū was mine own, and needs no express mention.

There have been already several valuable efforts to present systematically the facts of Apabhraṃśa grammar taking some particular text as the basis. One such attempt has been made from a comparative view-point also. Hence for the Apabhraṃśa of the text edited here I have thought it enough to point out only those grammatical facts which in some way or other appeared striking or which were found to specially corroborate facts known from other sources. Similarly in preparing the Index Verborum the aim has been rather to give a glossary of select words than to register all the words exhaustively. Still all the verbal forms have been included along with their analysis, and care has been taken not to leave out any word of note.

Svayambhū would naturally invite comparison with his successor Puṣpadanta, the only Apabhraṃśa epic poet whose works are published so far. And to anyone making a casual comparison it will be obvious that Svayambhū's style as compared with that of Puṣpadanta is simpler, direct, less elaborate and ornate and less weighed down with the burden of learning. His language is also comparatively simpler. Of course a correct appraisal of Svayambhū's poetic genius could not be made till all his works are published. In this connection I may state that so far as the *Paṇinacartu* is concerned further thirty-six Sandhis have been already printed and it is intended to publish the rest of the text as early as possible.

As the present edition was prepared by way of a thesis for the Ph.D. degree of the University of Bombay and as a particular time limit was fixed for its submission, the Introduction had to be rushed through the press within the short period of one month. Without much difficulty one can spot a few signs of hurry in the printing etc., of this work. For these I crave the indulgence of the scholars.

In the end there remains for me the pleasant duty of acknowledging my obligations to various persons and institutions who have been in some way or other helpful to me in the task that was undertaken by me. In the first place I have to express my deep sense of obligation to my Guru Acharya Jinavijaya Muni. I owe to him so much right from the selection of the subject and acquiring and deciphering of Mss down to the taking up of the work for publishing in the Singhi Jain Series that it would be very difficult to mention everything in detail. This last fact of becoming once again associated with the Singhi Jain Series, which has been accepted by the world of scholars as a highly illustrious achievement of its all-dedicating general editor, I regard as a valuable privilege. Without Muni's help and guidance and especially without his personal and affectionate interest in my studies, I could not have undertaken or brought out the present work.



## PAUMACARIU

I also express my sincere gratitudes to the generous patrons of the Singhī Jain Series. Though Babu Bahadur Singhī Singhī the noble founder of the Singhī Jain Series is no more with us his pious wishes for furthering the cause of our ancient heritage of literature has been quite willingly carried out by his two worthy sons Babu Rajendra Singh Singhī and Bahu Narendra Singh Singhī and lovers of learning cannot but appreciate this contribution of theirs towards bringing to light priceless riches of our literary past.

My thanks are also due to Prof. Dr. Hiralal Jain to Pandit Nathuram Premi the General Secretary of the Manikyachandra Digambar Jain Granthamala to Prof. P. K. Gode Curator Bhandarkar Oriental Institute Poona to Pandit Ambalal P. Shah to Pandit Chamsukhdasī Nyayaturtha Adhyakṣa Śrī Digambar Jain Sanskrit College Jaipur and to the Secretary Śrī Digambar Atiśay Kṣetr Śrī Mahavirī Prabandhkarinī Committee Jaipur for getting the information and loan of the various MSS of the *Paumacariu* to the Manager Nirnaya-sagar Press and to late Shri Dhurubhai Dalal Secretary Akhil Bharat Printers Ltd. for their co-operation while the work was under print. Without the special attention given by the latter whose unexpected early demise will be greatly regretted the Introduction could not have been printed so promptly.

I also avail this opportunity to thank the University of Bombay for having awarded to me a research scholarship for three years during the initial stage of my occupation with the present study.

I would be failing in my duty if I do not give here expression to my feeling of obligation to the Bharatiya Vidya Bhavan which has provided me all the facilities for carrying on this research work in Apabhramśa language and literature.

Bombay  
1st July 1953

H. C. BHAYANI

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## ABBREVIATIONS

[The abbreviations of grammatical terms etc., are given in the beginning of the Index Verborum]

Bh —	<i>Bhaviṣattakaka</i> of Dhanapāla
Ch —	<i>Chandonusāsana</i> of Hemacandra
HP —	L. Alsdorf's edition of the <i>Harivamśapurāṇa</i>
Jas —	<i>Jasaharacarita</i> of Puṣpadanta
MP —	<i>Mahapurāṇa</i> of Puṣpadanta
Nay —	<i>Nāyakumaracarita</i> of Puṣpadanta
/PC —	<i>Paumacarīya</i> of Svayambhū
/PSM —	<i>Pārasaddamahannava</i>
Rāj —	<i>Chandaśekhara</i> of Rājasekhara Kavi
RC —	<i>Ritphakemucarita</i> of Svayambhū
RP —	<i>Padmacarita</i> of Raviṣena
SC —	<i>Svayambhūcchandas</i> of Svayambhū
VP —	<i>Paumacarīya</i> of Vimalasūri

For want of requisite types, nasalized *e* and *o* have been represented by *em* and *om* and short *e* and short *o* have been indicated by contrasting Roman and italic characters

# INTRODUCTION











# INTRODUCTION

## 1. INTRODUCTORY

The Jainas and especially the Digambaras deserve great credit for continuing the Sanskrit and Prakrit Epic, Purāṇic and Mahākāvya traditions in their highly precious contributions to Apabhraṃśa literature. Along with Caturmukha, Puṣpadanta and several others, Svayambhū's name stands in the front rank of Apabhraṃśa poets and scholars. His poetical works, and especially his two voluminous epics dealing with the narrative of Rāma and of the Pāṇḍavas and Kṛṣṇa had earned him the cherished titles of Mahākavi and Kavirāja. His manual of Pk. and Ap. metres is invaluable for us for the light it throws on the pre-ninth century literary activity in Pk and Ap. Held in high respect by Puṣpadanta and many others, his position cannot be overestimated.

These facts would serve as sufficient inducement for any one interested in bringing to light MIA. materials and sources for the study of Indian literature and culture, to undertake publishing the works of Svayambhū. Of his two Ap. epics the *Paumacariu* (Pc.), Sk. *Paumacaritam*, containing the Rāma-story in accordance with the Jain tradition is proposed to be published in the first instance.

The *Paumacariu* has ninety Sandhis and is divided into five Kāṇḍas or Books. For the purpose of the present thesis I have critically edited and studied the first of the five Kāṇḍas, called the Vijjāhara-Kāṇḍa, Sk. *Vidyādhara-Kāṇḍa*, which comprises the first twenty Sandhis of PC. The general studies contained in Introduction and Index in the present work are confined to the *Vidyādhara-Kāṇḍa* alone.

## 2. CRITICAL APPARATUS AND TEXT-CONSTITUTION

### Critical Apparatus.

The *Jinaratnakosā*<sup>1</sup> records only one Ms. of Svayambhū's *Paumacariu*. It gives the following information under the entry *Rāmāyanapurāṇa*:

by Caturmukha<sup>2</sup> Svayambhudeva. It is written in the Apabhraṃśa language. It was begun by Caturmukha Svayambhū and was completed by his son, Tribhuvana Svayambhū. It contains 90 Sandhis . . . (Bhandarkar) V Report No. 1120.

Since the *Jinaratnakosā* is compiled from the published Mss. catalogues only and since the Mss. collections of many Jain Bhaṇḍārs have not been catalogued, the possibility of tracing other Ms. or Mss. of PC. was quite obvious. And through the efforts of my guide Acārya Jina Vijaya Muni and others I succeeded in securing another and later on a third manuscript of PC. The source

(1) Velankar, 1944.

(2) This is an error. Due to an incorrect interpretation of certain references from PC., scholars were led to confuse Caturmukha and Svayambhū, who are quite different poets. See Premi, 1942, 370-373.

and description of these three Mss utilized in constituting the text of the Vidyadharakāṇḍa are as follows

- 1 Ms P From the Government Mss collection deposited at the Bhandarkar Oriental Research Institute Poona. This Ms is No 1120 from the Collection of 1884-87 described in the Fifth Report of a Tour in Search of Sanskrit Manuscripts by Dr R G Bhandarkar. Paper Ms size  $11\frac{1}{2} \times 4\frac{1}{2}$  226 folios of which folios No 19 24 34 164-172 189 192 (16 in all) are missing. About 13 to 16 lines per side. About 45 to 56 letters per line. Begins on folio 1 verso end. on folio 226 recto Jain Devanagari script. Corrected at several places in a different hand which casually notes variant readings also. Occasional marginal glosses in vulgar Sanskrit which also appear to have been copied from an earlier Ms. On folio 1 recto is noted गुणाद्यनुदान (शान्तापादान) Colophon of P ॥८॥ सवत् १५२१ वर्षे (added marginally) चत्वारस मुदि १० बुद्धवार ॥ श्रीगोपाव-कुर्गे श्रीमल्लस्य ब्रह्म स्वारायण गुरुवर्गीयकृते । श्रीनिदिप । न० द्वादश योदुद्वेदाचार्यविर । न० । श्रीगोपावदेवा । तत्पदे । श्रीगोपावदेवा । तत्पदे श्री निपददेवा । सप्त श्रीगोपावदि-गोपाव-श्रीगुरुवर्गीयदेवा । तन-गोपाव-श्रीगोपावदेवा । तन्निमित्ते पदपदानां च । लघुव्यासोऽयम् । न० गृही यमा तन्मायार्थं भगवती तयो पुत्री न० ईश-श्रीया सप्त स० ईश्वरार्थं मायार्थं भगवती तयो पुत्री न० ईश्वर-पुत्री सप्त । एतन्निमित्त-व्यासवर्गीय वन-व्यास एव पुत्रात् निज्या विन ॥ शान्ता शान्तादन निमयोऽनुदानम् । नन (the rest is illegible as the edge of the folio is damaged)

Thus the Ms is dated 1521 V S or 1464 S A and was copied at Gopocala-durga i.e. Gwalior Fort. The anonymous marginal gloss is earlier to this date at least by several years as it also seems to have been copied from an earlier model. Its Sanskrit is careless incorrect and considerably vulgarized. At a few places the gloss gives vernacular equivalents of the terms occurring in the text.

- 2 Ms S This Ms belongs to the Mss collection of the Jain Bhandar at the Godha temple in Sagarpur situated in Jaipur State. Paper Ms size  $12 \times 5\frac{1}{2}$  358 folios of which Nos 149 and 150 are missing. About 13 lines per side. About 40 letters per line. Begins on folio 1 verso ends on folio 358 verso Jain Devanagari script. Bold hand.

Colophon of S ॥ ८ ॥ रामायणपुस्तक समाप्तं ॥ ब्रह्मवर्गीय-वर्गि सप्त ॥ Marginally in a different and obviously later hand सवत् १७७१ आश्विन (illegible) १ (illegible) ५० द्वादश-लक्षरामायण रामायणसिद्धान्त गारुड मानसिध्व गोपता वे देहरे सप्त च ॥१॥

Thus 1775 V S is the date of presenting the Ms to the Bhandar. The date of copying may be much earlier. On account of greater proportion of gum in the ink used for writing this Ms many folio had got stuck with one another and hence the writing on several pages has been blurred or illegibly damaged.

- 3 Ms A This Ms is from the Mss collection in the Bhandar at Amer Jaipur in the management of Sri Digambar Jain Atmak Ketr Sri Mahavir Prabandh Karm Committee Jaipur. Paper Ms size  $11\frac{1}{2} \times 4\frac{1}{2}$  357 folios. About 13 lines per side. About 39 letters per line. Begins on folio 1 verso ends on

folio 357 Jain Devanāgarī script Colophon of A ॥छा॥ सन् १५४१  
वर्षे वैशाखसुदी १५ सोमवासरे शत्रुघातखर्चे पटिका ६० मुखियाण बहलोल राज्ये (marginally  
प्र ० गदना १२०२५११)

Thus the copying date of A is 1541 VS i.e. 1484-45 AD

### Text-Constitution.

At the time I started preparing a critical edition of the Vidyadhara Kanda of PC, I could secure only two Mss., viz. P and S. The information relating to the Jaipur Ms was of an indefinite character. Of the two Mss the Poona Ms was earlier, more carefully copied and possessing the advantages of corrections and marginal gloss. Compared with it the Ms from Sanganeer indicated some carelessness on the part of its scribe, as occasionally some letters or lines of the text which, on other grounds could be shown to be genuine, were missing in it. Considered from the point of view of orthography also, P in many points appeared to preserve faithfully the original spelling, while S exhibited a strong tendency to modernize it. In the light of this comparison, I accepted P as the basis and edited the first twenty Sandhis by collating P and S.

In the meanwhile, the information regarding the Jaipur Ms became definite, and, with some effort, I succeeded in securing it. On examining that Ms it was found that though its copying date was twenty years later than that of P, in many places it preserved the text of the original more faithfully than did any other Ms and thus the conclusion became inevitable that A was based on an original which was older than the original of either P or S. The consequence of this finding also was quite apparent. I should constitute the text taking A, and not P, as the basis. Accordingly I reconstituted the text of the first twenty Sandhis. This fact would explain why the variant readings in the text portion in the present edition are recorded in the order P, S, A, though A is accepted as the basis.

A study of the variants makes it clear that, whenever the difference of reading is real (and not merely orthographical), P and S mostly agree against A, that in a very few cases there is agreement between S and A, and that the variants recorded by the marginal gloss in P agree for the most part with the readings of A. As to the orthography, the agreement obtains between A and P, they being earlier than S. The scribe of A appears to have been careless in the latter portion of the text edited here, as in several places A drops one or more letters or lines.

The superiority of A over P and S can be established on the following grounds:

1. In many a case A preserves e (short), o (short) Anunasika and other such spelling features comparatively free from modernizing influence.

(1) Kashnā 1930 282 describes this Ms as follows:

पञ्चमवर्षि—वर्षयिता महाकवि स्वयम्, त्रिभुवन-स्वयम्। भाषा अलमसा पत्र-रक्षा  
१३५ सादर ११५५। इत्यम्। श्लोक पृष्ठ पर १३ वर्तमाना तथा प्रति पत्रि १८-४०  
५५५। निरि पत्र १५४१ वैशाख सुदी १५। Then follows the colophon, reproduced above.

- 2 In numerous cases where the text in P and S is found grammatically incorrect or metrically defective A has a corresponding better reading which removes these defects
- 3 At times a word or letter omitted in P and S is found intact in A
- 4 Occasionally when the reading in P and S does not make good or any sense, A presents a variant which removes this textual obscurity

A very significant fact may be noted in this connection. As stated above in the beginning I had constituted the text with the help of the Mss P and S only, as Ms A was not available at that time. The text so constituted had numerous lines which were metrically defective. I had noted down all such cases and after due consideration suggested probable emendations for most of these cases. Later on when I could secure the Ms A I found that in almost all cases in which P and S had a reading which spoiled the metre, A had a corresponding reading that preserved the metre and some ninety per cent of the emendations suggested by me were actually supported by A. The table below gives such readings of P and S which disturb the metre and the corresponding readings of A which keep the metre intact and which are adopted in the constituted text<sup>1</sup>. In several of these cases A's reading is found superior to that of P and S on other grounds also.

				A	P ■
1	2	12	c	jena	japa
1	4	9	a	tahim tam patṭaṇu	tahi patṭaṇu nameri
1	5	9	c	-vammayahim	-vimaḥiṇa
1	16	9	d	sai	nam saim (P), nam sai (S)
2	11	10	a	tihuanaho	tuhu annaho
3	7	1	d	heṭṭhamuham	nam heṭṭhamuham (P) nam heṭṭhamuḥai (S)
3	8	1	a	sappariṇāṭim	saparivareṇ
3	12	1	c	bhava bhava-	bhava-
3	12	1	d	savva-	savvaho
3	8	10	d	hontena	huntaṇa (P), hontaṇa (S)
3	13	11	b	pavahantena	pavahantaṇa
4	9	9	f	kulavaha	mahappena
4	10	4	b	mahibharasu	kulavahua
4	12	9	c	-vammayahim	mahibharasu
5	1	9	a	pavanuddhuu	-vammayahim
5	6	11	a	Toyadavahanu deva	pavanadhuu
6	1	11	b	Rayanauraho	Toyadavāhanu
6	2	9	a	nisupēva	Rahaneuraho (P) Rahapeuraho (S)
7	1	9	b	sa(u?)pavanahau	tam nisupēva (P) tam nisupēva (S)
7	11	8	b	jēvaho	pavanahau jivetaḥo

(1) Short e and short o in open syllables the Vargaṇasūtra and the Anuśas ka are indicated in the readings transcribed here in Roman, though they are not graphically distinguished in the original.

7	12	3	a	taju	tajju
8	3	9	c	Vm̐jha-	Vim̐jhairi-
8	10	9	d	vāsarattu	varisantu
9	2	4	a	supevi	nisunivi
9	4	1	b	Toyadavāhapa-	Toyadavāhapaḥo
9	4	6	a	samutthiyāim	samutthiyāim
9	4	6	b	-paritthiyāim	-paritthiyāim
9	9	9	b	orambhevi	raṇṇivi
11	1	8		visālain	visālaem (P.),
11	1	d		jīṇālam	visālain (S.)
11	2	9	c	va	jīṇālam
11	5	9	c	majjhu	vāla
12	6	9	d	viyattāho	mahu
12	6	9	c	abbhuttāho	viyaḍḍhaḥo
12	10	8	b	kaidhaya-	abbhuttāho (P.),
12	11	9	f	Vāli	abbhuttāho (S.)
13	6	1	a	-paripphuda-	kaidhaya-
13	7	10	b	uddharu	Vāhuvali
13	10	1	b	-thāiya-	-paripphuda-
13	10	6	a	Sugguttamāsu	paccuddharu
13	10	10	a	paśarivi	-thāhi-
14	4	9	f	pathu	Suggvāsahoyarāsu
14	6	9	a	-maragaya-	paśārevi
14	6	9	b	-saya-	paithu
14	6	9	c	cāmyara-	-maragayaim
14	1	9	f	pāyaim	-sayaim
14	11	9	a	pahavantapa	cāmyara-
14	13	9	f	vaḍḍhiu	payaim
15	2	7	a	-mottiyaim	pavahantapa (P.),
15	2	7	b	nārattiyaim	evahantapa (S.)
15	4	9	a	bhānantapa	vaḍḍhiyu
15	4	9	b	vindhantapa	-mottiyaim
15	4	9	f	jasu	hārattiyaim
15	5	9	d	Dasāsena	bhanantapa
16	11	8	d	Dasāpāna	viddhantapa
16	10	2	b	Dullaṅgha-	nam jasu
16	11	2	b	dūsiddhahum	Dasāpanena
16	15	9	f	bhuṇṇāvu	Dasāpanena
16	12	5	9	couthau	Dullaṅghana-
16	13	9	d	-pahārā-bhoyaṇu	dusiddhahum
17	2	1	b	-dhūsaraim	bhuṇṇāviya
17	3	5	a	utthallantaim	couthau
17	6	1	m	suravaim	-pahāru ranabhoyaṇu
17	7	9	b	cukku	-dhūsaraim
17	7	10	a	vacchatthale	upallamvai
17	8	1	a	pādio	suravai
17	8	1	m	padhāvio	cukku
17	9	1	m	bhiuḍi-	vacchayale
17	9	1	m	veḍḍho surehim	pādu
17	10	1	b	viruddheṇam	padhāin
17	16	1	b	sama-uttharanta	ārādi-bhiuḍi-
18	12	9	d	ikkam piva	veḍḍhu suravarehim
19	1	m		taṇ marusejjahi	viruddheṇa
					samuttharanta
					ekkam-iva
					taṇ marusejjāhe (P.).
					taṇ marusejjāhe (S.)

19	1	10	a	parihānaup	parihānaum
19	2	10	a	dūre varantarena	dūravantarena
19	8	10	c	ihu	jai yaho
19	10	11	b	atillu	atillu
19	13	10	c	-pura-	-puravara-
20	4	11	f	tau	taiahā (P), tayaha (S)

When, therefore the readings were of equal merits, A's reading is accepted in the text. In other cases the selection is made with the criteria of metre, grammar, context, orthography etc. Principles of selection from orthographic variants are explained at length under 'Orthography' in Section 6 below.

A glance at the variants of the first few Sandhis would make it clear that genuine variants are considerably few. For the most part the difference relates to the spelling of the same word in different Mss. In other words the variation in readings is orthographical not textual in the strict sense of the word. This orthographical variation in one and the same Ms or between different Mss of the same text is valuable in so far as it throws light on the original spelling and in so far as it is indicative of actual change that had crept in later pronunciation—in one word, of modernization. But once we discern and fix up the orthographic tendencies and spelling mannerisms of each Ms, the value of the orthographic variants is exhausted. If these considerations are kept in view, it will be easily granted that there was no sense in going on recording the spelling variations for the whole of PC with the extent of twelve thousand Granthastras. It would have greatly inflated the critical notes without having added anything of corresponding value to text-criticism. Keeping these facts in view, the spelling variants have been recorded exhaustively for only a limited portion of the text. Thus for the portion from the beginning upto the third Kodavaka of the 7 Sandhi all the variants are noted. For the following portion upto the end of the 11 Sandhi a limited number of orthographic variants is noted. For the rest of the text mere spelling variants are not recorded, unless they have some significance from text-critical or linguistic point of view. But in all such cases where the spelling adopted in the constituted text differed from that found in all the three Mss, the readings of the Mss are recorded without fail and the corresponding letter or letters in the constituted text are indicated with a wavy underline. For such cases as also for nasalized extended forms see under 'Orthography' in Section 6.

Where text was found uncertain or obscure it has been indicated by a query placed besides the doubtful word or line as required. Emendations and metrically redundant portions are enclosed in parenthesis while additions unsupported by the Mss are indicated by square brackets. All the lines are metrically tested and the short e, u and the Anuśika are indicated as a rule, except where e and o are short by position. The Anusvara is given as the class-nasal. The gloss found in the Ms P is given at the foot of the page below the variants and the corresponding words in the text are marked with Devanāgarī numerals. As stated above (p. 2) the Sanskrit of the gloss is incorrect and vulgarized. To give the idea of the vernacular influence little attempt is made to correct it, unless there was some likelihood of misunderstanding. In places the gloss is obscure or positively wrong in interpretation. Such places are indicated by a query.



## 3. DATE AND PERSONAL ACCOUNT OF SVAYAMBHŪ.

## 'Svayambhū's Date.'

Nowhere in his three available works Svayambhū has made a statement giving us the definite and exact date of composition of any one of them. Nor has he referred to any ruler or political event of his times, which can help us in fixing his date with some certainty. Thrice he has recorded the day and the nakṣatra of completing a particular portion of his epics, but unfortunately at none of these places, he mentions the year and hence, as will be shown below, these chronological data lose all significance. Under the circumstances we have to fall back upon the usual method of gleaning bits of information from Svayambhū's writings and from later references to him and trying to squeeze something out of them.

Svayambhū has mentioned some of his distinguished predecessors in the domain of literature. In the *Svayambhūcchandas* he quotes from no less than fifty-eight poets. But most of them become known to us for the first time. These are mere names to us and therefore practically of little use in determining Svayambhū's date. But the writers mentioned by Svayambhū in the introductions to PC and RC are important for this purpose. Well-known names like those of Bāṇa, Śrī-Harṣa, Bhāṇa, Daṇḍin, Raviśena figure there. Of these Raviśena, who is respectfully called *ācārya* by Svayambhū and whose *Padmacerita* served as the basis for his PC, is the latest. Raviśena completed his work in the 1204th year after Mahāvīra's in 877-878 A.D.<sup>1</sup> This gives us the earlier limit of Svayambhū's time.

On the other hand, of the numerous authors that know and refer to Svayambhū or his works, Puṣpadanta is the earliest. In his *Mahāpurāṇa* he has mentioned Svayambhū twice. Firstly he appears in the company of Bhāravi, Bhāsa, Vyāsa, Kālidāsa, Cāturmukha, Drona, Iśāna, Bāṇa—all of them distinguished predecessors of Puṣpadanta and considered at those times standard authors to be studied by those who wanted to be adepts in literature or aspired to be good poets.<sup>2</sup> Second time he is spily remembered<sup>3</sup> (as an illustrious author of a Rāma epic in *Apabhraṃśa*) in the beginning of the section on Rāmāyaṇa (MP, 59-79). The *Mahāpurāṇa* was begun in 859-960 A.D.

Thus we get 877-960 A.D. as the limits within which Svayambhū flourished.

Let us see if this interval of about three centuries can be shortened.

First of all it should be understood that when Svayambhū talks of his having tackled the theme of Rāmāyaṇa through the favour of *Ācārya Raviśena* this does not necessarily mean that he was actually a disciple of the latter or that they were contemporaries. It may mean simply this that Raviśena's work supplied so far as the subject-matter was concerned the basis, plan and pattern for

(1) See PC, I, 2-3, Appendix I, 51.

(2) Premā, 1942-396.

(3) MP, I 9 4-5.

(4) MP, C 1 7.

Svayambhu's PC This is acknowledged by the latter. It should be also remembered that Raviseṇa was a staunch Digambara while Svayambhu was a Yapaniya.

In this connection Premī emphasizes the fact that Svayambhu does not refer to Jinaseṇa the author of the *Harivamśa* (784 A.D.) though he mentions many non-Jain authors. He considers it likely that the *Harivamśa* might have been composed later than PC. On this view Svayambhu can be assigned to the middle of the eighth century. But the value of *argumentum ex silentio* is mostly doubtful. So long as no fresh decisive evidence is forthcoming to support this Premī's suggestion remains just a likely inference.

The Yuddhakanda of PC is complete with the 77 Sandhu and the Uttarakanda begins with the 78 Sandhu. But due to some confusion we find at the end of the 78 Sandhu also a statement saying that the Yuddhakanda was completed on Monday the first day of the dark half of Jyēṣṭha. Similarly at the end of the 92 Sandhu of RC that completes the Yuddhakanda the date of completion is given as Wednesday the third day Phalguna Nakṣatra Śiva Yoga. We are also informed that it took Svayambhu six years three months and eleven days to compose the 92 Sandhus of RC. And then the date of beginning the Uttarakanda is given as Sunday the tenth day Mula Nakṣatra and the eleventh moon. It should be noted that the year is not given at any of these three places. Now from a stanza at the beginning of the 100 Sandhu of RC (written according to our interpretation by Svayambhu) we gather that Svayambhu wrote PC and another work *Suddhaya caru* before RC. Further as shall be shown in Section 4 RC was Svayambhu's last work and therefore the *Sūripaṇcamukha* and the *Svayambhucakandas* also were written before RC. Therefore the date given in PC should precede both the dates given in RC and there should be a gap of several years between the date in PC and the first date in RC. There might have intervened a few months or more between the two dates in RC for in the case of PC we know that the composition was twice interrupted.

A reference to Pillai's *Ephemeris* has given the following dates between 700 A.D. and 850 A.D. that can prove sustable within the limits of the above data.

Of the numerous dates corresponding to Wednesday the third day Phalguna Nakṣatra and Sunday the tenth day Mula Nakṣatra which are given respectively for the completion of the Yuddhakanda of RC and the beginning of its Uttarakanda only some five are such as have an interval of less than six years between them. The rest give a very high interval which does not appear reasonable.

(1) Cf. the words *papa krambh* in *Rām. kha*, *Amr. Joseph*, PC 1 16.

(2) The first half of the *Prasasti* stanza at the end of the 20 Sandhu (Appendix I 13) is quite corrupt and obscure and yet on the strength of its first word *dhruvān* Sankṛitvayan (1915 23) thinks that Svayambhu flourished in 789-794 A.D. during the reign of the Rāṣṭrakūṭa king Dhruva Dharmārāja. But this is a mere guess.

(3) Appendix I 18

(4) Appendix I 60

(5) Appendix I 61

(6) Appendix I 67

(7) Appendix I, 65

(8) See Section 5

Yuddhakāṇḍa of PC. completed on Monday 1, dark half of Jyēṣṭha, which fell on	Yuddhakāṇḍa of RC. completed on Wednesday 3, Phālguna Nakṣatra, which fell on	Uttarakāṇḍa of RC. begun on Sunday 10, Mūla Nakṣatra, which fell on
1) May 31, 717	(i) Jan 15, 727 (3rd and 4th, Uttarā P., Māgha, Bahula).	Jan. 27, 732 (Māgha, Bahula)
	(ii) July 14, 728 (Pūrvā P., Śrāvana, Sukla).	
2) May 27, 720	July 27, 735 (Uttarā P., Nijā Śrāvana, Sukla).	August 7, 740 Bhādrapada, Sūkla)
3) May 29, 747	July 28, 762 (Uttarā P., Adhika Bhādra°, Sukla).	(i) Feb 9, 766 (Mūla & Pūrvā-sādhā, Māgha, Bahula) (ii) August 9, 767 (Bhādrapada, Sūkla)
4) (i) May 21, 764 (1st & 2nd) (ii) June 6, 768 (Adhika) (iii) June 12, 771.	Jan 17, 781 (Pūrvā P., Māgha, Bahula).	August 1, 784 (Śrāvana, Sūkla)

But all these considerations cannot lead us any further so long as more definite data do not become available to narrow down the range between 677 A.D. and 960 A.D.

#### Personal account of Svayambhūdeva<sup>1</sup>.

The trait of self-consciousness in some of the Apabhraṃśa poets has made them somewhat communicative, though in view of the general tradition of the ancient Indian writers to maintain as it were a religious taciturnity concerning themselves, it is to be expected that this communicativeness of theirs is far remote from supplying materials sufficient for sketching their life and literary activity. From the few details that he scattered in the opening portions of PC. and RC., in the Sandhi-endings of those two works and in their colophons composed by Svayambhū's son Tribhuvana<sup>2</sup> we can gather a few facts relating to Svayambhū and his family. Mātrāca (or Māryaveya)<sup>3</sup> and Padmīnī (Padmini) were the parents of Svayambhū. One Mātrādeva quoted at Sc. IV 9 was possibly none else than Svayambhū's father and in that case Svayambhū's family can rightly feel proud of maintaining the literary tradition for three successive generations: Mātrādeva followed and excelled by his son Svayambhū, who in his turn followed by his younger son Tribhuvana. This latter, out of fond-

(1) Partial or fuller accounts of Svayambhū and his literary activity based on the same original sources that are utilized here will be found in Modi, 1925, Tipplā, 2-4, 13, 21-24, 35-38 1931 157-158, Jain, 1935, Velankar, 1933, 19-29, 1946, 63-71; 1946, 2-6; Premā, 1942, 320-325. Senkrityavan, 1945, 22-23. Premā's account is fuller and more connected than any other and it takes into consideration most of the previous writings.

(2) The names are collected in Appendix I.

(3) In PC. 1.2.10 we have Mātrāca (P.), Māryaveya (S), Śrīmāra (A.) but the metre requires something like Mātrāca. One of the colophon stanzas (Appendix I, 23) has Māra (d. Mōra). SC IV 9 is given under the caption 'old' as Mātrādeva. Māra can well be a metrical substitute for the comparatively unfamiliar Mātrā.

ness repeatedly tells us that acquiring proficiency in grammar and scriptures he alone among the sons and numerous pupils of Svayambhu came forth, even though still young, to shoulder the burden of continuing and completing Svayambhu's literary work. Tribhuvana holds his father in the highest regard, refers to him as Svayambhūdeva, Kaviṛāja, Kaviṛāja Cakravartin, Vidvan and Chandasācūdamani' ('crest-jewel of metrics' means?) and makes it a point not to mention his own name alone—unaccompanied by the patronymic. He calls himself Tribhuvana Svayambhu and not merely Tribhuvana. From his reference to himself as Svayambhu's younger son (*lahu imao, lahu-angejayn, lahu-jaya'*) it follows that Svayambhū must have more than one sons. He had at least two wives who were educated and cultured enough to be inspiring and helpful in his literary labours. Of them Amravā (Sk Amṛtamba) dictated to Svayambhu the Vidyadhara kāṇḍa while Aiccamvā (a diminutive of Aiccamva, Sk *Adityambā*), dictated Ayodhya kāṇḍa the second book of PC. And though in describing himself Svayambhu gives us, perhaps of set purpose and in confirmation with the convention a funny picture—extremely slim frame flat nose sparse teeth and elongated limbs, when he makes an appreciative record of these services of his wives he is far from sparing in compliments. Aiccamvā was a veritable image of Ratnadevi the consort of the Sun God and correspondingly what were the accomplishments and excellences of high spirited Amravā remains for us shrouded in mystery owing to the tantalizing corruptness and obscurity of the relevant stanza.

We have some ground to suspect that Svayambhu had also a third wife. In one of the colophon stanzas of PC Tribhuvana in order to emphasize his originality declares: All sons (*sua*) in general like caged parrots (*sua*) learn just to repeat what is taught the son of Kaviṛāja (i.e. Svayambhū's son Tribhuvana) on the other hand was born of the pure womb of Suyavā (or Suvaravā) just as the Śruti (sacred knowledge) is produced from within the Śruti (scriptures). This meaning can be got out of the expressions *Suyavā sui-gabbha sambhuo* if taken as paronomastically applying to Tribhuvana and Śruti. *Suyavā* would be more appropriate instead of *Suyavā* and when applying to Tribhuvana the words are to be taken as one simple compound *suyamea st: gabbha sambhuo*. On this interpretation *Suyavā* or *Suyamvā* would be Svayambhu's third wife and Tribhuvana's mother. Premu favours this interpretation. But the evidence appears rather slender for making that suggestion an established fact.

(1) Tribhuvana completed Svayambhu's three works PC, RC and the ŚIN. Pancaṇḍī and has also composed a *Pancaratnam*. He also enjoys the title *Mahākavi*. (See Appendix I 19 27 39 66 47 49)

(2) Appendix I 19 21 31 33 47 51 (3) Appendix I 25 34 37

(4) Appendix I 13 14 25

(5) Premu 1942 774 understands the name as *Sū-urōp*. But Ms. P inserts a half dash between *su* and *urōp* which suggests as + *Amurōp*.

(6) The line containing this name is metrically defective. *Sui* need *Aiccamvā* or *ade* which is to be emended as *Aiccamvā (sa) ade*.

(7) Appendix I 13

(8) Appendix I 46

(9) Another colophon stanza (Appendix I 45) too brings out this 'madness' of Tribhuvana. Therein he tells us of his having composed a highly wonderful *Sul* *Pancaratnam* quite independent of the works of Cakravartin and Svayambhu.

(10) Premu 1942, 771

Unlike Puspadanta who was a highly sensitive and lonely spirit reminding us of Bhavabhūti, Svayambhū appears to have fully basked in the colourful sunshine of the family happiness, the affection of relatives, the adoration of pupils, the patronage of leading Jain magnates of his time and the appreciative admiration of the contemporary literary circles and in this point he recalls to our mind Kālidāsa whose writings give us a similar impression. But Tribhuvana repeatedly draws our attention to the fact that none of the sons and pupils of Svayambhū came forth to continue his literary tradition. As he puts it, others accept wealth as their paternal inheritance; he, on the other hand, inherited the poetic faculty and carried on the great literary traditions of his family.

PC. was composed at the request and under the patronage of one Dhanañjaya, while during the composition of RC., Svayambhū was patronized by Dhavalaiya. Tribhuvana wrote his supplement to PC. under the patronage of Vandaiya. Who was his patron when he completed RC. is not stated, but it is probable that Dhavalaiya extended his patronage to Tribhuvana also for that purpose. Whether there was any relationship between these Dhanañjaya, Dhavalaiya and Vandaiya we simply do not know. From the similarity of the phonetic pattern of the last two of these names with that of the names like Ammaiya, Dangaia, Santaiya and Silaiya mentioned by Puspadanta and from the -avvā-ending feminine proper names mentioned by Svayambhū (Amiavvā, Svayambhū's wife) and Puspadanta (Kundavvā, the mother of Puspadanta's patron Nanna) we can safely infer that these two flourished in the same region. Further in view of the fact that avve, nūbe are Kannada words meaning 'mother' 'woman', that masculine proper names ending in -aiya and feminine proper names ending in -abbe, -avvā were common in old Kannada, and that Puspadanta lived and wrote at Mānyakhēṭa modern Mālkhed in Hyderabad State, we can assume that Svayambhū carried on his literary activity staying in a Kannada-speaking territory. It is true that we have no direct statement from the poet relating to his domicile. But the above inference finds indirect support from the following facts:

(1) In a simile in RC. the five Pāṇḍavas, Draupadi and

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- (1) Appendix I, 1-5, 13-15, 49 Puspadanta refers to Svayambhū as 'surrounded by thousands of friends and relatives' (Alahāṇḍana. 40/7/7). At PC 1.2.86 according to the reading *vayadavvāṭṭa* in P, S and the gloss thereon in P, Svayambhū undertook to compose PC at the instance of some merchant-prince (*rajaneyyā*)
- (2) Appendix I, 46, 43, 49, 63, 84. (3) Appendix I, 7, 8, 9 etc.
- (4) Appendix I, 53, 66, 111 etc. (5) Appendix I, 23, 25 etc.
- (6) *Alahapureṇa*, 1.4.7a, 102.13.7; *Nayakamaracariya* 1.3.12, from the Kannada inscriptions of the 8th-10th cent. of Atavarannayyana, Kannayana, Koikavareyya, Govannayyana, Govundayyana, Cothayya, Devayyana etc. (Gal, 1946.220) and Chaturayyana, Chavundayyana, Vaidheyayya etc. (Narasimhachar, 1927. Inscriptions Nos. 4, 33, 43).
- (7) *Nāḷakarmasāra*, 112, stanza 2.
- (8) Niltil gives *avve* 'A mother, used also as a title of respect and love, 2. a grandmother; 3. any elderly woman' and *abbe* 'mother'.
- (9) Kāṭiāḷe Kāṭiāḷe Nūrabbe are attested from the Kannada inscriptions of the 8th-10th century (Gal, 1946, 21) and Guṇamaṭṭa-*avve* (C. 700 A.D.), Saviyāḷe Nūrabbe (C. 850 A.D.) and numerous others from old Kannada inscriptions (Narasimhachar, 1927. Inscriptions Nos. 112, 129, 63). *-abbe* is a later development of *avve*; the change of *v* to *b* was in a transitional stage in the 7th century A.D. (Gal, 1946, 15).

Kuntā are significantly compared to the seven mouths of the Godavari

*Samcallaḥ satta-i puravaraho*

*Goṣāvari-muham va sāyarahō RC 21 18 5*

"All the seven started towards the best of the cities, like the seven mouths of the Godavari going towards the ocean"

This simile cannot easily strike one who is not a South-erner

- (2) At PC 78 4 6 the months of the year are referred to as

*Phagguṇa-avasāna caitta pamaḥa*

'Beginning with Caitra and ending with Phālguna'

This suggests a region where the Caitradī year was current

- (3) Yapaniya Saṃgha, the Jain schism to which Svayambhu belonged flourished in the South and especially in the Karnaṭaka region

- (4) The graphic description of the Godavari and the Narmada in Svayambhu's epics bear an unmistakable stamp of the first hand observation

But then how to account for the adoption of Ap as a literary medium in the Kannaḍa speaking area? It appears that Svayambhu might be only an immigrant into Karnaṭaka from some northern region like Berar. From the history of the Raṣtrakūṭas, we gather that from the seventh century onwards there was a close political and cultural intercourse between Berar and Karnaṭaka. The main line of the Raṣtrakūṭas ruled at Manyakheta, modern Malkhed in Hyderabad. But the ancestors of Dantidurga, the first Raṣtrakūṭa king of note were ruling somewhere in Berar and are supposed to be connected with the Raṣtrakūṭa king Nannaraja Yudhasura who was ruling at Ellichpur in Berar in the middle of the 7th Century AD. But Altekar thinks 'Dantidurga and his ancestors were not natives of Berar. Canarese was their mother-tongue'. Hence he conjectures that 'there may, quite possibly have been a Rathī family holding local sway at Latur (=Laṭṭalūra) in Bidar District of Hyderabad State. This family may have later migrated to Ellichpur or some other place nearby in Berar, where Nannaraja was ruling in 631-632 AD'.

This clearly shows close political relations between Berar and the Kannaḍa territory continuing for centuries.

Similarly close cultural ties between the two regions can be surmised from what we know about Puṣpadanta, another great Apabhraṃsa poet. Puṣpadanta composed his Apabhraṃsa Purāṇa at Manyakheta under the patronage of the Raṣtrakūṭa minister Bharata in 959-965. It is very likely that Svayambhu's case also was analogous. He and his patrons though residing in a Kannaḍa speaking region might have originally hailed from Berar. Only some such assumption can explain the apparent incongruity of a western literary dialect being employed by persons residing in Southern India where Dravidian tongues were current.

We know it full well that apart from possessing inborn talent (pratibha) the poet in ancient India was required to study hard (vyutpatti) and undergo a rigorous course of training (amanda-

(1) Altekar 1974 11

(2) Ibid., 11

śābhyoga). Real poets were required to be miniature pundits. Hence it is no wonder to find a good amount of learning and erudition in a poet of Svayambhū's eminence. His works and reputation both show that he occupied a lofty position as a poet as well as a scholar. Attention has been already drawn to the big titles like Kavirāja, Chandaścūdāmanī etc., enjoyed by Svayambhū. His reference to 'five spices', to Bāna and Harṣa, to Bhāmaha and Daṇḍin, to Bharata, Pīṅgala and Indragomī is indicative of his familiarity with various disciplines like Rhetorics, Metrics, Dramaturgy, Music and Grammar as also with the Sk. Kāvya and Nāṭaka. Citations from about three scores of Pk. and Ap. poets in his Svayambhūcchandas provide a concrete evidence of his comprehensive and critical knowledge of both these literatures. It is therefore quite natural that numerous later poets and authors have paid glowing tributes to Svayambhū.

The Tīppana on MP. 195 gives a note on Svayambhū as pāṇṭheśi-baddha-Rāmāyana-kartā Apāṇṣaṅghyaś. From this reference we understand that Svayambhū belonged to the Yāpaniya sect. Premī and Upādhye<sup>1</sup> have collected together various literary and inscriptional references to the Yāpaniya sect and have brought forth its importance, mostly in the South in and about the Karpātaka region, as a Jain schism worthy of being mentioned alongside the Śvetāmbara and the Digambara sects. It shared some tenets and beliefs characteristic of either.

In this case also we do not have any direct or indirect statement from Svayambhū. But in one point, I think, this can be supported from his voluminous epics. The Yāpaniya sect was comparatively tolerant of other religious beliefs and held that not absolutely giving up all possessions (sagratha) and allegiance to a non-Jain denomination did not disqualify one from attaining salvation<sup>2</sup>. Such a catholic outlook on religious matters is found to be characteristic of Svayambhū from what we gather from several passages occurring in his three extant works.

The following passage is taken from the Rāṭhanamīcariu, the occasion being the last moments of Abhimanyu on the battle-grounds<sup>3</sup>.

सउहृदं मे गुणं चकन्ताहं, सो मुमतिर देव भरतगणं ॥  
 जो सत्यहं देवहं भगवतः, तं लोकात्कृतं जनु वारंरुत ॥  
 जं भट्ट वि कामदं निम्निमदं, ते पन्थेन्द्रिदं परममदं ॥  
 जं यतिवि महारिणि मोक्षु गुय, जनु तणहं वम्मे धिय जीवन्त्य ॥  
 जं पतिमउ जाट-वगमाणु, जो सत्यहं निहन्तरो जं वरणु ॥  
 जो वट्ट निरञ्जन परम छवि, जनु सोउ (वि)मोउ विपानु पवि ॥  
 जो ना हव चउसउ चट्ट विष, ज पवट्ट एवमवि जामु किय ॥  
 जो निरञ्जनु सन्तु पवट्टिपण ॥  
 शासनपु दिगमर बसिक्कणु. सिउ वणु हुवमणु मनि पवणु ॥  
 जो होउ गु होउ चुण्णु पिउ, एवमं वणिणु पाहू निउ ॥

—Rāṭhanamīcariu 55 30 1-20

While speaking thus, Abhimanyu, who was dying called to his mind that deity, who is foremost among all, whose abode is on the

(1) Premī, 1942, 41-60

(2) Upādhye, 1933, 221-231

(3) Para-śāstra sa-granthānām mokṣam ca

(4) Cf. Śakra's prayer to Ajita in Vimalakīrti's Pañcavāraṇaśāhi (Aśoka's Baṇṭhāna, Tiloyaṇa, Saṅkharo Saṅkharo the Nāṅyapa, Aṅgulo Tiloya-pujāṇa Aruḥ. V. 122

top of the three worlds, who has conquered all the eight (types of) Karmas, who has conquered all the five senses, relying on whom as the support great sages attained salvation, in whose religion kindness towards the living has (the chief) place, who has done away with birth, old age and death, who is the refuge of all the three worlds, who possesses the highest spotless lustre, who is free from sorrow and destruction, who is neither male, nor eunuch, nor female (?) who does not partake in any activity, who is indivisible, continually existing and the highest of the high, who is Nārāyaṇa, Sun, Vaiśravaṇa, Śiva, Varuṇa, Fire, Moon, Wind; whoever he may be, Abhimanyu was there praying to that deity, and concentrating (on him) (?), he succumbed to death.

Here it is clear that once we are agreed upon the real nature of the Supreme Deity, Svayambhū has no partiality for giving it any specific name, call it Nārāyaṇa or Śiva or Wind or whatever you like.

A passage similar in spirit to the above can be cited from PC.

मिथ वन्द्यं गृह-गह-गामिपद्मे, मावे वन्द्यह-सामिपद्मे ॥  
 'जयं तुह्यं महं तुह्यं गहं तुह्यं वरुण, तुह्यं मायं व पुं तुह्यं वसु-यजु ॥  
 तुह्यं परम-मन्त्रं परम-ति-हृत्, तुह्यं मन्त्रं वरुं वयसिहृत् ॥  
 तुह्यं इमं मां चरितं धिउ, तुह्यं सत्य-मुत्तमदेहिं वसिउ ॥  
 निदन्ते मते तुह्यं वसन्ते, गन्तां मां तुह्यं वसन्ते ॥  
 ॥ पठा ॥  
 मरहन्तु वदु तुह्यं हरि हय वि, तुह्यं अग्नान-वरोह-रिउ ।  
 तुह्यं तुह्यं निरञ्जनं वन्द्य-यउ, तुह्यं रवि वसु वसन्तु मिउ ॥

PC. 43 18 4-9

"(Rāma) bowed down with devotion to Lord Candraprabhā who helps others attain the blessed state (and recited a hymn) 'You are the thought-principle, you are the goal and the refuge, you are mother, father, kinsmen (to me), you are the highest person; you are the destroyer of the greatest grief; you are the highest of the high, it is you who are found in Dāśana, Jñāna and Caritra, you are bowed down to by all the gods and demons, you are in the scriptures, in Mantras and in grammar, in religious studies and meditation, and in the practice of austerities; you are the Arhat, the Buddha, Hari, as also Hara; you are the enemy of the mass of darkness in the form of ignorance, you are subtle, passionless and the highest abode, you are the Sun, Brahman, Svayambhū and Śiva'."

The third passage is in the Svayambhūśekhanda. It is given there anonymously as an illustration of the Aglā that can begin a Sandhi. As shown later on it is very likely that the passage is from Svayambhū's pen. It is as follows:

अश-पाद-विह्वलं ब्रह्मवदं  
 यमिञ्ज(उ) रं वं (वेम?) वदन्तं गृह ।  
 बुद्धारब्धं वरुं हरिं मया ।  
 न केनैव देव विचार्य ॥ SC VIII 39

"Let the pious feel dissatisfaction in the same manner as a bee (going in search of flower juice indifferently to all the trees alive) the Arka, Palāśa, Bala and Aśvās. Let the Buddha, Aditya, Brahman, Hari and Śankara, causing delight give ..... (?)" (the last line is a bit obscure)

These three passages breathe an air of toleration which pre-



sents a welcome contrast to narrow sectarianism that is otherwise characteristic of religious writers.

From another direction too we can demonstrate this attitude of Svayambhū in regard as one the Supreme Deity conceived in different religious systems, it being attributable to the broad outlook characteristic of the Yāpaniya belief.

As is shown in Section 5 below, Svayambhū, while composing the *Paumacariu* had closely followed Raviṣeṇa's *Paumacarita*. It is quite natural and obvious that for various reasons he had to make numerous alterations—additions, omissions, expansions and abridgements. In this connection it is very significant that all the purposely and bitterly anti-Brahmanical passages that are found in Raviṣeṇa's work (and ultimately, most of them, in some form or other, in Vimalasūri's *Paumacarīya*) are either completely omitted by Svayambhū or skipped over with a passing reference. The first of such conspicuous omissions is the disparaging topic of the origin of the Brahman caste (Raviṣeṇa, IV 85-131 'dvijātinaṁ samudbhavaḥ', Vimalasūri IV 6187, 'māhanāthi'iro') Svayambhū is quite silent about it. Secondly in the Upākhyaṇa (side-episode) of Hariṣeṇa the dispute relating to the processions of the Brahma-ratha and the Jina-ratha, calculated to convey the superiority of Jainism over Brahmanism (Raviṣeṇa, VIII 286-293, 397-399, Vimalasūri, VIII 147-151, 207-208) is vaguely referred to in PC. by just a single line *mehi-ṛaha-kīraṇe, jānevi janani-dukkhe* (PC 11 2 2). The third such omission is the topic of the destruction of Marutta's sacrifice and origin of sacrifice (*Marutta-yajña dhvamsana*) which occupies the whole of Canto XI in Raviṣeṇa and Vimalasūri. This is summarily and colourlessly dismissed by Svayambhū in barely eight words *yāgu pañasevi, riu tētei* 15 3 9 b and *Nārau dhīrevi, Meru tas-korevi* 15 9 1 a.

It is true that Svayambhū's main interest lies in directly relating the narrative and hence he is generally inclined to omit drastically abridge or make just a passing reference to all those topics and side-episodes which have little direct bearing on the principal narrative or which have an utterly didactic, descriptive or digressive aim. Yet any one who considers the respective attitude of Raviṣeṇa and Svayambhū in this matter as reflected in the *Paumacarita* and the *Paumacariu* would not fail to see the glaring contrast presented by the staunchly denouncing refuting and dogmatic spirit of some of the passages of the former work and regular eschewing of all such references in the latter, and consequently attach to it particular significance as is done here.

## 1. SVAYAMBHŪ'S LITERARY ACTIVITY

Several works—some of them preserved, others known in name only—have been ascribed to Svayambhū.

### The Extant Works

At present only three works of Svayambhū are extant in the M or printed form. Two *Paumacariu* viz., *Paumacarīya* or *Rānigya* of Jīva and *Āgghavācariya* or *Harivācāpūṇṇa* and a manual of Prakṛt and Apabhraṁśa metres called *Seṣa-ṛāśīśekhara*.

(1) For previous accounts of *Paumacariu* see *Library of Theosophical Society* turned to p. 1 p. 2.

Vinddha' (Vidagdha)	Harivamsa	—	Prakrit
Bhadda (Bhadra)' and/or	"	—	Apabhramsa
Dantibhadda (Dantibhadra) and/or			
Bhaddasa (Bhadrasa)	Kṛṣṇabalarita		
Goinda (Govinda)'		—	Apabhramsa
Nagaha'	Ramayana	—	Prakrit
Caumha (Caturmukha)'	"	—	Apabhramsa

- (1) See *Soyambhucchandas* III 17

Vattam Viadghasso—

amra vaggaha vevra patta Kanda' (7th) Ajjuna Kanna n]  
dharma tena te dehi sam tammanam janam[]

Here it mentions Arjuna, Karna and possibly Kṛṣṇa

- (2) See Appendix 1 at 1, 2 and 3, wherein the Gograhana and Matsya vedha episodes are mentioned
- (3) *Soyambhucchandas* IV 23, 24, 26 cited under Gomdas name relate to the loves of Kṛṣṇa, Radha and Gopas. The poem must have been composed throughout in the Matsya or Radda metre like Haribhadrā's *Nemipahucari*
- (4) *Soyambhucchandas* I 34 cites an illustration under the name of Nagaha, where it reads dha ena paunigamasa vakkhasevā senara the army of the Lord of the Rakshasas rushed on to the Monkeys
- (5) Premisoput at p. 272, footnote 2, thinks that *Soyambhucchandas* IV 2, VI 83, 85 and 112, cited under the name of Caumha pertain to the theme of Ramayana and hence they establish Caumha as the author of a *Paśāṇa carita* also. But the passages have no unquestionable reference to the Rāmāyana narrative. IV 2 (a) pertains to the Harivamsa narrative 2 (b) is *ko vāha* ; *vatahūa na dha* who while I am alive, can take away the bow? 2 (c) is *no vevra passaha suraha masaha* from Gods announcing the f. o. w. names. VI 86 is *na vaggaha tūma jesa naha-angana mendu* *nam tū mha vakkha dūm arana(m) chad'ina*|| Then rose the moon whereby the expanse of the sky was adorned. (She appeared) as if Aruna had left behind a wheel of the Sun chariot. VI 112 is *doha na k'ya shlasaru vira* *amubbi d'vaha(na) s'm* ; *vaggahassamaroassam vevra ve vi sannaddha* (a is obscure—but has no reference to a Rāma story the rest of the stanza means) Both the arms with various emblems raised and with (their) martial spirit enhanced became equipped these passages contain no such details as would assign them to a work on the theme of the Ramayana. The remaining passage VI 83 is given by the editor of the *Soyambhucchandas* with an emendation. It reads *naa paara palasa vana samcarina phulla* ; *te coddaha lakkha* (q) *maiddhem sam salla* ||

Velankar has not advanced any reasons for adding *ni* before *maiddhem*. The emendation is unacceptable as it violates the metre and as such defeats the very purpose for which the stanza was cited. For it is cited to illustrate the metre *ko-lamcholl* having the measure 10/13 (SC VI 82). But the stanza as emended by Velankar scans 11/13 in its latter half. This shows that the emendation by bringing in an additional *naa* spoils the metre. The latter half therefore should be read as in the original, *te coddaha lakkha, ni maiddhem sam salla*|| The stanza in its present form presents grammatical difficulties. But the general sense and especially the sense of the latter half is quite clear. These fourteen lakhs were within a trice pierced

Caumūha	Harivamśa*	—	Apabhramśa
Jinasena (783-84)	Harivamśa*	Harivamśa-	Sanskrit
	Rāmāyaṇa	purāṇa	
Guṇabhadra (c 850)	and	Uttarapurāṇa	"
	Harivamśa		

Among the Apabhramśa poets there was a general practice of inserting their nāmamudrā in the concluding stanza of each section of their poems Svayambhū too follows it. But in the Rīṣṭhanemicarīu we find not one but three different such nāmamudrās those of Svayambhū Tribhuvana Svayambhū and Yaśah kurti (Jasakitti). Upto 99 Sandhi we regularly find the name of Svayambhū inserted in the closing Ghāṭā of the last Kāvya of each Sandhi. Even some valuable details relating to the composition of the Rīṣṭhanemicarīu are given in the colophon of the 99 Sandhi. Over and above stating the extent in Sandhis of each of the three Kāṇḍas composed so far, the date of completing the Yudhākāṇḍa and that of beginning the Uttarakāṇḍa, we are told that it took Svayambhū six years, three months and eleven days in all in composing the ninety-two Sandhis of the Rīṣṭhanemicarīu. The colophon of the 99 Sandhi states 'Finished Sandhi ninety ninth, called "The Description of the Samavasaraṇa" in the Rīṣṭhanemicarīu composed by Svayambhū, the best among Poet-laureates'. On the other hand colophon of the 100 Sandhi says, 'Finished Sandhi hundredth, called "Samavasaraṇa," in the Rīṣṭhanemicarīu (in the portion) that escaped Svayambhū and that was completed by Mahākavi Tribhuvana Svayambhū'. And similarly we find the name of Tribhuvana Svayambhū along with that of Svayambhū at the end of Sandhis 101-104. Further, in the Ghāṭā of the last Kāvya of 105 and 106 Sandhis we find the nāmamudras of Svayambhū and one Jasakitti or Jasukitti (Yaśah-

with arrows. They appeared (with their bloody wounds) like Palāśa blooming in a forest.

Thus none of the stanzas mentioned by Premī has any definite reference to the Rama-story. But on the grounds (1) that Prasadanta at the beginning of the episode of Rama in his Mahāpūrāṇa significantly pays tributes to Caumūka and Svayambhū and (2) that the Prastuti stanzas found in the beginning of Svayambhū's Pūrnacarīu praise Caumūka, it is plausible to ascribe a Pūrnacarīu to Caumūka.

1 This is to be assumed on the following grounds.

- (a) Dharmāślo (c 11th cent.) in his Harivamśa purāṇa refers to a narrative of Hari and the Pāṇḍavas composed by Caumūka.  
*Harī Pāṇḍavaṇa kaha Caumūka-rasīm bhāṣyaṇi jamādi  
 taha cīragami loya-piya jena na nāsi dāmanam paṭraṇi* [ ]  
 (quoted by Premī 1942 372 note 2).
- (b) Appendix I at 3 praises the Gograhana episode of Caumūka which is obviously the cattle-lifting attempted by Duryodhana and party, when the Pāṇḍavas were completing their stay at Virāṭa.
- (c) Svayambhūcelāṇḍas IV 2 (a): cited as from Caumūka mentions Arjuna.

(2) NDJG 32 33.

(3) Appendix I at 59 62. Stanza 63 is a Sanskrit subhāṣita and it is not clear how it got in here. But similar out of place Sanskrit stanzas are found elsewhere too in the Prastuti stanzas found in Svayambhū's works. Cf the Rudrasakta of Jīnāsāyana interpolated in the opening Prastuti stanzas of PC and two Sanskrit stanzas (Appendix I at 51 52) from Raviśyāma Padma-carīta found in the colophon of PC.

(4) Appendix I at 64.

(5) Appendix I at 63 71.

(6) Premī 1942 373 and Jann, 1925, 72, do not give 105. They missed it possibly because the nāmamudrā occurs in the first half of the Ghāṭā of the last Kāvya of 95 Sandhi.

kirti) together in one stanza. In the colophons of these Sandhis Svayambhū alone is mentioned; Tribhuvana Svayambhū is not included. Lastly Sandhis 107-112 contain, somewhere in the body of the last Kaṇḍavaka, in the Ghattā of the last Kaṇḍavaka or in the colophon—in one or several of these places—the *nāmanudrās* or names of all the three: Svayambhū, Tribhuvana Svayambhū and Yaśahkīrti. These facts suggest that Tribhuvana Svayambhū and Yaśahkīrti also had their hands in the composition of Sandhis 100-112. This is made clear by the colophons of Sandhis 100-104, 107-112 and by the colophon of the whole work. Tribhuvana Svayambhū and Yaśahkīrti both praise the effort of 'rescuing' the incomplete or partly lost literary works of others as a magnanimous effort. In the colophon after the 112 Sandhi the following information is given: This well-known Bhārata-purāṇa containing Harivaṃśa and the life history of Nemi was composed in the Paddhādā metre by Svayambhū. Whatever gap (*sunṣam*) was left in his work was filled up after the poet's death by his son Tribhuvana Svayambhū. Whatever was left out even after Tribhuvana's supplementation was 'rescued' (*uddhariu*) i.e. made good by Yaśahkīrti in accordance with the tradition of the Harivaṃśa and at the instance of his Guru Śrī-Guṇakīrti. At the invitation (?) of Sarahaṣena (?) Śreṣṭhi, Yaśahkīrti came to Kumara-nayari (Kumāra-nagari) and recited (this Purāṇa) before the Śrāvakas in the Paṇḍyāra Jain temple near Gopagiri (Gwalior).

The requisite information regarding this Yaśahkīrti can be gathered from the beginning portions and colophons of his two works. Yaśahkīrti Bhāṣāraka belonged to the Kāśhā Saṃgha, Māthura Anvaya and Puṣkara Gaṇa. He to the Kāśhā Saṃgha, Māthura Anvaya and Puṣkara Gaṇa. He was a pontiff at Gwalior. He flourished in the first half of the 15th century during the reign of the Tomara king Kirtisīlha. His successors were Malayakīrti and Guṇabhadra. Paṇḍita Ral-dhu, who composed numerous Apabhraṃśa works like *Paṇḍa-purāṇa* (or *Balabhadrapurāṇa*), *Nemipurāṇa*, *Pāśvacarita*, *Vardhamānacarita*, *Dhanakumāracarita*, etc. was a contemporary and a co-disciple of Yaśahkīrti. Mss. of two Apabhraṃśa works of Yaśahkīrti are known to exist. The *Pāṇḍavapurāṇa*, a fairly extensive work in 34 sargas was composed by him in 1440 A.D. for a layman called Hemarāja, while the *Candappahacariu* in 11 Sandhis was written at the request of a pious Jain called Siddhapāla.

Now two questions arise. First what were the contributions

(1) Appendix I, st. 70, 72. Premī, 1932, 379 is not correct when he says that 'all the Sandhis from 100-112 mention Tribhuvana in their colophons'.

(2) Appendix I, st. 73-83. Premī and Jain again do not include here the 107 Sandhi because they missed the *nāmanudrās* that occurs in the 2 line before the Ghattā of the last Kaṇḍavaka.

(3) Appendix I, passage No. 81, lines 6-29.

(4) Appendix I, st. 83, 84.

(5) Appendix I, st. 81.

(6) This colophon is considered below.

(7) Kāśhvat 1900, 99-99, 122-127, Premī, 1932, 289, footnote 5.

(8) Kāśhvat 1900, 105-116.

(9) *ita Pāṇḍavapurāṇe sū Guṇakīrti-nāma-muni-Jambhūg vīraty(e) vāha-Viṭā-patta-Hemārāja-pāraṅkīte caṣṭasīma sarga samāpti* 'at Pāṇḍavapurāṇe samāptim'.

(10) Kāśhvat, 1900, 125.

(11) *ekāhaṣa rāvaḥo vacapay(e) bālar mahī-nāgāra-gaḥa-rān-aśīl(e)* Kāśhvat, 1900, 125.

of Tribhuvana Svayambhū and Yaśahkṛt in the composition of those Sandhis of the *Riṣhanemicariy* which bear their *nāmanudras*? Second, why it was found necessary, not by one but by two authors after Svayambhū—one of them was no other than his own son—to supplement the work written by him?

It appears that Svayambhū had nothing to do with the composition of 100-112 Sandhis. And what were the respective shares of Tribhuvana and Yaśahkṛt can be decided only by a close study of the text and other relevant sources. But this much is certain that the last Kaṭavaka of the 112 Sandhi of RC, giving the colophon of the complete work was written by Yaśahkṛt. Several of its lines are found word for word in his *Pāṇḍavapurāṇa*.

The question as to why others felt it necessary to supplement Svayambhū's *Riṣhanemicariy* is taken up below under Section 5, because the question of multiple authorship is connected with the *Paumacariy* also.

The work is generally called *Riṣhanemi-caru*.<sup>3</sup> In the colophon of 109 Sandhi it is called *Riṣhanemi-purāṇa*. In the colophon of the whole work (written by Yaśahkṛt) the work is referred to in view of its theme as *Bharaka-purāṇa*, *Nemicariy* and *Harivamśa*.<sup>4</sup> Svayambhū himself refers to the theme of RC as *Harivamśa*.<sup>5</sup>

### The Svayambhūcchandās

The *Svayambhūcchandās* (SC) has been published by Velankar<sup>6</sup> from the only known Ms in the Baroda Oriental Institute. It is a comparatively modest manual of Prakrit and Apabhramśa metres. The work is planned in eight chapters, the first three dealing with the Pk section the remaining comprising the Ap section. The first twenty-two folios of the Ms of SC are lost. Thus the text of SC that is available to us is incomplete.

### Its Authorship

Svayambhū's authorship of this work is settled by the title *Svayambhūcchandār*, Svayambhū's metres<sup>7</sup> mentioned in the concluding stanza of each chapter. That this Svayambhū is identical with the author of PC is clear from the numerous citations from the latter work found in SC. It is Svayambhū's practice to cite illustrations from the Ap literature known to him and in all the cases he gives such illustrations the name of the original author is also mentioned. But besides these there are many illustrations cited without any name. Several of these anonymous illustra-

(1) Lines 1-7 are the same as given from the last portion of the *Pāṇḍavapurāṇa* Kasilval, 1950, 324. Only instead of *raṣa svayambhū mahi-mithāru* there is *muni-Jaśakṛt(i) mahi vithāru*. Further line 16 repeats the same thing partly in other words while lines 17-19 and 21 are identical with those in the *Pāṇḍavapurāṇa* (ibid 123).

(2) At least three Mss. of the *Riṣhanemicariy* have been reported by Preml (1942 376 footnotes 2-3). One from the Government MS. collection at the Bhandarkar Oriental Research Institute Poona (No. 1137 of 1891-1895), another from the Allak Pannilal Sarasvathibhawan, Bombay and the third from the Godikā temple collection at Sangāner.

(3) Appendix I, passage 57 line 1.

(4) Appendix I, passage 57 line 2, 22.

(5) Velankar 1935 1938.

(6) The title appears to have been coined by Svayambhū on the model of the *Jayadevacchandās* of Jayadeva (Velankar 1943 1-40) of whom the Chandaśekhara of Rājasekhara Kavi.

tions can be traced' to PC. The conclusion is obvious that probably all the anonymous illustrations in SC. are taken from Svayambhū's own works. In their case, the source being quite obviously understood, he saw no 'propriety in attaching his name. This clearly proves common authorship for SC. and PC. Citing the stanza 'Sri-Harṣo nṛpaṇah kavīh' etc in SC' (I 144 a) and the reference to Śrī-Harṣa in RC. as making a present of *nṛpaṇatva* to Svayambhū supports the same conclusion'. This invalidates several inferences of Velankar regarding Svayambhū and SC.

SC. is not very ambitious. Its expressed aim is to give in a nutshell the essential features of Pk and Ap. prosody. In the closing stanza of each chapter the work is described as *pañcāṅga-sāra-hua* 'the substance of the five Gaṇas'. The concluding stanza of Ch III states *pāṇa-sāro paṇsamatto* 'the choice matter of the Prakrit prosody has been treated.' The same remark is repeated at the opening of Ch. V.

### Its Prakrit Section

The Prakrit section of SC. presents several surprises for us. Though it is called *Prākṛtasāra* it does not treat in its available portion any of the genuine Pk *Mātrāvṛttas*. What is given in the Pk. section are the well-known *Akṣaravṛttas* of the Sanskrit prosody with their *Sama* (from the *Uktā* to the *Uktī* class, the *Ṣeṣa-vṛttas* and the *Dandakas*), *Ardhasama* and *Viṣama* divisions. In the fragment of SC. preserved to us there is nothing corresponding to the fourth chapter of Hemacandra's *Chandonuśāsana* describing the *Āryā*, *Galitaka*, *Khaṇḍaka* and *Śiṣṭaka* class of Pk. metres. What is still stranger, these so-called Pk. metres are defined as if they were *Mātrāvṛttas*. They are defined, not by using the well-known *Akṣaragaṇas* (*ya, ra, ta, etc.*), but by using a special terminology of *Mātrāgaṇas*, such as *ta, tāra, etc.*, for a *Tri-mātra*, *ca, caṇḍa*, *caṇḍa* for a *Caturmātra* and so on, with the particularization of the type of the *Gana* as required.

Moreover, as noted previously, Svayambhū, unlike Hemacandra, does not compose his own illustrations to support the metrical rules and definitions in SC. He prefers to illustrate from the then available Pk. and Ap. literatures and in many a case the name of the author also is prefixed to the stanza cited. Thereby we come to know of a large number of Pk. and Ap. poets almost all of whom were so far quite unknown to us. It also gives us a glimpse of the riches of Pk. and Ap. literature cultivated in and before Svayambhū's time.

### Its Apabhraṃśa Section

The Ap section of SC. is important from several viewpoints. The sources for the study of Ap. prosody are considerably few and their usefulness is further diminished by their sketchy, incomplete or indiscriminately eclectic character. So far Hemacandra's

(1) Moḥi, 1940, 172, Fremi, 1942, 323-324. This matter is dealt with further below.

(2) 'Sri-Harṣo nṛpa-ṇmatasara'. Appendix I, passage 57, line 9 a.

(3) Fremi, 1942, 334.

(4) Summary of the contents, importance and other information concerning SC. will be found in the abovementioned articles of Velankar and in Fremi, 1942. Velankar reproduces some of this information in the introduction to his edition of Rājapālkhara's *Chandalarakha*, 1936, 1-14.

*Chandonuśāsana* was the only work to which we glanced with some hope of getting light on all sorts of metrical problems of Ap. And we know well how often it failed us. Under the circumstances a pre-Hemacandra work on Ap metres from the pen, not of a mere theoretician but of an epic poet recognised as Kāvīraja and Mahākavi, deserves, in spite of its briefness to be welcomed. And in view of its value as an early authentic source a short analysis of the Ap section of SC will not be here out of place.

### Analysis of the contents of SC IV-VIII

#### Ch IV Utsahādi (Treatment of the Utsāha and other Metres)

##### A Introductory (1-4)

Introductory stanza (1), metrical value of the Bindu and of e and o in certain positions (2-4)

##### B The Mātra prakaraṇa (5-28)

Utsāha (5-6) Duvāha (Dvipathaka i.e. Doha) with its varieties (7-13) Mātra with its varieties (14-28)

##### C The Vadanaka prakaraṇa (29-32)

Vadanaka with its varieties (29-32)

##### D Miscellaneous (33-42)

Another application of the name Vadanaka (33), Praheṭika (34), Hṛdayalika (35), Dhavalā (36-39), Mangalā (40-41), the concluding stanza (42)

#### Ch V The Śaṭpāda j-ṭi

Three varieties of the Dhruvaka (1) quantity of the pāda-ending syllable (2), definition of the Śaṭpāda Dhruvaka (3), its varieties Śaṭpāda Jati (4-5) S Upajati (6-7) and S Avajati (8-9), total of these varieties (10), the concluding stanza (11)

#### Ch V Catuspādis and Dvipādis

##### A The Antarasama Catuspādi (1-148)

Types of the Catuspādi (1) 110 Antarasama Catuspādis beginning with the Campakakusuma and ending with the Śasibimbaka described (2-148)

##### B The mixed type of the Catuspādi (149-150)

##### C The Ardhāsama Catuspādi (151-152)

##### D The Sarvasama Catuspādi (153-161)

##### E The Dvipādi (162-203)

The concluding stanza (204)

#### Ch VII The Shorter Dvipādis

Their province and general character (1-2) 10 such Dvipādis defined (3-12) the concluding stanza (13)

#### Ch VIII The Sandhi bandha and the Rasa bandha

##### A Some common Ap metres (1-6)

Utthakka (1-2) Madanavātara (3-4) Dhruvaka (5-6)

##### B The Sandhi bandha (7-45)

The Chhaddagya and other structural units (7) seven Chhaddagyas (8-23) three Ghattas (24-29) The terms Paddhaddha Pada Yamaka Kaṣavaka Sandhi etc explained (30-35) and illustrated (36-45)

(1) In the past few years Venkatar has brought to light several works of Tā prosody like the *Vṛttatāṭparyaya* copies of *Varāhaṭaka Kāṇḍarpana Cātāhāṭhāṇa* of Nandīśāhya, *Chandahkhaṇḍa* of Ratnasekhara and *Chandahsekharā* of Śiṣya Sekhara. But none of these works even comes near to doing full justice to their subject.

- C. The varieties of Tāla (46-47).  
 D. Some structural terms (48).  
 E. The Rāsā-bandha (49-52).  
 The concluding stanza (53).

### Citations in SC.

As stated above, to illustrate the metres defined Svayambhū has given more than 213 citations—most of them consist of a single stanza—from the current Pk. and Ap. poetry. Of these 132 are found in the preserved portion of the Pk. section, 81 in the Ap. section. Most of the citations are given under their author's name and in this manner fifty-eight writers are quoted: forty-eight for the Pk. section, seven for the Ap. section and three for both. Caturmukha, Dhūṛīa, Māuradeva, Dhanadeva, Āryadeva, Chaṇḍa, Govinda, Suddhaśīla, Jinadāsa and Vīdagdha appear in the Ap. section.

But besides the illustrations cited along with their author's name, there are fifty citations, all in the Ap. section, which are given without any author's name prefixed to them. The problem of these anonymous citations has been solved by Modi<sup>1</sup> and Premi<sup>2</sup> by identifying several of them from Svayambhū's PC. They have shown that

SC. V	9	=	PC. 14	7	9
" VI	42	=	" 65	1	1
" VI	71	=	" 77	1	1
" VI	74	=	" 77	13	13
" VIII	27	=	" 5	1	1

A further examination of PC has enabled me to make the following identifications:

SC. V	5	=	PC. 3	3	11
" VIII	4	=	" 24	2	1-2
" "	6	=	" 33	3	9
" "	17	=	" 3	1	1
" "	21	=	" 31	1	1
" "	25	=	" 41	1	1

From this it follows that whenever Svayambhū has selected the illustrations from his own works, he has given them anonymously. Hence it is reasonable to conclude that most of the nameless illustrative stanzas in SC. belong to Svayambhū—most of them, and not possibly all, because the text of SC. is based on a single defective Ms. that is unreliable in several matters. For instance the ascriptions of SC. I 6 to Vijñā and of SC. I 78 to Suddhakal are disputed by the marginal gloss to SC. which gives instead the names of Divāra and Nīlīna respectively. Still more significant is the fact that at least in one case we are in a position to prove that the Ms. of SC. makes a wrong ascription. SC. VI 71 is reproduced from PC. (77 1 1). But that illustration is given in SC. under the name of Caśmūha.<sup>3</sup> Hence so long as we have not got a satisfactory text of SC. based on sufficient Ms. material we should be cautious in drawing conclusions from the available text of SC. Nevertheless, we are within reasonable limits when we say that most of the anonymous citations in SC. are taken from Svayambhū's own works. It is likely that some of them did not belong to any particular work, but were composed by Svayambhū just to illustrate his definitions

(1) Modi, 1940, 172.

(2) Premi, 1942, 235.

(3) Caśmūha is a recurrent misprint in the printed text of SC.



All the citations in SC. that could be identified have been traced to PC. alone. Several of the anonymous stanzas have reference to the Mahābhārata theme<sup>1</sup> and therefore, taking for guidance the context and the metre of these Harivaṃśa citations in SC., I casually examined RC., but could not identify a single citation. And that is natural because it is quite probable that RC. was Svayambhū's last work (see the next section). This also creates one more problem for us; what must have been the source of these anonymous citations having reference to the Harivaṃśa theme?

The Pk. section of SC. in this matter presents a contrast to its Ap. section. Therein all the illustrations are taken from other poets. There is not one anonymous citation. Svayambhū's literary activity seems to have been exclusively confined to Ap.

### The lost portion of SC.

Velankar thinks that the lost portion of SC. consisting of folios 1 to 22 just dealt with the metres containing from 1 to 13 syllables in each line. The Prakṛit metres proper are left, according to him untouched by Svayambhū. He observes, 'Another strange thing about Svayambhū, is that not only does he treat the ordinary Samskr̥ta metres, as the Prākṛita ones, regarding them as the Mātrāvṛttas and defining them as such, but he totally neglects the proper Prākṛita metres discussed at great length by Hemacandra in his *Chandonuśāsana*, p. 28b and the following, and by Virahāṅka in his *Vṛttajātisamuccaya* Chs. III-IV'. Again in his introductory remarks to the edition of Rājasekhara Kavi's *Chandaśekhara* he says, 'unlike Svayambhū, however, they (Prākṛita *Pañjala* and *Chandaśekhara*) define the Gāthā and its derivatives from the Prākṛita metres'.

Now it would be strange that though SC. claimed to contain all that was important in Pk. and Ap. prosody, it did not treat the genuine Pk. metres. And in that case the imposing title *Chandaś-cūḍamāni* 'the crest-jewel (?) of metrics' attached to Svayambhū by Tribhuvana would appear more of an expression of filial affection than a proper appraisal of Svayambhū's achievements in the field of Pk. metrics. It would be, moreover, inexplicable why Svayambhū did not treat those popular and well-known Pk. metres (commonly used in Ap. also) when he admirably mentions by their names some of them<sup>2</sup>, when he actually employs in his epics some of them<sup>3</sup> and when he himself has written a work on Pk. and Ap. prosody.

The question, therefore, naturally arises: Is the assumption

(1) See for example, SC. VI 45, 54, 99, 102, 132, VIII 2, 9. Prem., 1342, 332. . . . . adumbrates the possibility of tracing some of these to RC.

(2) Velankar, 1933, 23.

(3) Velankar, 1946, 4.

(4) Cakkalehīm Kulāhīm Khandahēhīm,

Pavanuddhū-Rāsāśuddhāhīm |

Māṇjariya-Vāśisī-Nakṛudehīm,

śuśa-chaṇdehīm saddehīm Khadāhadehīm | PC. 23 1 6-7

Of these Cakkalaa and Kulaa are defined at SC. VIII 43, Khandhaya

(Skandhaya) at Ch. IV 5, Pavanuddhū at Ch. IV 64, Khadāhadeya at

Vṛttajātisamuccaya (Velankar, 1928, IV 73-74)

(5) *Halā-dvipadī* is used in PC. 17, and 23. Sandhū, *Māṇjari* in PC. 19, and 43. Sandhū, *Dvipadī* in PC. 13. Sandhū, *Sāthbhagū* in PC. 46. Sandhū and *Vāśisī* in PC. 17, 12, 46, 2. Most of these are used as Kadavaka-commentary stanzas. For their use in MP see Section 7.

plausible that the lost portion of SC contained only the wanting Varnavṛttas from the Uktā to Atiyagatī division along with some introductory matter and nothing else? Let us examine it.

As unfortunately the stanzas are not numbered in the Ms, we have to take resort to inference. Each side of the folios of the Ms of SC contains about 11 lines with 42 letters to each line on an average. This gives us a round figure of 330 to 340 letters per side. Now the first few folios contain on an average four metres of the length of the Atiyagatī or Śakvari class with their definitions and illustrations. On the basis of these data we can form a rough estimate as to how many metres on an average were contained by each side of the folios. Some calculation done with the help of the above data shows that about six metres having from 8 to 12 syllables per line along with their definitions and illustrations can be contained by each side of the folio. To form an idea as to how many folios could possibly have been occupied by the treatment of these metres we should know their number according to Svayambhū.

The extant portion of the Varnavṛttas treated by Svayambhū can favourably compare in its extent with the corresponding portion of the *Kavidarpaṇa* or the *Vṛitaratnākara*. The latter of these two works treats a slightly smaller number of metres. On the other hand, Hemacandra's *Chandonuśāsana* is elaborate. Thus *Svayambhūścandas* in this matter stands midway between the *Kavidarpaṇa* and the *Chandonuśāsana*, somewhat nearer to the former than the latter.

Now among the missing Varnavṛttas those having from 1 to 7 letters per line could not have occupied more than one side altogether. Corresponding to the remaining classes upto to the Rucirā variety of the Atiyagatī class, the *Kavidarpaṇa* has 47 metres, the *Vṛitaratnākara* has 59. Accordingly SC could not have treated more than 90 or 100 metres at the most. Counting six metres per side the space occupied by these metres would come to about 16 sides or 8 folios. Taking into consideration the space devoted to the introductory matter and to the treatment of the metres containing from 1 to 7 letters per line, we can quite reasonably conclude that the treatment of the missing Varnavṛttas from the Uktā to the Praharṣiṇi or the Mattamayūra variety of the Atiyagatī class could not have occupied a space of more than nine or ten folios of SC.

This conclusion is supported by another consideration too. In any treatment of the Varnavṛttas the space occupied by the first 13 classes of metres cannot be possibly more than about half of the space occupied by the rest of the classes down to the Utkṛtī, along with the Dandakas, the Ardhāsama Vṛttas and the Viśama Vṛttas. Now this latter portion in SC occupies 22 folios (from 23 to 44). Hence the missing Varnavṛttas could not have occupied 10 or 11 folios at the most.

If the missing Varnavṛttas were contained in ten of the missing folios only what were the remaining twelve folios devoted to? Let us consider the matter. The Āryā, Gaṇitaka and Khaṇḍaka Prakaraṇas of the fourth chapter of the *Chandonuśāsana* deal with some 85 different metres. Making allowance for the greater elaboration and the compilatory character of the *Chandonuśāsana* we can assume that the corresponding number of the metres of these classes, if treated by Svayambhū, would be in the vicinity of 70. Counting even as three metres per side on an average, these 70 metres can

occupy a space of some 24 sides or 12 folios. Thus of the missing 22 folios of SC, about 10 dealt with from the Uktā to the Jagatī and part of the Atijagatī classes of the Varnavṛttas, while the twelve folios preceding them could have well contained the metres of the Āryā, Galitaka and Khānjaka classes.

Fortunately there are some positive indications<sup>1</sup> to believe that Svayambhū did treat the genuine Pk. metres. In the commentary<sup>2</sup> on the fourth stanza (ism cumbāṃ etc.) Act I of the *Abhijñānaśākuntala*, Raghavabhaṭṭa, while explaining the metre of the stanza makes the following remarks—

iyam ca Gitiḥ Tallakṣaṇam Sambhuḥ—'cāccaravadha addhe udāsthaddhammi na visame masta guru satṭaddha Gu-addhe' Atra puryādhē purvayor inkāra-himkarayor laghutvam jñeyam tad uktam tatra—'iha ārabindujuḥ e-suddhā-pāśa vāsāṇaṃ mīluḥ' it

Here two quotations are given by Raghavabhaṭṭa. The first is hopelessly corrupt. Excepting the last two syllables Gu all the rest of the text of that quotation is printed in one mass without any word division in the original. It is not possible to make out from this the original wording or sense but it is given with the express statement that this is a definition of the metre Giti quoted from one Sambhu. The second quotation too is somewhat corrupt. Its correct form is as under

iha(1)-āra bindu-juḥ, e-o suddhā paavasāṇammi lahu

In the commentary on *Śakuntala* V 16 also occurs, 'e-o suddhe paavasāṇammi lahu'. These latter two quotations are given to support the metrically short character of final *m* and *hiṃ* in a Pk. metre. It is clearly stated that the second quotation in the commentary on *Śakuntala* I 4 is taken from the same source (*tatraiva*) as the first i.e., from Sambhu according to the text as we have it. Now this second citation is obviously taken from the *Svayambhūcchandas* of Svayambhu wherein IV 2 reads

1 hi-ara bindu-juḥ paavasāṇammi iaha huvanti lahu |  
taha kattha vi chanda-vasa kaṇṇa u-hu-ara ||

and further IV 3 reads

binji-vi e-o suddhā paavasāṇammi iaha huvanti lahu | etc

Raghavabhaṭṭa has apparently combined SC IV 2 and 3 in his citation. But there does not appear any reasonable doubt as to Raghavabhaṭṭa's source. Two results follow from this first, although the name of the authority is given as Sambhu. It is but a corruption of the correct name Svayambhū, second Svayambhū had also to his credit the treatment of at least the Ārya class of Prakṛit metres.

Svayambhu and Svayambhucchandas have been quoted by two other late metrists also in the incorrect forms *Sambhu* and *Sambhucchandas*. Narayanabhaṭṭa in his commentary (1544 A.D.) on Kedarabhaṭṭa's *Vṛttaratnakara*<sup>3</sup> mentions *Sambhucchandas* along with the *Prākṛitapaṅgala* and Cūḍamaṇi as his sources for the information he supplies regarding Prakṛit metres. His words are *Prakṛitādīsu prayaḥ paridṛṣṭāni chandasaḥ Prākṛitapaṅgala-*

(1) Bhayani, H.C., *Svayambhu and the Prakṛit Metres* RV n.s. 8 9 10 Sept.-Oct. 1946, 137-138. The view expressed in that note has been revised here on discovering fresh evidence.

(2) Published along with Godbole and Parab's edition of the *Śakuntala* Bombay 1889.

(3) Parab 1902, 68.

(4) Though he states that he had examined the above three works in the portion that follows all the quotations are from the *Prākṛitapaṅgala*.

*Sambhucchandasa* : *Cūḍamāyādi grāntha paryalocanāya vyūtpitsu vyūtpatya artham āsmābhū ucyaṁte*

Similarly the *Chandamūrti* of Gangadāsa Kavi thrice quotes *Sambhu*. The metres *Bhujagaśubhṛta*, *Manjubhāṣinī* and *Rasabhāgaśavilasita* are given by *Sambhu* according to Gangadāsa Kavi under the respective names of *Bhujagaśubhṛta*, *Sunandini* and *Gajaturagavilasita*. If we refer to SC we find that the first of these three metres could have been in that portion of SC which is lost and hence we are not in a position to ascertain what was the name given by *Svayambhu* to the *Bhujagaśubhṛta*. The *Manjubhāṣinī* is given as *Nandini* by *Svayambhu* (SC I 34) which designation is very near to *Sunandini* and the *Rasabhāgaśavilasita* is given as *Gajavaravilasita* (i.e. *Gajavaravilasitaka*) at SC I 47-48 which is comparable to *Gajaturagavilasita* cited by Gangadāsa Kavi. This makes it probable that the authority quoted by the latter under the name *Sambhu* is nobody else than *Svayambhu*, the author of SC. It is like that both *Narāyaṇabhaṭṭa* and Gangadāsa Kavi knew SC at second hand. Moreover by their time the names of ancient metrical authorities like *Svayambhu* had become half legendary and nobody bothered much about their correct form. Under the circumstances *Svayambhu* is transformed into *Sambhu* and *Sevala* or *Saitava* (whose opinion on *Yati* is quoted by *Svayambhu* who is known as an ancient metrical authority to Hemacandra and the *Kavīdarpaṇa* and whose opinion on the name of the metre commonly known as *Vasantatilaka* is quoted by most of the Sanskrit metricians) undergoes metamorphosis as *Sveta*. Hence it is not difficult to explain how *Svayambhu* was cited as *Sambhu* by *Raghavabhaṭṭa*, *Narāyaṇabhaṭṭa* and Gangadāsa Kavi.

All these considerations lead us to believe that the lost portion of SC contained a section on pure Prakrit metres dealing with the *Arya Gaṇitaka*, *Khanjaka* etc. that preceded the section on the *Varnavṛttas*.

## The Chandasekhara and SC

Velankar has published the fifth chapter of the *Chandasekhara* of *Rajasekhara Kavi* who most probably flourished in the first quarter of the eleventh century. This is the only available portion of the text the portion of the MS dealing with the *Sk* and *Pk* metres being at present untraceable. If we compare this fifth chapter of the *Chandasekhara* with SC IV VIII we can see at the first glance that the former is little more than a *Sk* translation of SC IV VIII. The slight difference in the arrangement, order of treatment and names of the metres indicates that *Rajasekhara Kavi* had occasionally consulted other sources also. The earlier portion being lost we do not know if *Rajasekhara Kavi* admitted his debt to *Svayambhu*. That portion could have also thrown some indirect light on the real *Pk* metres of SC.

The minor details with regards to which *Chandasekhara* deviates from SC are shared by the *Chandomūrti* also. This shows that Hemacandra has used both SC as well as the *Chandasekhara*.

(1) Fernb 1902, 108, 114, 119.

(2) See the following quotation from the *Chandopaniṣad* of *Īmā Gauri Bhāṭṭa Pura* kottama given by Gangadāsa Kavi, *Sveta Mandavya muktijānu*, *vechan* *minayo yatin*, *Chandomūrti*, p. 103.

(3) Velankar 1946, 1, 14.

## The Lost Works

### The *Suddhayacariya*

The colophon stanza<sup>1</sup> at the beginning of the 100 *Sandhi* of RC is, according to our interpretation, from Svayambhu's pen. It mentions *Suddhayacariya* and *Paumacariya* as the two works written by Svayambhū before the *Rūthandemicariya*. Premā suggests<sup>2</sup> that *Suddhayacariya* is a scribal error for *Suvayacariya* and this latter is nothing but a qualification of *Paumacariya* mentioned just before in the same line, because Padma and Lakṣmana according to the Jān mythology flourished during the Tirtha of Muni Suvrata. But the force of *ca* in the words *suddhayacariyam ca* of the stanza in question makes this interpretation untenable. Two, not one, works are clearly intended. Now we actually know, of course in name only, of a later composition, possibly in Apabhraṃsa, called *Suddhaya-vira kahā* written by one Mahākavi Devadatta<sup>3</sup>, who is significantly compared by his son Vira with Svayambhū and Puṣpadanta. Thus there is nothing against our believing that Svayambhu composed the poem called *Suddhayacariya*. This poem was probably in Apabhraṃsa since we do not know of any Pk work by Svayambhū and the absence in SC of quotations from his own works is not without some meaning.

### The *Siripañcamīkahā*.

In one of the Prasasti stanzas discussed below Tribhuvana declares that he had composed the highly wonderful *Pañcamīkariya* without having tasted (i.e. independently of) the matter or style of Caturmukha or Svayambhū. In another place<sup>4</sup> he says 'Had Tribhuvana Svayambhū not been the younger son of 'the crest-jewel of metres' (i.e. Svayambhū) who would have 'repaired' (samareu, 10, redacted) *Siripañcamī* the poem composed in the Paddhādī<sup>5</sup>'.

These remarks imply that not only Tribhuvana himself had written a *Pañcamīkariya*, but Svayambhū also had composed a poem in the Paddhādī metres called *Siripañcamīkahā*, dealing with the māhatmya of the Jñānārāṇya or Śrūtapāñcamī similar to, say, the *Śhvetāvatārahā* of Dharmapala.

Due to reasons unknown to us this poem was considered incomplete or defective in some way by Tribhuvana and hence he worked it over.

### Other works

In the very beginning of PC, while introducing himself, Svayambhū calls himself *kavi rāja*. This shows that at the time

(1) Appendix II stanza 65. For its discussion see section 5.

(2) Premā 1942 278 footnote.

(3) "(वीर) कविने मन्त्रिणा महाकवि देवदत्तादिभिरुचितायां मन्त्रिणां प्रथमं 'विराजितं' नीपट्टितारणं बनाया है। तेषु महाकविदेवदत्तः मा (?) लिखत्स्वयं और 'अज्ञानान्न' नी अमरवारां स्वयम्प न मन्त्रिणैः। एतं सुमित्रं आदिपद्यै रचितं इति है वि जय स्वयम्भवा रत्न दृष्टं त्वं एव कवि रूप, सुप्रसन्न मन म दा और देवदत्तः प्रोक्तं मन्त्रिणः। Jan. 1948 129

(4) Appendix I stanza 45.

(5) Appendix I stanza 47.

(6) *Śhvetāvatārahā* karṇam PC 1 2 96.

of composing PC. Svayambhū had already earned the title of *Kavirāja*. Such an eminent literary status could be won only when one has got several important poetical works to his credit. So before PC, Svayambhū must have composed at least two, possibly more, poetical works. Were the *Sīri-pañcamī-kathā* and the *Suddhaya-cariya* written before PC? We have no means to ascertain this or to decide whether there was any other work or works of Svayambhū over and above these two written before PC.

The *Prāśasti* stanza 4 given in Appendix I, tells us that the intoxicated elephant in the form of *Apabhraṃśa* roams at will only so long as the goad in the form of Svayambhū's grammar does not strike on its head. Further stanza 5 given there states: Victorious be the Svayambhū-lion, having correct words as his terrible fangs, fierce to look at on account of claws in the form of metres and figures, and having grammar as his wealth of main. On the strength of these stanzas Jain and Premi suppose<sup>1</sup> that Svayambhū had also written a grammar, possibly an *Apabhraṃśa* grammar. Jain is even inclined to credit him with the authorship of a work on rhetorics and another on lexicography. But the references are too general and vague to permit even any tentative conclusions in this matter. They may be nothing more than tributes paid to Svayambhū for his proficiency in various śāstras like Vyākaraṇa, *Alamkāra*, *Kośa* etc., that is evident from his poetic works. Tribhuvana describes<sup>2</sup> himself also metaphorically as a choice bull (*dhanuḥ*) having grammar as his strong shoulders, scriptures as limbs, logic as his terrible feet and carrying the load of poetry to the Jina-Tīrtha.

The other references to Svayambhū's grammar and rhetorics pointed out by Jain are admittedly of a mythological or doubtful character and hence without any probative value.

### Svayambhū's achievements.

Svayambhū should be counted among those fortunate writers who achieved during their life-time recognition and literary fame that was amplified by subsequent generations. He was well-known as *Kavirāja* during his times and his son Tribhuvana never tires of speaking in glowing terms about his father. The *Prāśasti* stanzas found in the beginning and end of some MSS of PC, are most probably by Tribhuvana and they obviously give expression to the contemporary literary appraisal of Svayambhū. His name was spoken along with *Caturmukha* and *Bhadra* (or *Dantidhendra*), celebrated names in the field of *Apabhraṃśa* letters. He is even said to have excelled them. Especially Svayambhū's description of water-poems (*śloka-śloka*) in PC (stanza 14) is acknowledged to a masterpiece worth mentioning along side the *Gograha-kathā* of *Caturmukha* and the *Matsya-kathā* of *Bhadra*. Whether you talk of the beauty of ideas or of expressions, whether you weigh knowledge of rhetorics, proficiency in Ap grammar or skill in handling varied metres, Svayambhū is recognized as an all-round master.

That the encomiums showered upon his father by Tribhuvana are not merely an expression of filial affection is borne out by the appreciations of many later poets and authors who are never sparing in their praise of Svayambhū. Puṣpadanta, who along with *Caturmukha* and Svayambhū constitutes the big trio of *Apabhraṃśa*

(1) *Jain*, 176, 16-17, 1916, 112; *Premi*, 192, 225-26.

(2) *Appendix I*, stanza 24.

(3) *Appendix I*, stanza 25.

poetry mentions him besides Caturmukha Harṣa and Bana and speaks reverently of him as a great Ācārya surrounded by thousands of friends and relatives. Hariṣeṇa in his *Dharmaparikṣha* (A D 987) raises Svayambhu to the pedestal of a god and praises his knowledge of mundane and supramundane narratives. Kanakannara the author of *Karukanducariu* (11th century) remembers him as one possessing a comprehensive mind (*visala cittu*). Hemacandra (1089-1172) considers him as an important metrical authority like Bharata Kaśyapa Pingala Sautava and Jaya deva and borrows several passages verbatim from the *Svayambhu cchandas*. Several other poets and writers who refer to Svayambhu as a great poet and an authority are mentioned below.

Author	Work	Date
Nayanandi*	Sayalavihivihapa (in Ap)	11th Cent
Vira*	Jambusamīcarīu	1020 A D
Sricandra*	Rayanakaraṇḍu	1064 A D
—	Kavidarpaṇachandovṛtti	13th Cent
Dhanapala*	Bahubhīcarīu (in Ap)	1398 A D
S mhasena alias Rāidhu	Nehesaracariu ( )	15th Cent
Narayanabhaṭṭa	Com. on Vṛttaratnakara	1544 A D
Cintamanimīstra	Vanmayavīṭaka*	16th Cent
Raghavabhaṭṭa	Com. on Śakuntala	
Gaṅgadasakavi	Chandomanjari	

Among the later writers Rājasekhara Kavī appears to be the most indebted to Svayambhu. For as pointed out earlier (pp 46-47) the Ap section of his *Chandasśekhara* is but a Sanskrit recast

- (1) Caumuhu Svayambhu Siri Harṣa Doṇu  
nalo u kai isanu Vanu/ *Mahāpurāṇa* 1 1 5
- (2) kauru sayambhu mahayaru  
so sayata sahasahm pariyaru/ *Mahāpurāṇa* 69 1 7  
Is this an echo of Svayambhu's own words  
kal atthi sneha bhaya bhariya je sujana sahasah m bhariya/ (PC 23 1 5)\*  
In the gloss on the word Svayambhu in the above line cited from the  
*Mahāpurāṇa* is quoted dhara samsa-malam etc. the second introduc-  
tory stanza of PC Tribuvana too gives us to understand that Svayam-  
bhu had numerous pupils
- (3) Caumuhu kavva virayaru Svayambhu vi.  
Pupphayantu annanu nimmubhuvi  
jo sayambhu so deu pahanatu.  
aha kaha lovaloya v yansu/  
Kasīval, 1950 106. *Premi* 1912, 271 n. 4
- (4) Ja n. Kārikand caru, 1934
- (5) Chandomēdāra p 14 a. 16 Paṇṭhetti Svayambhu. For the borrowing  
see further below
- (6) Bhammaha Bharahi Bharahu vi mahantu  
Caumuhu Svayambhu kal Pupphayantu/Kasīval, 1950 227
- (7) rasa bhavahin rajj ja viṇa jatu,  
so mūyavi Svayambhu apu ka amu/Jam, 1935 75. Kasīval 1950 109
- (8) Caumuhu caumuhu va paṣṣidhu bhāi,  
kauriya Svayambhu sayambhu pāi/  
taha Pupphayantu nimmukka dāru,  
vann jai kur ruyave kuru/Kasīval, 1950 165
- (9) Velanka *Acāśarpāṇi*, 61 It quotes SC 1 144
- (10) vara Paunacariu kiu sūka-seṇa  
iva avara jāya dhara valaya viddi/  
Caumuhu Doṇu Svayambhu kal,  
Pupphayantu paṇu Viru bhāru/Kasīval 1950 142.
- (11) Jam 1935 75
- (12) Parab 1902, 68
- (13) Kar II 299
- (14) Parab 1902, 105 214 219

of the first four out of the five chapters in SC. dealing with the Apabhramśa metres. Puspadanta, Dhanapāla, Rājasekhara and Hemacandra are typical of the poets and writers that are more or less influenced by Svayambhū's works

And because of his high achievements in the domain of Apabhramśa literature, it was but natural that Svayambhū exercised considerable influence over the subsequent literary efforts in Apabhramśa. Especially for the epic poets coming after Svayambhū, it was not quite easy to compose with a mind freed completely from the impressions of Svayambhū's voluminous epics. These considerations are clearly borne out by the close similarity of several passages from the *Paumacariu* on one hand and the *Mahāpurāṇa* of Puspadanta and the *Bhavisattakaha* of Dhanapāla on the other.

### Svayambhū and Puspadanta

For a poet of Puspadanta's literary talent and learning it would not require much effort to shake off the influence of his renowned predecessors in Apabhramśa poetry. The form, however, of the Apabhramśa epic, appears to have become by his time considerably stereotyped and the Purāṇic material which served for the subject-matter of the religious Apabhramśa epics hardly ever permitted variation of even small details. The picture was completed by the fact that Apabhramśa poetic diction was becoming increasingly conventionalized. This tended to fix up a somewhat rigid norm for language and style, though sporadic influx from the spoken vernaculars exerted to some extent a rejuvenating influence. These considerations would account for numerous verbal borrowings on the part of Puspadanta from Svayambhū's *Paumacariu*. These are found mostly in the beginning portion of the *Mahāpurāṇa* since that portion along with the section dealing with the Rāmāyana (Sandhi: 69-79) share common subject-matter with the *Paumacariu*. Of course I have not examined the whole of the *Mahāpurāṇa* from this point of view and we cannot rule out the probability of finding traces of Svayambhū's influence in other parts also of that work. Nevertheless, it is likely to be negligible on account of difference in subject-matters.

The parallelisms in wording, matter, rhyming, etc. between PC. (and other works of Svayambhū) and the *Mahāpurāṇa* are given below:

PC.	MP.
१ लिङ्गपुनःपुनःपुनः ॥ १ १ १	१. कर्म-पुनःपुनःपुनः ॥ १ १ १ लक्षण-पुनः ॥ ५ ११ ६
२ अहिं दत्ता-यज्ञाय परिगन्वि, पुनः पन्थिय रस-यलितइं विपनि ॥ १ ६ ८	२ अहिं दत्ता-यज्ञाय-यलि मुपनि, पहि पन्थिय दत्ता-गमु विपनि ॥ ८ १२ १०
३ तहिं स पट्टण रायविह, पण-पणय-पेमिडर । न पिनिविरे पव-जोखपरे, निरे नेहव बाड्डउ ॥ १ ४ ९	३ तहिं . . . पवय रायविह रिदर । कुलमहिहर-पणहारिरे, वमुन-पणारिरे, मुपणु न बाड्डउ ॥ १ १२ १२-१३

(1) Compare Vaidya's remarks on this point in *Mahāpurāṇa* of puspadanta, Vol. II, 1940, Introduction, 21, 21



- २१ मुक्ता-मारे। २ ८ २  
 २२ पुण्याउस शोचिकय शोचिकयण। २ ९ ५  
 २३ त जि हउ वदरायहो वारणु। २ १० ३  
 २४ चार देव ज सदै उमोहिउ। २ १० ४  
 २५ उवहिहू शव-शव-नोवाकोडिउ,  
 गढठउ धम्म मत्त परिवारिउ ॥  
 गढठइ वसण-गण-नवरित्तइ,  
 दाण-आण-सजय-सम्पत्तइ ॥  
 पञ्च महव्वय पञ्चावुल्लय,  
 त्तिण्ण गुणव्वय चउ त्तत्तत्तव ॥  
 २ १० ५-७  
 २६ धोर-धोर-तप-वरणे। २ १२ ५  
 २७ हो हो वेण विटु परमणउ। २ १२ ६  
 २८ जलई म सोहो फलई म सोहो।  
 २ १३ ४  
 २९ अण्णु देवु बिट्ठजे वि दिण्णउ,  
 अण्णु कि पट्टु विहासिण्णउ ॥ २ १४ २  
 ३० महि तवने,  
 महि-विहरत्तहो तिहुमण-गाहो ॥ २ १६ १  
 ३१ 'धावु' मयत्तु। २ १६ ११  
 ३२ अक्खय-दाणु मणे वि मेयमहो,  
 अक्खय-नडय गाउ किउ विवमत्त ॥ २ १७ ८  
 ३३ अइपमणु मुह्यन्तहो। ३ २ ११  
 ३४ वह धय पडम-धोर-पञ्जाणय,  
 गाउ-मराउ वमह-वरवारण ॥  
 एक्केक्के धए जहिणय-कामह-  
 मउ अउओत्तइ वित्त-पडावह ॥ ३ ४ ५-७  
 ३५ त रामरायु परिउठिउ तावहिं,  
 अमर-राउ सचन्निउ तावहिं ॥ ३ ४ ८  
 अमर-राउ सचन्निउ जावेहिं,  
 धणए किउ वरुणमउ तावेहिं,  
 पट्टणु ॥ ३ २ १-२  
 ३६ परिवउठिउ। ३ ६ १  
 ३७ वीयउ मन्दर गाउ गमुटिउ। ३ ६  
 ३८ ताव विणिगय दिव्व भुणि। ३ ११ १  
 ३९ जो य मण्डल तत्तो देह। ३ १२ ९  
 ४० मट्ठिहिं वरिम-महामहिं,  
 मट्ठु अउज्ज पट्टरइ।  
 धव-णसियर धारउ,  
 चवसरणु न पट्टमरइ ॥ ४ १  
 ४१ प-मरइ न पट्टणे चवसरणु,  
 जिह भवुइभन्ने सुवइ-वयण ॥ ४ १ ७  
 २१ भुक्ता-मारु। ५ १९ ३  
 २२ पुण्याउस शोचिकय मट्टइ। ६ ४ ११  
 २३ भा होइ विरायहु कारणे। ६ ४ १२  
 २४ चार चार जे सदै पठिउठउ। ७ १९ १४  
 २५ सर-णिहि-सगाह पयडिगउ,  
 अट्ठारह कोवविदिमउ ॥  
 गढठइ धम्म-वम्मत्तरइ,  
 दमम-णाणई चरिमई वरई ॥  
 आचारइ पञ्च महव्वयई,  
 अणुवय-गुणवय-मिक्खवावइ ॥  
 ६ ४ ५-७  
 २६ धोर-धोर-तप-वरणे। ७ १४ ११  
 २७ परन्तोय-क्कहाणी केण दिव्व। ८ ३ ११  
 २८ मा लुणह तए मा वणह मर।  
 ८ ४ २७-२९  
 २९ मिय-मुगह विहज्जिजि पुहइ देव,  
 दिण्णो, अण्णु दिवमउ न विणि ॥ ८ ५ ११-१२  
 ३० एतहि महि-विहरणु विणेतह। ९ १९ ३  
 ३१ ठाठ (ठाठ) भणिवि ९ ८ ७  
 ठा भणिउ। ९ ९ ९  
 ३२ अक्खय-दाणु भणिते परमेवे,  
 वहु दिवसहु अद्वेग ममामउ,  
 अक्खय-तएय गाउ सजायउ ॥ ९ ११ ८-९  
 ३३ अइपमणु मुहु। ९ ५ १३  
 ३४ वह धय,  
 सासा-वण-धोर-कमलज्जकहिं  
 हस-वरउ-हरि-वित्त-वरि-ननकहिं ॥  
 भूमिय-परिधय-मह-पडरिक्कहु  
 अट्ठोत्तर-मउ सउ एक्केक्कहु ९ २४ १०-१२  
 ३५ एम देव मवन्निम जावहिं,  
 धणए मवववरणु किउ तावहिं ॥ ९ ७० १४  
 ३६ परिवउठिओ। ९ १७ १३  
 ३७ न जायउ वीयउ मन्दर। ९ १७ १६  
 ३८ ना णिगन्त-धीर-दिव्व-भुणि। १० ९ १  
 ३९ जो य मण्डल तामु विण्णु। ५ १९ १२  
 ४० उज्जहिं भाहाहिउ पडमर,  
 सट्ठिहिं वरिम-महामहिं ॥  
 मउ पडमरउ पुरधरे। १६ १ १९  
 निमित्त-वारय राइणी वट्ठु ॥ १६ २ १-२  
 ४१ चवउ चवउ न पुरि परिमरउ,  
 कुइइहि ववु व वउ विम्वरइ ॥ १६ २ ३

- ४२ जइ सो बहू वि विपट्टह,  
सो सहू थापावारें, एव-वहारें ।  
एइ मि देव दम्बट्टह ॥ ४२ ९
- ४३ को तुहें को भरहु ने भेउ को वि ॥ ४३ ६ ४३  
वृचह ॥ १६ १६ ४
- ४४ (a) परम विपेतारेण ज मि पि  
विहउत्रे वि दिण्णु ॥ ४४ १  
(b) इम सण्डल,  
आरि गगणित वण ॥ ४४ ९
- ४५ कि बहिएण वराए, मइसपाए ॥ ४८ ९
- ४६ उवरित्तियणें, हेदिठम विटिठ परगिय ॥  
४९ ९
- ४७ उउणहें इणु दुगो गहें ॥ ४९ ९
- ४८ सो पणु मुअउ अवार निउअइ  
निह सअसाएँ एउ पउवय-यणु  
तिह जराएँ माउअइ जोव्वणु ॥  
जीविउ जमेण सरीर हुआमे  
सतहें काले रिदि विणाय ॥ ५२ ५-७
- ४९ आयएँ लण्डएँ बहु लुआविप  
पाएणया इव बहु बोलाविप ॥ ५३ ८
- ५० को को को इ लुआणु तासु तासु कुल-उती ॥  
मेहणि छेउअ जेम, ववण भरें न मुती ॥  
५३ ९
- ५१ पुव्व भवलर-अहे ॥ ५७ ११
- ५२ (a) मइ-पिअल-लोगणु ॥ ११ ४ ४  
(b) चाववसु ॥ ११ ४ ८
- ५३ जे जल-इसि-कुअ सोहिल्या  
ते जि पाहें पण मइमिल्ल ॥ १४ ३ ६
- ५४ गइ मइसाणउ न बउअउ जीवणु  
न बरेवउ बसावि णिटठीवणु ॥  
पाय-पसारणु इएवकालणु  
उव्वाउवणु समुअव णिहाउणु ॥  
इसाणु अउणु पर-आसय-वेण्णु  
गर मइणु मुअ-अमा-वेण्णु ॥  
गउ णियअणु पूरे मइसेउअ,  
रत-विरत चित्तु चाववउ ॥
- ५० जइ रणि बउ वि विपम्भइ,  
सो सहू चउं सहू साहणेण,  
पहें मि णरिन्द णिमुअइ ॥ १६ ५ १२ १३
- ५३ को तुहें भरहु ववणु निर  
वृचह ॥ १६ १६ ४
- ५४ (a) ज दिण्ण महेसिण जयर दम  
मेतं ॥ १६ १९ १  
(b) तहु मेदणि महु पोयणगवर  
आइविणित्ते दिण्ण ॥ १६ १९ ११
- ५५ वि किअकर नियरे मारिएण  
किर काहें वराए दणिएण ॥ १७ ९ ९-१०
- ५६ हेदिठल विटिठ उवरित्तियण निगिय  
॥ १७ ११ ५
- ५७ अउअहि पहरि-दुअअहि  
( V I । दुअअहि ) ७ २६ २५  
अउअ परम ( V I. पर ) दुअअ ॥  
३ १० १७
- ५८ सो मुअ घर-वारेण य निउअइ  
तणु लाएणु वणु वणि विउअइ  
कअललि मयरनु व पिउअइ ॥ १९ १२
- ५९ एअ वसुअइ धुत्तिवइ  
बोलाविप के के अउ गिवइ ॥ १५ ६ १-४  
मई पइ जहा बहु बहाविप,  
पुअअ पुअअ-पाल बोलाविप ॥ १८ १०  
ताए भूत विर पुअें सहू सुहें अउअ ।  
वसुअइ-सगुलिय, अगि केअ-वि  
मअउ न अउअइ ॥ १५ ६ १४-१०  
महि-मुण्णालि य केअ न भूती ।  
१८ १ ७
- ५१ पुव्व भवलर गेह ९ ५ १४
- ५२ (a) णयणहिं मइ-पिअल-लो ॥ ९ १७ ६  
(b) चाववसो ॥ ९ १७ १०
- ५३ बाहि वि दिटठउ पयइ पणरपणु  
णाहें निरअ-मुअि पुअअवसु ॥  
२ १ १४
- ५४ पणु-अगअ मेवा-दुअणउं,  
णिटठीवणु जिअणु पणरपणु ॥  
वय-वण्णु अर-णिहाउणु  
हिअणु मइह-पालणउं ॥  
सामणु वमिअल्लमेल्लणउं,  
अर-मोदि पराअण-गेल्लणउं ॥  
अउअअणु अण-अणणउं,  
अउअअणु अण-अणणउं ॥

अगल-मच्छल परिहरिपुत्री,  
जिह तूवइ विह सेव करेवी ॥

८१ ११ ५-६

बायई लहुपाई ण कारणई,  
जिह श्रीवण-गमपसारणई ॥  
कहुर-मोक्षण-जिभासेलणई ॥  
बान्तेकहण-परासन-भेरलणई ॥  
भवहुउर-रूप-णिहालणई,  
सायसियई हन्यफालणई ॥  
अई सम्बई वञ्चनेयाई,  
इन्दिमई वञ्च सञ्चवेवाई ॥

RC. २८ १ ७-१०

मे हरिअन्नाहोप(र)एँण,  
परिय वइ हल्लस गाट् ।  
सोपले वई जवइअएँण  
हई हइय जि सणाह ॥ RC. 5 1 Ghattā

सविद्यामु काम-जियच्छणई,  
इट्टागम-देव-दुगुच्छणई ॥

मवेय-वयण-जवसारणई,  
पर-गिन्दणु पाय-पमारणई ॥  
अवइ वि जं विणएँ विरहियई,  
स य करह मुखण-गरहियई ॥  
६ २ ४-१०

५५. परियन्दइ अम्माहोरण १  
हो हल्लस को जो सुहूँ मुमहि,  
वई वणवन्तव सुवरणु ॥  
४ ४ १३-१४

Besides there are several passages which have common contents and descriptive patterns in PC. and MP. For instance,

- (1) The passage describing various services rendered to Marudevī by Śrī, Hri, etc. in PC. gives the details in a sequence of lines each beginning with *kā vi* (1 14 5-8). The corresponding passage in MP. (3 4 1-7) also gives similar details with a sequence of lines each beginning with *kā vi*.
- (2) The passage in PC. describing the activities of the gods celebrating the ceremonial bath of newly-born *Keśabha* has a sequence of lines each beginning with *kehi mi* (PC. 2 4 2-8). The corresponding passage in MP. has similar details and a sequence of lines mostly beginning with *kepa vi* (MP. 3 18 1-6).
- (3) The contents and pattern of PC. 4 1 and MP. 16 3 describing how the triumphant *Cakra* did not enter *Ayodhyā* are closely similar. The sentences in PC. giving the smiles begin with *jāhe* and those in MP. end with *va*.
- (4) Compare the following passages from the *Svayambhūchandas* and the *Mahāpurāṇa*:

जिण-गामें ममगत मुअइ वणु,  
वेसरि वस होइ य उसइ मणु ॥  
जिण-गामें य उहइ यजमज्ज,  
हुअवइ जाल-सम-यज्जलन्त ॥

जिण गामें अलणिहि देइ थाट्,  
आरणे वणु य उछइ थाट् ॥  
जिण-गामें भव-सज-सललार्द,  
ट्टट्ठल्लि होन्ति खणें मोक्कलार्द ॥  
जिण-गामें पीइइ महु ण को वि,  
दुम्पइ-सिमाउ बीसरइ सो-वि

जिण गाम-यचित्ते, दिवमुअन्ते

सुह गामें णउ अकलइ अहि वि ॥  
सुह गामें जामइ यत्त-जरि,  
कणु लेउ वि यवन्त पणहु हरि ॥  
सुह गामें हणवहु णउ उहइ,

पणवन्तु सम-महरणु मउ बहइ ॥  
सुह गामें सतोमिय-अलउ  
पुट्टेवि जति पण-असलउ ॥  
सुह गामें सादरि तरइ णर,  
मोअरइ बोहनेदण-अर ॥  
सुह गामें केवल-किरण-रति  
भीरोव होति रोपार वि ॥  
पूरवि मणोरइ, गह मागुणइ,

वाउ अगु वि उगह ॥

रति देव यद दि' ११॥

अ न गग नावह स मुह पावह

योगु न वासु वि निज्ज ॥

(स्व लं ८—४१ ४२, ४३, ४५)

(म प १९ ८ ७—१२ १४)

Lastly, we find several rhymes common between PC and MP used in the same context. With the common mythological subject matter allowing little variation even in details and with the style and diction becoming increasingly standardized it is natural that we find numerous rhymes (over and above ideas, phrases and stylistic devices) common between such epics as PC and MP. The following few examples have been gleaned from the two works

PC	MP
१ देवाहिने ॥	१ बय-मुर गद-मयर-मय
निय-बाग गरिब-मुत्ति-मेव ॥ १ ९ २	देव ॥ ४ ८ १
२ मुनिगाबलि - मदेविनें दीसद	२ मुद निविह म दिठ
गसहिवाहा सोतद ॥ १ १५ ९	बल्लहे चयहुत सिन्धु ॥ ५ ३३ १४
३ जमु मेव महागिरि वृषण-वीरु	३ जो वुरगिरि सो तदु प्लवण-वीरु
महिहर-सम्भ-वीरु ॥ १ १६ २	ज महिमण्लु त रण वीरु ॥ ४ ३ ०
४ ममारउ - ममारउ ॥ २ ६ ३	४ ममारियहे - ममारियहु ॥ ३ ६ १
५ ममारगमारउ - ममारउ ॥ ७ १	५ मयवमारउ - ममारउ ॥ ६ १
६ मेवणपाई गारउई	६ मोतदे गारउाई
ओरणई विवउई ॥ ३ ६ ३	तोरणई विवउाई ॥ ३ १८ ४
७ स निमुण वि सय भीगे	७ स निमुणपिणु गारउाहा
गारउलीसे ॥ ४ ३ ९	मु बइय भीगे ॥ १६ १८ १४
८ मण्ड - विनित्तप-कण्ड ॥ ४ ४ ०	८ मण्ड - विनित्तप-कण्ड ॥ ५ १२ ७

### Svayambhu and Dhanapala

The beginning of the *Bhavisattakaha* of Dhanapala (probably 10th Cent AD Ed Jacoby 1918 Dalal Gune 1923) also appears clearly to have been modelled after the beginning of Svayambhu's *Paumacariu* as can be established from the following verbal correspondences collected from the relevant portions of these two works

#### Paumacariu

- १ पणवेप्पिणु १ १ ३
- २ ससारमूद सारलो १ १ २
- ३ दुजयफदपदप्परहो १ १ ०
- ४ परमेठि १ १ १
- ५ भविमायवमउणवप्परहो १ १ ०
- ६ तडोक्कमहाविठ्ठलहो १ १ १०
- ७ चउवीम वि परमे विणपणपिणु भावे ॥  
पुणु अप्पाणउ पावडमि । रामापव-वाये ॥  
१ १ २०
- ८ निम्मल्लुणवविचवह १ २ १२
- ९ पविणवहविताणु १ २ १२
- १० वुहण १ ३ १

#### Bhavisattakaha

- १ पणवेप्पिणु १ १ ३
- २ ममारमूद सारणमेउ १ १ ७
- ३ वन्द्यणउदणसमल्लु १ १ ६
- ४ परमिठि १ १ १०
- ५ मयवणवमउणवमयणु १ १ ४
- ६ पवग्गहामिठ्ठलहो १ १ ११
- ७ मोहियद परेवि । पवग्गहामिठ्ठलहो ।  
विचारमि षोड । विताणु भविमणउहि  
वहो ॥ १ १ १२
- ८ निम्मल्लुण वविता वह १ ४ ९
- ९ विताणु भविमणवहिवहो १ १ १२
- १० वुहण १ २ २

- ११ एहं सज्जगलोयहो विणउ विणउ १ ३ १२ ११ इहं सज्जगलोयहो विणउ सिद्ध १ ३  
 १२ अवहस्यवि सल्लगण १ ४ १ १२ वल्लउ सल्लगण १ ४ १  
 १३ गणहरदेवहिं दिट्ठ १ २ ६ १३ यणहरिण दिट्ठ १ ४ २  
 १४ विउ विउल्लमहीहरे बद्धमाणु १ ७ ६ १४ विउल्लउरि पटिठिउ बद्धमाणु १ ४ ६  
 १५ ममसरणु वि जमु बोयणपमाणु १ ७ ६ १५ जमु ममसरणु बोयणपमाणु १ ४ ६  
 १६ जहिं पक्कवरण १ ४ २ १६ परिपक्कवरण १ ४ ३  
 १७ The story begins with the description of the ममयदेश, most of the lines beginning with, जहिं, १ ४ १७ The story begins with the description of the कुंजादमलदेव, most of the lines beginning with जहिं, १ ४  
 १८ पुणु पयिय रत्तसल्लिहं पियति १ ४ ८ १८ पुकुच्छुरमहं लीलहं पियति १ ५ १०  
 १९ तहिं पट्टणु रासिद्धि, पक्कवरणपसिद्धता। १९ तहिं पयउ१ गारं। पट्टणु जणजग्घिपण्ड-  
 ग पुद्दहं १ ४ ९ ग ममणु १ ५ ११-१२  
 २० ग मागलण्डु अवयरे विविउ १ १३ ६ २० ग मयणु मुरवि। सगलण्डु महि अवयरिउ  
 जहिं १ ४ २० जहिं १ ५ १२  
 २१. ग पिहिविणं जणबोम्मणणं। निरे मेहक वाहदउ। २१ ज पुद्दहं मज्जु ग पमत्यु १ ६ १  
 १ ४ १  
 २२ The patterns of PC 1 14 4-8 and Bh 1 10 9-13 are quite similar  
 २३ जक्ककहंमण १ १४ ८ २३ जक्ककहंमण १ १० १३  
 २४ गउ मामणु जण १ ५ ५ २४ मावउ एहं जउ दीवउ २ ३ ५  
 एहं विवि मागजु ग दीवउ २ १४ २  
 २५ आलावेण वि ममउ १ १४ ६ २५ आलावेण ममउ २ ४ ६  
 २६ उण्णउ मतिउ १ १० १ २६ उण्णउ केण वि मति २ ७ १०  
 २७ गीमरउ हुमर निउनिगीउ २७ सोहउ रयज्जणनु निउनिगीउ १  
 घग्घरपहि पक्कवरण गोमु वत्तु १३ १ ६-७ घग्घवरणु घग्घरयमहारउ १ ६ ३

These correspondences are sufficiently striking to warrant the conclusion that at the time of composing the first few *Kaḍavakas* of his *Bhavisattakāḥa* Dhanapāla had before him the beginning portion of Svayambhū's *Paumacurū*.

### Svayambhū and Hemacandra

In the field of Apabhramśa prosody also Svayambhū had exerted considerable influence. Hemacandra has naturally profited much by Svayambhū's work on Pk and Ap metres. More than sufficient proofs are there to show the eclectic and exhaustive character of Hemacandra's treatise on prosody, the *Chandanaśāstra*. It is therefore quite reasonable to expect Hemacandra to have made generous use of the works of such eminent metrical authorities as Bhoṛata, Kāśyapa, Pugalā, Saitava and Jayadeva, and we actually find these names cited several times in Ch Svayambhū II also found quoted along with these great names. This indicates that by the times of Hemacandra, Svayambhū had come to be recognised as an eminent metrist.

We have seen that Rājasekhara Kavi had made a Sk rendering of at least the Ap section of SC. Hemacandra appears to have utilised SC directly as also through the *Chandasekhara* of Rājasekhara.

Firstly, when there obtains a difference of names regarding any of the metres treated, Hemacandra records it, at times along with the name of the authority. In this manner at the end of the definition and illustration stanza of the Meghavisphūrjitā, we read *Rambhetti Stayambhūh* (Ch 14 a, 1 16). If we refer to SC we find that it defines at I 102 under the name *Rambhā* that very metre which is called *Meghavisphūrjita*. Similarly after treating the *Vasanta* (na na-ta ta ga-ga, Ch II 224), Hemacandra remarks *Nandimukhity eke*. SC I 11-12 define and illustrate this metre under the designation *Nandimuh*. Ch. II 28 ■ deals with the *Vamsapatrapatita* (lha ra na-bha na la ga) and at the end it is observed *Vamsadalam ity anye*. SC I 61-62 define and illustrate the metre *Vamsaala* and at the end there is a note *ko ut = Vamsa-vattalaham ti pabbhānā*, while in the next stanza (I 64) which is given to illustrate this, there occurs the word *Vamsavattavadam* in the fourth line.

Secondly, at several places Hemacandra has borrowed verbally or with modifications or in its Sk. garb metrical rules and definitions from SC without quoting the source or at times even without giving any indication that the statement in question is not original.

Compare the following

(1) छन्दोमन्त्रसंज्ञिञ्च व दोसह त्रिपि रवम दीह ।

त वज्रत्रयिभण्णर विदीप्तिमाद यमोत्तुण ॥

शक्तिञ्चित् दृश्यते छन्द एउवितापराधिकम् ।

दोषजात्यादिक मुक्त्वा तत्सर्वं दण्डक विदु ॥ Ch 18a, 1 17

(2) धवलपिहोण म पुरिसो

वणिज्जह जेण तेण गत धवला ।

धवलो वि होह ति विहो

अट्ठपणो छण्णो चउत्ताओ ॥ SC IV 38

= Ch V 32 (1), preceded by *yadaha* and with the better variants *supuriso* and *so dhavalo*

(3) गृहलो च्चिम एकलहू

विरामविसअग्गि विमयसखाए ।

अमललहू सट्ठो च्चिम

समसत्तासद्धिओ होह ॥ SC V 2

= Ch 1b, 1 11, preceded by *yadāha* and with some corrupt variants

(4) विण्णयण सविहाणण-

अमलसीतावणेद्वयवग्गि ।

तत्तव विवग्गह पुवअ

तत्तोवरि सव्वजुवग्गो ॥ SC VII 1

सिहावलोवितायम्

विताओ सविपावणे ।

मदग्गे ष एत्ता शोवत्ता

द्विपदायण वीत्यते ॥ Ch VII 57 (1)

(5) दोषायसनुआओ

एआणअक्खरन्तअग्गिआओ ।

ताओ च्चिम दुवग्गो

अउण्णु तीसण्ह भज्जग्गि ॥ SC VI 2

अनुपमादिक निगन्

अन्तेग्गहि पुणे पुव ।

एआणकंरन्तवग्गे-

अग्गे द्विपे विदु ॥ Ch VII 72 (1)

preceded by *yadaha*

Lastly, Ch borrows from SC several illustrative stanzas also in their original Sanskritized or modified form. SC itself has got most of them from other sources,

(1) भवत्तदिहि अडमारणस-

विल्लिअविउरमहूरअलअवण-

मविरल्लुअमरिअवणअमवण ।

रहसमाअमणिअमुहग्गिअग्गिह

सहह मुरअमविरअमर महि कुह ॥ SC I 53

विलुलितचिकुरमघरविहितदशन—

मनिरलपुलकनिमित्तमुपयुगमयि ।

रतिसारभरमणितमुखरितमिह

विलमति त्व सखि सुरतमवलधृति ॥ Ch. 11b, l. 11-12.

(2) भरणार्थं शुद्धकदम्ब (क्रिवा चित्तपत्तम्) —

मेघवआदितेजजलपसमिजराजिजरा

णचिन्वरचम्बरीअरवमूहतिअकुमुवतरा ।

उगजचन्दबिम्बकरपवलिजसमअदिसा

कस्त दिहि ण देठ भण भणहरसरअणिमा ॥ SC. I 78.

धारिदमुक्तधारिभरपरिअसितधनरजा

उवगतरोहिणीशकरप्रबलितसगराककुप ।

कस्म धृति दधाति न हि धारवतुरजनिरिखं

पुम्बगलाम्बतभरणपदधिदलितकुमुवा ॥ Ch. p 13b, l 5-7.

Here the order of the lines of the original stanza is changed and some of the words are paraphrased.

(3) पशपो मुदसहावन्—

सन्दी रन्दी पुन्दच्छाओ सरजघणतुहिनकमलबणकुमुमहरहसिमसिमतणु ससदककदम्बलो

त्तारो पाराकारण्याओ षबलिनकमलपलगधणनणउभभुमणकल्पपरितरपरगाहिअविम्भुहो ॥

लोआलोअच्छेअ गल्लु दइकणिणविभदकलअलपइणपडिवहणवलइओ मरेन्द मुहं जसो ।

उत्तुदसो वेअण्याओ उअ हरइ परसतिहुअगसिरिणधरविइअरअणनिअरस्सव ।

सदुठिअओ ॥

SC. I 138.

रन्दीअमन्- कुन्दच्छाय. धरदमउभवनतुहिनयिकबकुमुदवनहरहसितासित शाशादन-

करोउअल ॥

सार सायवारापार- स्थलजलगायनतलसकलमुवजपधवतनपरिचित प्रसाधित-

विहमुअ ॥

लोआलोअच्छेद गल्ला दइकठिनविकटदिगवधितटयदनविवलनचनयिओ विमुदयशावम ।

ओत्तुअ श्वेतप्राकारो श्वेतियुधपणष तव जयति मृषवर मवललितवसवेअगदित-

यधिय ॥

Ch. p. 18b, l. 10-13.

(4) अण्णवो तस्सेव (मुदसीलस्स) —

पहरिअसारमारअन्तोलाआसापसिअजन्तषतोदसहालवाजारीपरिउजवाणम्बरे ।

विणअरवत्तस्तत्तोलेनिमिलल्लोलोन्नकोलाविदाअवत्तअण्णोमिन्त्याकसाइलए ॥

अण्णवोदराहइअन्तनापन्तमल्लुअमोदल्लिअन्तअण्णसल्लेमाअदमज्जुअले ॥

पिअजम इअ एरिसे गिहअलमि आ वम्भ मावेणु पोदत्थणाविदअपुआमसोअसारे मे ॥

SC. I 148.

अण्णनिविअमारत्तान्दं लिताअण्णसंसीर्यपणोअविस्फारआवोलीअपुवमाअम्बरे ।

अण्णवदवदइअमानासिलनूरादुल्लोतोदुमदीआदसवस्तपातअण्णपुआकुले ॥

दिनकरकत्तत्तफीलावलीओयमाण्णोअस्सले कत्तल्लोलकल्लोअवालाअमादमहा- ।

अण्णवदसि ननु पिय ओअवालेअण्णुआ मा अम आ अमव तव हि रीनस्सवा-

इलेपवीअ्यानि मे ॥ Ch. p. 18b, l. 4-6.

(5) अण्णवो तस्सेव (मुदसीलस्स) —

विसालमाअलोमाणकअन्नमुन्नलानआणिमानिआकुओवसोहिए ।

विउदमुदमुदणिदपहमसामअम्ममलतारदीहरिअरतत्तए ॥

विअट्ठसन्दहूअण्णोअल्लसण्णोमल्लसन्तचित्तदत्तकत्तिवेमराअए ।

अममि एल्ले मुहाराअन्नाए पिअओ पिआहर महु अओ अण्णवो ॥ SC. I 167.

विताभमा उने पूषमानव उजलोउजव ग उकिरेफमा विवोपगोमिते ।  
 विनजहावमुद्रचारवपम गलमभमलनारदीष्णवपत्रमुदरे ॥  
 अम दकु इवुदम गप्रकामलोलमदवुतीढ मुददनपडिनरे मराग्य ।  
 प्रियामुमाम्बुजअर विराय मच्चिवापिवप्रनारन भवेदनउगोवर ॥

Ch p 19b l 12 13

(6) भुजदगविअगो तस्मेअ (मुद्रमहावत्स) —

वामहरम्मि धरे वमणाअर उड्डिअधुवमुअधमणोहरए कम्मणीए ।  
 पीणपणुणअवकलघोरवणीअ सज परिलेखिलवच्छअलो रमणाए ॥  
 कोमजवाहपल्लादडपडिअओ पडिक्कटसुगतविअमिअए सअणीए ।  
 पावड शिदिअअ हिअहच्छिअअ नहि ओ ि अअ पुग्गजुओ स यते रअणीए ॥

SC I 173

पीनयनासनवृत्तविसालुत्तम्पनमण्डलादनिरीडनरक्षितादग ।  
 कोमसाङ्गमृणाग्लनादुदवटिनरक्षत गरुम्बनविभ्रमगात्रम् ॥  
 वासमुहे धहल्लिखलिनामुत्तमूलतानिचिन धारने मूडनि क्षणगया ।  
 यो दीपिना रनययतिरअममानजुप स भजदगविअमपुतामिह वत्त ॥

Ch p 20b l 1 3

(7) Echoes from Sc I 29 are found in Ch p 21b st 31

(8) अवदुवहुउ भग्गदेवत्तम् —

काइ करउं हुउ माए । पिउ न गणइ लगी पाए ॥  
 मण्णु धरल्ल हो जाइ । कडिण उनरअ भणा ॥ SC IV 13  
 एत्थ वरिमि भणि काइ । प्रिउ न यणइ लगी पाइ ॥  
 छ देविणु हुउ मुक्की । अवदीहय जिम्ब विर गावि ॥ Ch VI 19 4a

(9) बीअचकण मत्तवाल्लिआ गोददत्तम् —

कमलकुम्भइ एकव उप्पति ।  
 तमि तो वि कुमुआअरह । देइ सोवव कमलह दिवाअर ॥  
 पाविअइ अवस पणु । जण जत्त पाये टवेइउ ॥ SC IV 17  
 कुम्भकमलइ एकव उप्पति  
 मउण्डे तु वि कमलपणु । कुम्भसइ निष्णु वि विआम ॥  
 मउण्डपिआणिम । वदमोण्डे कि मत्तवाल्लिआ ॥ Ch V 18 18

The last two lines of the stanza in Ch are different

- (10) बाआला पङ्गा विअणा । गुणहि विमुक्ता पाणहण ॥  
 जिह दुज्जणु सअजणउवरि । तिह पमरए गहनि मरा ॥ SC VI 150  
 बाआला पङ्गा विअणा । गुणिह विमुक्ता प्राणहण ॥  
 जह दुज्जणु मअजणउवरि । तेम्ब वसर न लण्णि सर ॥ Ch VI 21 110
- (11) किं कण्णकलिअग परिअज्जआ । डिअ पवअ माणविअज्जआ ॥  
 गह कोवि अहिउअ मणिअवहे । नहि घरउ जअह कण्ण कह ॥ SC VI 152  
 कुवेण्णकलिअग परिअज्जआ । डिअ मरवद माणविअज्जआ ॥  
 नहु कोद अमिउअ अणिअवहि । कहि वडरि जअह कण्ण कहि ॥ Ch VI 20 116

(12) मत्तपरिणी जहा तमेज (गोददत्तम्) —

सव गोविउ अदवि जोएए  
 हदि मुट्ठमि माअरेण । देइ दिठि अहि कहि वि राही ॥  
 को मक्कद सवरेवि । उअज्जणण गहे पण्डउ ॥  
 एवमेवउ अदवि जोएदि ।  
 हरि दट्ठ मवाअरेण । ता वि द्रहि अहिअहि वि राही ॥  
 को मक्कद सवरेवि । उअज्जणण गहे पण्डउ ॥

Hemacandra's Prahr̥it Grammar IV 422 (6)



(13) With *वोल्लिज्जद ज त णिब्बहद* 1 *Svayambhū's Paumacariu* ॥ 4 2a and *वोल्लिज्जद ज णिब्बहद वरु णो ज ररे* (२) *जर विहिं वरद एह* (३) *Svayambhū's Rūthānemicariu* 24 7 4 of *त वोल्लिज्जद* ( v1 *वोल्लिज्जद*) ३ *विब्बहद* 5 *Hemacandra's Prakrit Grammar* 4 360 (2)

It is not unlikely that for some of these illustrations which *Svayambhū* himself has taken from others *Hemacandra* may have used directly the original sources. It should be noted that the citations as found in *Hemacandra's* works appear to preserve the language of the original as contrasted with their comparatively modernized language in the published text of the *Svayambhucchandax*.

## 5 THE PAUMACARIU AND ITS SOURCES

### The Paumacariu

The narrative of *Rama* who is also known as *Padma* (*Pk* *Pauma*) in Jain mythology and who along with *Laksmaya* and *Ravana* makes up the eighth trio of *Baladeva* *Vasudēva* and *Prativasudēva* respectively was related by many Jain poets. *Svayambhū's Paumacariu* is such a *Rama* epic in *Apabhramsa*.

In most of the colophons of various *Sandhis* of *PC* the title appears alternatively as *Paumacariu* or *Pomacariu* equivalent to *Sk* *Paumacariyam*. At the end of the work it is called *Ramayana purana*. The donor's colophon at the end of *MS S* refers to the work as the *Sastra* called *Ramayana*. The *Jinaratnakosa* describes the work under the name of *Ramayana-purana* and in the colophon stanzas of *Sandhis* 38 89 of *PC* it is called simply *Ramayana*. In the upper corner of the margin of folio 222 verso of *MS S* we find *स्वयम्भुत व-पुराण २२२*. In the colophon stanza of the 18 and the 84 *Sandhi* (the latter written by *Tribhuvana*) the poem is called *Ramadevacariya Sk* *Ramadevacarita* and once in the colophon of the 86 *Sandhi* it is referred to as *Ramacariya Sk* *Ramacarita*. In the body of the work *Svayambhū* mentions it as *Ramayana katha* (1 1 19) The *Ramayana Poem* *Ramayana* (23 1b) or *Rahavacariya* (23 1 4b 40 1b) *Sk* *Raghavacarita* while the subject-matter is generally called *Rama katha* (1 1 1 2 1) *Sk* *Rama katha*. Of these titles *Paumacariu* is the most frequent and evidently one intended by the poet.

*PC* has a roundly estimated extent of 12 000 *Grantthagras*. It contains a total of 1269 *Kadavakas* distributed among 90 *Sandhis* which are divided into five books (called *Kanda Sk* *Kanda*) in the following manner:

- 1 *Vijjadhara Kanda* (*Vidyadhara Kanda*) 20 *Sandhis*
- 2 *Ujjha K°* (*Ayodhya K°*) 22 *Sandhis*.
- 3 *Sundara K°* 14 *Sandhis*
- 4 *Jujjha K°* (*Yuddha K°*) 21 *Sandhis*
- 5 *Uttara K°* 19 *Sandhis*

According to this account and also according to the actual contents the *Yuddha Kanda* is finished with the 77 *Sandhi* and indeed at the end of that *Sandhi* we find a statement to this effect—

(1) According to Jain mythology there flourished in past sixty three great persons *Salakapurusas* which included twenty four *Tirthankaras* twelve *Calakas*, nine *Vasudevas* nine *Baladevas* and nine *Prativasudevas*. *Kṛṣṇa*, *Balarāma* and *Jarāsandha* make up the ninth group.

(2) The extent in *Kāṇḍas* is given in the colophon stanza 37 73 (Appendix I)

telling us that the Yuddha Kāṇḍa is finished and that the Uttara Kāṇḍa is now begun. But immediately after this the MSS. read: *Siri-muni suvaya titham namami, Jujha-Kaṇḍam nisameha* 'I bow down to the Tirtha of Muni Suvrata. Listen to the Yuddha Kāṇḍa'. Further at the end of the next, i.e., 78 Sandhi it is stated *Jujha kaṇḍam samattam|Jyeytha Vadi* 1 Some 'Finished the Yuddha Kāṇḍa, on Monday the first, dark half, Jyestha'. This is clearly an error. The words *Sirimaṇisuvayya* etc. should be found in the beginning of the 57 Sandhi, while the statement at the end of the 78 Sandhi has its legitimate place at the end of the 77 Sandhi.

Similarly at the end of the 13 Sandhi the MSS. read *Prathamam Porva*. Its significance is not clear. The first Kāṇḍa is completed with the 20 Sandhi. The 13 Sandhi does not seem to markedly round off the foregoing matter so that the first 13 Sandhis can form a definite unit.

Puṣpadanta has regularly given separate titles to the individual Sandhis of his *Mahapurana*. Svayambhū only casually assigns a title to individual Sandhis. Thus in the *Vidyadhara-Kaṇḍa*, Sandhis 1, 2, 13, 17 and 18 are found with special titles. On the other hand for Sandhis 83-90, which were not written by Svayambhū we regularly find the Sandhi titles.

In the colophon of the *Vidyadhara Kāṇḍa* at the end of the 20 Sandhi Svayambhū records that his high spirited wife *Amiavvā* (=Amṛtamba) dictated to him (obviously when he was preparing a copy of his epic, finished partly or wholly) the *Vidyadhara Kāṇḍa*. Similarly we gather from the colophon of the 42 Sandhi that his second wife named *Alecamma* (*Adityamba*) dictated to him the *Ajōḍhya Kāṇḍa*.

Onwards from the 83 Sandhi we find a statement at the end of each Sandhi saying 'Finished the Sarga number so and so entitled so and so in the supplement to the *Paumacariu* (*Paumacariya sara*) that was somehow left out by (or that escaped *veṭṭariya*) Svayambhū and that was composed, after the latter's passing away, by his younger son *Tribhuvana Svayambhū* under the patronage of *Vandariya*'. This means that Sandhis 83-90 of PC were written by *Tribhuvana*!

In the previous Section we saw that *Svayambhū's Rājahanemica* was felt to be incomplete by *Tribhuvana* and the wanting portions were supplied by him and later by *Yasahkurti*. Here in the PC too we find a similar state of things. Some portions of the narrative were somehow not covered up by *Svayambhū* and

- (1) That the name is *Amiavva* and not *Sāmiavva* has been shown on p. 10.
- (2) Appendix I Stanza 15. The end of the first half is metrically defective. *Alecammavva vāḍiṇe* is the most probable emendation.
- (3) Prem. 1942, 377 thinks that Sandhis 84-90 were *Tribhuvana's* work and that the 83 Sandhi excepting possibly some closing *Kāvya*s must be attributed (in spite of the colophon!) to *Svayambhū*, because *Tribhuvana's* reference to the *Rama Story* as *satia mahā sarga anga* (Appendix I stanza 56) having the seven great *Sargas* as limbs imply seven Sandhis as his contribution to PC. But this is a mistake. The seven *Sargas* referred to by *Tribhuvana* have nothing to do with *Tribhuvana's* part in the composition of PC. These seven *Sargas* are just the seven traditionally laid down *Adhikāras* or *topics* of the *Rāmāyana* mentioned by both *Umalasuri* *jñā tamasa samuppatti parihāsa venam Laksanapatti* *utpannam-ameyadarsa sara parāṇṭha ah-garā* / (*Pāṇṇinīya* I 21) and *Raviṇa* *śhītri tamasa samuppatti parihāsa samyagam tatoh* / *Lakṣaṇa-samīkṣā* *śhītri tamasa samuppatti parihāsa* / *Yathā* *septa Purāṇa* *adhi-kāra* *ime smṛtā* / (*Paumacariu* I 41-44)

Tribhuvana deemed it necessary to supply them. This naturally poses a problem for us. How is it that both the epics of Svayambhu stood in need of supplementation? Was Svayambhu forced to leave them incomplete in spite of his original design or was it that these portions—i.e., the subject matter thereof—added by others being unacceptable to Svayambhu were left out by him intentionally and hence the two epics in their original unextended form were complete from his point of view?

Opposite opinions on this point have been expressed by scholars. Jain thinks that PC was complete from Svayambhu's view point so that the portion added by Tribhuvana has no more value than that of interpolation. On the other hand he considers RC, in its original form to have remained incomplete possibly because of Svayambhu's unexpected death so that the performance of Tribhuvana regarding RC was necessary to bring the work to completion. The additions on the other hand made to RC by Yasakurti are considered by Jain as interpolations.

Premi' on the other hand takes the view that both the epics in their unextended form were complete according to Svayambhu's plan. The additions made by Tribhuvana to PC as well as RC were not desired by Svayambhu to be included in them. The additions made by Yasakurti might have been designed according to Premi to make good the passages that were possibly found missing or damaged in the MS of RC in his possession.

For judging the plausibility of these views it is essential to critically evaluate whatever scanty evidence is available to us mostly from the Prasasti and colophon stanzas.

In this connection the Stanza' given in the beginning of the 100 Sandhu (or it may be considered to be at the end of the 99 Sandhu) of RC is very important. It has not been interpreted correctly either by Jain or by Premi. Jain just gives the purport of the stanza. He says: At the end of Sandhu 99 of the *Harivamsa purana* we have a verse telling us that the poet proceeded to compose the *Harivamsapurana* after having finished the *Paumacariya* and yet another work of great merit *Suddhavarana*. This information precludes us from imagining that his *Paumacariya* was interrupted by any calamity like death.

According to Premi the Stanza in question was written by Tribhuvana and not by Svayambhu, as Jain is inclined to think. He says:

‘इत (९९ वीं) सचिच अन्तमें एक पद्य ह जिसमें कहा ह कि पउमचरित या सुखचरित बनाकर भव म हरिवंशी रचनामें प्रवृत्त होला हें। तस्वतोदेवी मुदा सुरिचरता देव। निरूप्य ही यह पद्य भिन्नुवन स्वयमुका निवा हुवा ह बीर हमम वे कहने ह कि पउमचरित की अर्थात् उसके शेष भागकी रचना तो म कर चुका हें। उसके बाद अब म हरिवंशमें अर्थात् उसके भी गवम हाप लगाती हें। यदि इस पद्य की हय भिन्नवत्ता न मानें तो फिर इस म्यात्रमें इसकी कोई साधवता ही नहीं रह जाती। हरिवंशी ९९ सचियों तथा चक्रन पर स्वयमुदेय यह कैसे कह सकत हे कि पउमचरित बनाकर अब म हरिवंश बनाता हें।

Both these scholars have failed to understand the words

(1) Jain, 1935 71 72.

(2) Premi, 1942, 376-377, 380, 382.

(3) Appendix I 65. It reads

Kauna Pomaçariyam Suddhavaranyam ca gurā gan āgghavarān |  
Harivansa moha hatāre Sarasa sūlīva deha vva |

(4) Jain, 1935 71.

(5) Premi, 1942, 778.

moha and sudhiya-deha in the stanza correctly. Works on Padma-carita and Harivamsa in Jain literature usually have a beginning in which it is declared that the accounts of Rama and Kṛṣṇa given in non-Jain traditions are false and misleading and so Śrenika requests Gautama to narrate these Caritas in their correct version—that is known to the Jain tradition. Thus we find in Svayambhu's Paumacariu

paramesara para sasanehuṃ, suvva vivareṇi |  
kahi jīṇa sasane kema ṭhaya kaha Rahava keṇi ||  
jage loehuṃ dhakkariṇvantaehuṃ uppaiu bhantiu  
bhantaehuṃ |  
(1 9 9 1 10 1)

"The narrative of Raghava O Great Lord is heard in other faiths in a topsy turvy form. (Hence) tell (us) how is it found in the Jain faith. Deluded people in the world have fabricated (many) delusions (regarding this narrative)."

Similarly Svayambhu describes his Harivamsa narrative as sa samaya parasamaya viyara saha capable of considering (the accounts current in my) own faith and (those current in) others. The word used in PC is bhanti Sk Bhṛnti. It is synonymous with moha in the expression Harivamsa moha harane occurring in the stanza under discussion. Accordingly it means in removing the deluded notions (or erroneous views) regarding the Harivamsa (narrative).

Agrain sudhiya means *śrānta* (*Desinamamāla* VIII 36), *thela* hua (PSM) exhausted. So sudhiya deha means exhausted in body. The whole stanza can be rendered as "Having composed the Paumacariu and the Suddhayacariu replete with merits (my) Muse (Sarasvatī) in removing the deluded view about the Harivamsa narrative has become as it were exhausted in body. In the sense in which the stanza is understood by Jain we fail to see how Svayambhu can say when most of RC was actually composed that he proceeds to compose the Harivamsa. Similarly Premis interpretation too has to contend with serious difficulties. Firstly we have to understand Paumacariu in the sense of Supplement to the Paumacariu even though Tribhuvana makes it a point to refer to his contribution to PC with the special name of Paumacaripasesa. Secondly it would be inconceivable that Tribhuvana who holds his father in great respect and who is never tired in showering eulogiums on him would describe his proposed additions to RC as designed to remove wrong notions about the Harivamsa for it would imply indirect censure of his father's performance. Lastly Tribhuvana's confession of his inspiration waning when he undertook to supplement the Harivamsapurana would be something unusual for him in the face of his pronounced tendency to emphasize his nobility in shouldering the highly responsible task of bringing to completion his father's work and in continuing the poetic tradition of his family. Therefore it is more natural and sensible to take the stanza to have been written by Svayambhu himself. After completing 99 Sandhus of RC, Svayambhu says that with the blessings of Sarasvatī he has already completed the two works the Paumacariu and the Suddhayacariu. But as he proceeded with the composition of the Harivamsa that was intended to dispel false versions, his poetic inspiration did not remain sustained. Already in the introduction to RC Svayambhu talks of his

feeling highly diffident in handling such a vast and difficult theme as the *Harivaṃśa*. But then Sarasvatī reassures him: 'Here I bestow on you keenness of mental faculties. Proceed with the composition'. Hence it is very probable that after the composition of RC, up to 99 Sandhis Svayambhū felt tired in spirit and his literary activity thus interrupted was never resumed by him any more. It would follow from this that the *Paumacariu* and the *Suddhayacariu* were written before RC, and that the poet's life was cut short before he could complete the latter. The remaining portion of RC, was written by Tribhuvana after Svayambhū's death. In later times some new details and episodes came to be considered essential in the concluding portion of the *Harivaṃśa* narrative and their absence in RC, of Svayambhū and Tribhuvana induced Yaśahkīrti to make requisite interpolations. We have an interesting parallel for this in the interpolations made by Gandharva in Puṣpadanta's *Jasaharacariu*.

Now let us take up the case of PC. Jain and Premī both suppose that from Svayambhū's point of view PC was complete at 82 Sandhi and the additions of Tribhuvana were not desired by Svayambhū as the parts of his PC. For, they argue, in the case of PC no calamity like death interrupted the poet's activity and that would leave unexplained why Svayambhū left PC incomplete. Secondly, PC and RC were composed under the patronage of two different persons. If PC, was composed before RC, how can Svayambhū start writing another work under a different patronage without completing the work more than eight-months of which were already finished under the earlier patronage? Thirdly Tribhuvana calls his contribution to the *Paumacariu* by a special name, *Paumacariu-śeṣa* 'Supplement to the *Paumacariya*'. No such special name is given to his additions to RC. Fourthly the parts added by him are described by Tribhuvana as '*Sayambhuvassa kahavi uvvariya*', which, according to Premī, means 'that which was somehow considered undesired (*anipīṭa*) or extra (*adhika*) by Svayambhūdeva'. This implies that the matter added by Tribhuvana was unacceptable to Svayambhū. Fifthly the subject-matter of the Sandhis written by Tribhuvana appears to be digressive and unessential for the main narrative of the *Rāmāyana*. Lastly it would appear quite singular that not one, not two, but altogether three works could have been left incomplete by Svayambhū.

Now there is nothing inherently improbable in an author leaving more than one works incomplete behind him. Of the three works improved upon or completed by Tribhuvana, we do not know in which way did he 'repair' the *Śrī-pañcamikāhā*. Tribhuvana's statement does not necessarily imply the incomplete character of that work. As to RC, Svayambhū most probably passed away before he could finish it. And if we can establish on other grounds that PC, was left incomplete by Svayambhū, the other objections can be easily met with. It is not so unusual for an author to begin and continue to work on two works at a time or to embark upon another before the first is completed. We can assume that Svayambhū accepted the patronage of Dhavalāya before completing PC, under the patronage of Dhanāyaya for reasons unknown to us. He might have intended to complete PC later on. And the meanings *anipīṭa*

(1) Appendix I, passage 57, lines 2-3, 5.

(2) Appendix I, Stanza 63, 84 wherein Tribhuvana talks of 'restoring' the poem and poetry of Svayambhū and of carrying the paternal burden, *pa-bhava-niccekaṇa*.

and *adhika* recorded for *utariya* in the *Desanamala* are rather special. For in literature 'left behind' escaped is the most common meaning and in PC itself *utariya* (5 11 3 14 7 5) and *samuvvariya* (15 5 3) are used in the senses escaped saved left as a remainder. We need not therefore understand by Tribhuvana's use of that word that the matter contained in his supplement to PC was unacceptable to or rejected by Svayambhu.

The argument that Tribhuvana gives a special name *Sesa* or *Paumacariya sesa* to his supplement to PC appears to have some weight. Except in the second colophon stanza of the 84 Sandhi where the general title *Ramaevacariya* is used in all the Sandhis composed by him Tribhuvana invariably calls his contribution by the special name *Paumacariyaseva* and in the colophons of Sandhis 83 90 this title is mentioned no less than eighteen times. As contrasted with this his additions to RC are not given any special name. Again it is significant that this *Paumacariya sesa* is described by Tribhuvana as the crest jewel of the *Paumacariya* while in another stanza it is stated 'Thus is finished (*samatta*) the charming *Paumacariya* the same when completed by Tribhuvana is now thoroughly finished (*parisamatta*)' where the contrast between *samatta* and *parisamatta* appears to be intentional.

But there are very weighty arguments for believing that PC could not have been considered by Svayambhu also as complete with the 82 Sandhi. Raviṣena's *Padmacarita* was the main source for Svayambhu's PC. The latter borrows ideas and expressions from the former and the general plan and pattern of PC so far as its subject matter or contents are concerned are cast after those of the *Padmacarita*. As noted previously the *Padmacarita* mentions seven broad topics (*adhikaras*) of the Ramayana narrative as recognised and handed down by the Jain tradition. They are: *Sthiti Vamśa samutpatti Prasthana Samyuga Lavanankuśa sambhuti Bhavokti Pamarvṛti*. These are enumerated by Vimalasuri<sup>1</sup> and Tribhuvana too refers to this fact. And the Rama-story as narrated by Raviṣena and Vimalasuri actually bears this out. But the 82 Sandhis of PC—the portion composed by Svayambhu—covers up only the first five out of the seven topics. The last two topics cannot be said to be unessential or digressive as is suggested by Premī because they are recognised by tradition and are actually found in the source work of PC. No reason is forthcoming for their omission by Svayambhu. Secondly if PC was according to Svayambhu complete with 82 Sandhi where is its colophon that ought to have been written by Svayambhu? So long as we cannot find any satisfactory explanation for these facts it would be quite unsafe to assume that PC was complete as it was left by Svayambhu.

From the fresh mangala stanzas found in the beginning of the 23 and the 43 Sandhi it follows that the composition of PC was twice interrupted. The fresh mangala is indicative of some lapse of time preceding the resumption.

(1) In two colophon stanzas of RC (Appendix I 66-67) *samasāya* completed and not something like *leṭa* or *dārta* is used as a complement to *avacariya*.

(2) Appendix I 23

(3) Appendix I 31

(4) Appendix I 30

(5) *Padmacarita*, I 43

(6) *Paumacariya*, I 32

(7) Appendix I 56

### Sources of the *Paumacariu*.

In the very opening stanza of the first *Sandhi* of PC. Svayambhū declares that he has taken on hand to narrate the Rāma-story after keeping in view the *Arse*. The colophons of all the Parvans of Raviṣeṇa's *Paumacariṭa* begins with *iti Arse Raviṣeṇācārya-prokte Paumacariṭe*. This makes it clear that Svayambhū's reference pertains to that work. And this is endorsed by PC. 1 2 9 where we are told that Kaviṛāja Svayambhū has embarked upon such a vast theme through the favour of Ācārya Raviṣeṇa. In the same Kaṭavaka Svayambhū also gives, following Raviṣeṇa, the tradition through which the Rāma-story that was being narrated by him was handed down from Vardhamāna to Indrabhūti, Dharma and Prabhava down to Kirtidhara, to Anuttaravāc and thence to Raviṣeṇa. Raviṣeṇa gives also the name of Jambū and the last two are given by him as Kirti and Anuttaravāgmin. Raviṣeṇa, while giving his tradition says that his present effort of composing a Rāma-epic was made consequent upon the written (*likhitam*) work of Anuttaravāgmin. Now to any one who even casually compares Vimalasūri's *Paumacariya* with Raviṣeṇa's *Paumacariṭa*, it is as plain as the day-light that one of them is simply a recast of the other and there is no difficulty in granting the claim of originality, as is done by Premi, to Vimalasūri. Raviṣeṇa's Sanskrit work is but an enlarged recast of the Prakrit *Paumacariya*, some of the alterations being necessitated due to the difference of medium and to the fact that Vimalasūri was a Svetāmbara, but Raviṣeṇa, a Digambara. The enlargements chiefly centre round the descriptive and dogmatic-didactic portions. In extent Vimalasūri's epic is 10,000 *Granthāgras*, that of Raviṣeṇa 18,000 *granthāgras*. It requires no elaborate comparison to show that the enlargements apart, Raviṣeṇa's work is but a slavish imitation of that of Vimalasūri. Indeed very few cases from the field of our ancient literature can be cited as a parallel to such thorough and continuous verbatim borrowing, when we make necessary allowance for the difference in the linguistic and metrical mediums. Does this mean that Vimalasūri and Anuttaravāgmin were one?

On the other hand though Svayambhū expressly states to have followed Raviṣeṇa and even though we keep out of consideration the alterations forced by the difference in religious belief and literary medium, a close and critical comparison of the *Paumacariṭa* and the *Paumacariu* leaves us very favourably impressed as to Svayambhū's originality and poetic powers. As a rule he holds to the thread of the narrative as found in the *Paumacariṭa*, but otherwise also the theme even in its very minor details was fixed by tradition and permitted no significant variation. But many a time he parts company with Raviṣeṇa, summarily treats or altogether rejects or rehandles certain topics or waxes eloquent over others that were barely touched in his model, according as it suits his artistic sense. Parallel passages of PC, RP and VP. are given in Appendix III.

One broad tendency that is clearly discernible in Svayambhū's handling of his material is that he is primarily interested in recounting the narrative in an attractive manner. This aim is responsible for applying scissors to everything that is flagrantly digressive and for giving only passing attention to the side-episodes. Of course, these observations are to be assessed keeping the diffuse and accom-

modating nature of the epic form in view Svayambhū seems to have a sure eye for all such points in the narrative which would give full scope to the play of his poetic fancy. The 18,000 granthāgṛas of the *Paumacariu* have been brought down to 12,000 in the *Paumacariu* and thus it has become comparable in extent to Vālmāsūri's epic.

First we take up the omissions and abridgements. Part of RP IV (topic *sūtrakāṣṭhānām utpattiḥ*), the whole of RP XI (*Mariṭṭa yajña dhātamsana padanuṣabdhānām*) and the long sermon covering the whole of RP XIV are totally cut out by Svayambhū, excepting the two lines (PC 15 5 9 b and 15 9 1), passingly referring to the topic of RP XI and one *Kaṭavaka* (PC 17 18) summing up RP XIII. Svayambhū has also omitted the table of contents given in RP I and has treated the topics of *Kṣetra-varṇana* and *Kāla varṇana* (RP II) quite briefly. Similarly the *Harisena* episode, running over 130 stanzas in RP (VIII 272-401) is ruthlessly compressed by him in two *Kaṭavakas* (PC 11 1 2) and almost everywhere the topic of *pūrvā bhāva kathana* is chopped over. The account of the previous existences (1) of *Toṇḍavajhāna* and *Sahasrakṣa* and their father *Puruṣaḥana* and *Sulocana* (RP V 86-141), (2) of *Bhūma* and *Bhagīrathu* (RP V 286-294) (3) of *Mahārakṣas* (RP V 343-359), (4) of *Madhu* (RP XII 22 69) (5) of *Indra* (RP XIII 54 66). Only in two cases (PC II 15=RP VI 314-328 and PC 19 4-5=RP XVII 140-198) Svayambhū chooses to relate the *pūrvābhāvas*.

In the same manner it can be shown that many of the lengthy descriptions in RP have been considerably shortened by Svayambhū and most of the sermons omitted.

We shall now point out the additions and enlargements affected by Svayambhū which slightly make up the big losses in bulk detailed above. It is quite obvious that the purpose in coming *Paumacariu* being primarily religious there was no question of taking any sort of liberty with the traditional story. As such there was no scope for invention or artistic designing and variation as far as the subject matter was concerned. The poet enjoyed freedom regarding stylistic embellishments, descriptions and depiction of various sentiments and he could expatiate on particular incidents he took fancy for. The whole of PC XVI dealing with the topics of *Arthasastra* is not found in the same context in the RP and is thus an innovation. But most of the cases pertain not to innovation but to alteration. Many a time only the suggestion or bare facts are availed of from Raviṣena but the development and the presentation are quite original. Of course as the table of correspondences (see Appendix III) demonstrate Raviṣena's work forms the basis for Svayambhū's work and cases of borrowing ideas and expressions are numerous but this dependence is out of choice and not out of necessity, as we can judge from the high artistic worth of those passages where Svayambhū's poetic fancy chose to fly with its own wings and even when the suggestion is taken from Raviṣena its working over exhibits the hand of a great poet. Part of the descriptions of nature and water sport in PC XIV, description of battles at various places (especially the portion PC VIII 4) depiction of some incidents of tense emotion in the *Añjanā* episode (in PC XVIII XIX), the duels between *Bharata* and *Bahubali* (in PC V) etc. can be cited as illustrations. In short it can be said that of the high poetic merit.



and literary charm only a fraction is such as for which Svayambhū is indebted to Ravisena. For the rest the credit goes to his own poetic powers.

From what is said above it should not be understood that Raviśena was the one and only source of Svayambhū so far as the composition of PC. was concerned. For we find that the facts and incidents at several places in PC. are at variance with those in corresponding contexts in RP. This clearly suggests that Svayambhū had access to other sources. Thus (1) the episode of *Bharateśvara* and *Bāhubali*: (1) In RP (IV 70) and VP. (IV 430) it is *Bāhubali* who proposes to decide their quarrel by personal combat instead of involving their whole armies, but in PC. (4 ■ 9c) the proposal is put forth by ministers. (2) Over and above the glance duel and the wrestling duel (RP. IV 72, VP. IV 43-47), PC. (4 10) gives also water duel. (3) In RP. and VP. there is no mention of the obstacle to *Bāhubali*'s attainment of *Kevala* and how it was removed by *Bharata* (PC. 4 13-14).

(II) The battle with Vāli: According to RP. IX 73-90 and VP. IX 39-46) Vāli went to the battle-field but at the instance of his minister was disgusted with the imminent slaughter and immediately renounced the world. But PC. 12 10-11 describe the combat between Vāli and Rāvana in which ultimately Vāli lifts up Rāvana together with his sword and aerial car and thereafter renounces the world.

Again when Rāvaṇa was out to uproot Mount Kailāsa with Vālī over it and throw it in the ocean, it is Vālī himself, according to RP. (IX 145-158) and VP. (IX 74-81), who, in order to save the Jīna shrines from destruction, presses down the mountain with his toe and thereafter at the request of Mandodarī to spare Rāvaṇa's life, removes the pressure. But the account in PC. is different. There (XIII) Dharapendra, coming to know of the upasarga caused to Vālī by Rāvaṇa appears before Vālī and as he bows the mountain is pressed down with his weight, it being pulled up afterwards at Mandodarī's request. In the RP. (IX 191-193) and VP. (IX 95) Dharanendra appears after Rāvaṇa comes out shattered and prays to Vālī. But from PC. XV 9 10 it is clear that Rāvaṇa believed it was Vālī's foot that had pressed down the mountain.

(III) *The Dynastic and other Lists.* PC. gives between Sandhis V and VI names of sixty-four successive kings in the Rākṣasa dynasty. Strangely enough they are given in Sanskrit *bi. Met.* of PC. have them. But we find several discrepancies when we compare this dynastic list with those given at RP. V 378-398 and VP. V 251-266<sup>1</sup> PC. has *Mrgavega*) (to *l* *Mrgavega*) for *Amṛta-vega*; omits *Cintāṇi* (RP. V 393, but not in VP.); gives *Simha-*

(1) In the Vasudersahanda (1-187) also only the dattā-triśha and the mupphijjha are given. There the account of the obstacle to Bahubali's attainment of Kevala and removal thereof at Rishabha's suggestion is narrated but the details are different from what is found in PC.

(2) There are discrepancies between the above noted divergences in they represent different attempts from an original *Siṅdhavennā* or *damaṇa* and (2) by metathesis of *ṇ* and *ḍ*, *Samśaredana*. Similarly the first portions of *Ṇṛpaṇa* and *Amśarapa* are derived from *ṇ* and *ḍ*. In Pāṇini's *Ashtadhyāyī* also we find similar corruptions and transpositions.

vadana for Mrgāridamaṇa Indrajyoti for Indrajyot, adds Mahābhīma after Bhīma, has Bhātaka for Mārana (though both have the same metrical value), Dvīpavahu for Dvīpavaha (VP Bhayavaha) Gaṭyuttama for Gaṭabhūma (VP Gaṭuttama, wrongly divided in the text as *Paveṇuttaragaṭ, uttama*)

In the list of Islands given at PC 6 4 5 9 we find several names which are not represented either in RP (V 371 373, VI 67 69) or in VP (V 246 248 VI 31 33). The same is the case with the list of Vidyās (PC 9 12 RP VII 324 332 VP VII 135 142)

IV There are some minor details which we find in PC, but which are either absent or in a different form in RP (1) When Sagara's sons visit Kailasa PC (5 10 6 7) mentions the fact that the Jina shrines there had been erected by Bharata Bhagirathi proposes to make some arrangements for the protection of those shrines RP does not give these details but VP (V 107) mentions them though there the proposal comes from the minister (2) Again the moat dug round the Kailasa is styled Ganga in PC (5 10 6a) (cf VP V 172) but there is nothing corresponding to it in RP (3) When all the sons of Sagara except two are burnt to death RP (V 254 b) says that Bhūma and Bhagiratha went to Sagara but PC (5 11 4b) says that forthwith they came to Saketa city and the wording here roughly corresponds with VP V 175b (4) When the news of his sons' death are broken to Sagara he swoons according to PC 5 13 4b (*tam nṛtunevī rau mucchamgau*) and VP V 192 b (*raja tam cya souna niyaya-suyamaranam mucchavasa vem bhaio padio*) RP does not mention this (5) The bewailing king says in PC 'what is the use of enjoyments and (this) army (*kim sa(bha?)em kim khandhavarem* 5 13 7 a) as in VP (*kim mappha pasumaie, navaha nihhi va rayana sahiehim*, V 199 a) (6) The adjective 'long tailed' (*dīha langula*) is given to the monkeys in PC 6 9 2a) and VP (*dīha-nangula*, VI 70b, not in RP in the corresponding context (VI 167 169) (7) They are called *kula-devayam* in PC (6 9 8b) and *devabbhaya* in VP (VI 75b) RP does not use any equivalent expression (8) The magic horde of the monkeys is described in PC as producing terrifying and rumbling shrieks (*bukhara ghora ghagghara saraya* 6 11 5b) and as not being contained by the earth the ocean or the sky *jale thale ayaso na marayam* 6 11 6b) The wordings correspond to VP VI 107 b (*maha ghore*) and 108 b (*bukharavam karanta and pavangame jala thalayase*) In the same context in RP (VI 246) the wording is different (9) In PC Taṭṭikeśa and the Udadhukumara god going to the monk request him to expound religion (*puva pucchua maharisi 'dhammu katie'* 6 13 7a) VP also says like this (*tahum pucchanta jua dham mam* VI 112b) RP does not mention this (10) PC gives *Hartakesa* as the name of Indra's commander-in-chief (8 1 4b) RP gives *Harinakeśa* (VII 295), VP *Harinagamesi* (VII 11b) (11) The name of Dhanada's father is *Visavasu* in PC (9 6 3a), *Visrava* in RP (VII 127), *Visseṣa* in VP (VII 55a) (12) In the description of various obstacles created by Anavṛta Yakṣa to test the steadfastness in austerities of Ravana and his brothers PC includes elephants ghosts goblins and demons (*gaya bhuya pasahhi rak khacchim* 9 8 8a) also as is done by VP (*veyyala tēnamantara-gaha bhuubbhadda karala muha-danta* VII 117a) There is nothing cor-

(1) *Isha sakkega sapari saripatta* PC 5 11 4b

*Bho rahi Bā mēna samam Saegayapina samavapetto* VP V 175b

responding to this in RP. (VII 287-290). (13) Some of the names of the Vidyās acquired by Rāvaṇa are common between PC. and VP. only. (14) According to PC. 9 13 7 Rāvaṇa having found Svayambhū city, got constructed a beautiful shrine called Sahasasīhara. RP. or VP. knows nothing of this. (15) In PC. Khara and Dūsana are two different persons as in the *Rāmāyaṇa* of Valmīki (see PC 12 3 3, 13 11 7, where Khara-Dūsana appear in the plural; 12 4 9b, where appears only Khara, 17 11 4, where Khara is said to be fighting against Citta and Dūsana against Cittanga), but RP. (see X 30) and VP. (see IX 10, 12; X 17) know Kharadūsana as one person. (16) The name of the princess from Nityālōka city married by Rāvaṇa was Rayanāvālī according to PC. (13 1 1a) and VP. (IX 52b), but Rambhāvālī according to RP (IX 102b). (17) Vālī engaged in meditation is described in PC. as *Meru va akampu* (13 1 8a); so also in VP. (IX 62b) as *Merum piva nīccalam*. But RP. simply says *sunīccalam* (IX 128a). (18) According to PC. (13 11 5-11) Rāvaṇa while on march against Indra comes to Pātāla-lāṅkā and reminded of the misbehaviour of Khara and Dūsana flares up and wants to punish them. But Maya pacifies him. RP. and VP. have nothing corresponding to this. They simply say that as Rāvaṇa reached Pātāla-lāṅkā, Kharadūsana and Rāvaṇa greeted each other cordially. (RP. X 31-32; VP. X 17-18). (19) Sahasrakīraṇa's city is called Māhesara in PC. (14 4 9c) and VP. (X 34a) but Māḥṣmatī in RP. (X 65a). (20) In PC. the incident of Uparambhā is narrated considerably differently from RP. and VP. (21) The beginning portion of the episode of Añjanāsundarī in PC. (17 1 5) and RP. (XV 6-32) is somewhat different from each other. (22) According to PC. 19 4 6 Pavana takes a vow that if no intelligence of Añjanā reaches him, he would become a recluse, while according to PC 19 18 1b Pavana writes a stanza to the effect that if Añjanā is dead, he will not live. In RP. and VP. there is no mention of becoming a recluse. There Pavana says that if he does not get back his beloved, he will die (RP. XVIII 54, VP. XVIII 27).

The differences between PC. and RP. detailed above reveal two facts. Firstly the division IV above makes it probable that Svayambhū had casually consulted Vimalasūri's work also. Of course we cannot be quite definite on this point because we have no knowledge of the *Rāmāyaṇa* literature available to Svayambhū. Secondly in certain cases Svayambhū disagrees with both Raviṣeṇa and Vimalasūri and we cannot explain all such cases as innovations. This means that Svayambhū had consulted other sources also.

One of these sources was probably Caturmukha's *Pravācariya*, quotations from which are found in SC<sup>1</sup>. Of course no MS. of this work has yet come to light. But Svayambhū has admitted that he was indebted to Caturmukha for the structure and metrical form of his epics. For in the beginning of his *Rūṣṭagemicarīya*, where he mentions some of the previous poets and scholars from whose works he derived some sort of help or benefit, we are told that Caturmukha bestowed on him the *Paddhaḍḍiya* 'studded' with the *Chaddaniyā*, *Dvipadī* and *Dhruvaka*. In view of this it is not also unlikely that Svayambhū's poetical works contain echoes from Caturmukha's works, and especially because three works of both the poets treated commonly the themes of *Rāmāyaṇa*, *Harivamśa* and *Pañcamcarita*. This is confirmed by one accidental identifi-

(1) See Section 4.

(2) Appendix I, passage 57, line 18.

cation SC quotes the following lines under the name of Catur mukha to illustrate the non position making character of an Anusvara appearing on the end syllable of a word

haum Ajjunu tumha eum ranu/SC IV 11 (a)

Compare with this the second Pada in the following Ghatta found in the 11 kaḍavaka of the 67 Sandhi (Jayadrathavadha) of RC kuru paccariu Ajjunena te tumhaum so haum eu ranu

rakkaho sisu Jayaddahaho lai dharahu savvu mainu ekku hahu

The resemblance of b in the above with the line cited in SC is unmistakable. A close study of the two epics of Sṛayambhu may reveal some more such resemblances.

## 6 GRAMMATICAL PECULIARITIES OF PC IXX

### I Orthography

§1 Manuscripts of Apabhraṃsa texts are notorious for their erratic orthography. Not only different Mss. of a particular text spell a particular word differently but one and the same Ms. is discernably inconsistent with regard to the spelling of one and the same word. Five factors are responsible for most of these varieties of Apabhraṃsa orthography: defective alphabet, defective calligraphy, dialectal variation, modernization and scribal ignorance. Short *e* and *u* the Anunasika nasalized *v* and *ya* *ru* *ti* and *va* *ru* *ti* are characteristic of the Apabhraṃsa sound system while they are unknown to the phonetic system of Sanskrit. No new characters however are developed to represent them. They are expressed by the characters for their phonetic near-equivalents. Short *e* and *o* are represented either by *e* and *o* thus sacrificing the quantity or by *i* and *u* thus sacrificing the quality of the original sounds. The Anunasika is written either as an Anusvara or is omitted altogether. *ni*, *mu* and *u* with or without the nasalization of the preceding vowel alternatively stand for the nasalized *v*, *y* and *v* serve to express *ya* *ru* *ti* and *va* *ru* *ti* or the latter are not expressed at all.

§2 Secondly we can well understand what a fruitful source of confusion can hurried, careless or obscure handwriting prove when textual transmission was solely dependent upon copying on the part of successive generations. This applies to the copyists who were ignorant of the language of their Mss. On the other hand an educated copyist is also liable to alter the text if he claims some literary interest. The potentiality of the copyist for altering the original text assumes greater significance if we remember the fact that the language of these texts was in certain particulars not far removed from the spoken language of the day which was constantly but subtly changing from generation to generation and hence it was quite easy and natural for an ordinary scribe to substitute for the original form a developed or dialectal form which but slightly varied from the original. This substitution was hardly a conscious process so that the modernization worked in a random fashion and as in most cases we possess the MSS. whose copying date is removed by several centuries from the date of composition.

(1) Critical description and studies of the grammatical facts of Ap. will be found in Jacobi 1911, 1912, 1913, 1914, 1915, 1916, 1917, Bhayani 1945, Tager 1919.

of the text, we find, in the language of one and the same text, an admixture of old and developed features. And with regard to some features like the *ya-sruti* and the cerebralization of an initial *n* or a medial *nn*, different practices prevailed since the 'Prakrit stage'.

§3 These factors in short are responsible for the great divergence and inconsistency of spelling in the *Apabhramsa* MSS. It raises knotty problems for the editor of *Apabhramsa* texts. His difficulties are multiplied by the fact that the manuscript material at his disposal is as a rule meagre and of a considerably late date. Under these circumstances, in some cases the original spelling can be determined with the help of metre (if such help is forthcoming) and by a consideration of the prevalent orthographic tendencies of particular MSS (the value whereof will depend upon the age and tradition of the MSS). But with all this help he cannot succeed in determining the original spelling with precision. At the best he can hope to point out probabilities consequent upon a critical examination of the orthographic data before him.

With these general remarks, we take up for consideration the chief orthographic peculiarities of the three MSS utilized for constituting the text of the *Pāṇinīyāna*.

§4 Confusion between the following characters is usual in *Apabhramsa* MSS: *र* and *ड*, *ग* and *ङ*, *ज* and *झ*, *च* and *छ*, *व* and *व्ह*, *इ* and *ई*, *य* and *य*, *स* and *ष*. *S* has a strong tendency to consider the *Danda* marking the end of a *Pāda* as a part of the final syllable and hence words in this position which end in *-a* in other MSS are found in *S* ending in *-ā*. Casually writing *वे* for *ए* is another tendency of *S*. Writing single consonants for the conjuncts *च*, *व*, *ज*, *ड*, *झ* or vice versa, writing *उ* for *अ*, metathesis, repetition of a word or longer portion of the text, omission of a portion of text (haplography or otherwise), tagging the *-u* of the *Nom. sing.* to a prior member of a compound, omission of *Anusvara* are the results of scribal carelessness. On the other hand confusing medial *च* and *व*, *उ* and *व*, or *प* and *व* has a phonetic basis and rare omission of the *-u* of the *Nom. sing.* substitution of *-hu*, *hi* and *hi* in *P*, *S* for the *Gen. Loc.* endings *-ho*, *him* and *huy* are the traits that reveal the modernizing influence. The oft-recurring spellings *तुफ* and *हिहान* are explicable under the influence of *Sanskrit*.

Apart from these stray features there are some more prevalent and significant tendencies of *Apabhramsa* orthography.

## 1 Short e

### a) in open syllables

§5 Short *e* is evidenced in the following forms and vocabularies: 1 *I. sing. of masc. neut. A stems* in *-em*, *ena*. 2 *I. plur. masc. neut. A stems* in *-e*. 3 *I. sing. of fem. A, I and U stems* in *-ai*. 4 *I. sing. of fem. A, I and U stems* in *-e*. 5 *All G. sings. of all I. U stems and of fem. A stems, and I. sing. of fem. A, I and U stems* in *-the*, *-uho*, *ahē*. 6 *V. s. n.*, of *fem. A stems* in short *-e*. 7 *The pronominal forms* *amhe*, *tunhe*, *te*, *thū*, *e*, *ce*, *le*, *je*. 8 *Imper. 2. sing.* in short *-e*. 9 *Abs. in evi*. 10 *Indeclinables* *je*, *hje*, *jema*, *tema*, *ema*, *kema*, *jettake* etc., *as-jettake*. None of our three MSS has either *e* alone or only *i* instead in these forms consistently throughout. They occur in all the MSS now with *e*, now with *i*. But in all the MSS the spelling

with **■** prevails and if arranged according to the number of forms in **e**, **A**, **P** and **S** would be the order of the Mss. In other words **A** has the strongest tendency to spell the abovementioned forms with **■** as compared with **P** or **S**, while **S** has the greatest number of forms in **■** when compared with **P** or **S**. Regarding **e** of **L** sing and **-he** of **Abl G**, Ms **A** and to a lesser degree **P** tend to preserve the original spelling as contrasted with the modernized **-i** and **hi** of **S**. In all the above cases short **e** is given in the constituted text. Even in those few places where all the three Mss have **i**, I have given **e** in the constituted text but with a wavy underline to indicate its hypothetical character so to speak. Only in the case of the emphatic particle (j)je and jema, etc., the alternative forms (j)ji and jima etc. are accepted in the text when none of the Mss had the former. Regarding all the cases cited in the beginning of this article evidence supplied by the Mss is sufficiently strong for concluding that **e** is original, **i** its later development.

§5 These remarks relating to the orthography of short **e** apply also to the orthography of short **o** and Anunasika. In the constituted text the short **e** in open syllables has been throughout marked

#### b) in closed syllables

§7 In closed syllables **e** and **o** are invariably short according to the rules of MIA phonetics. Hence they have not been expressly indicated in the constituted text. Regarding closed **e** and **o** appearing in the seam of a compound, the general tendency of the Mss is to write them as **i** and **u** (gaṇḍa- = gaṇḍra Manusuttara- = Manusuttara-) I have followed this practice unless my best Mss spell otherwise.

### 2 Short o

#### a) in open syllables

§8 Short **o** is evidenced in the following forms and vocables: 1 **G** sing of masc/neut **A** and **U** stems in **aho** uho 2 **V** pl of masc/neut **A** stems in **aho** 3 Imper 2 pl in **-aho** 4 The pronominal forms **so ko oḥu** 5 Indeclinables **ho aho, tatthaho**, etc.

§9 What is said in connection with short **e** holds good for short **o** also. In the constituted text the Genitive and Vocative forms have been spelt with short **o**. The Imperative forms are spelt with **u** also when none of the Mss has **o**. The short **■** in open syllables has been throughout marked.

### 3 The Anunāsika or Nasalization

§10 The Anunasika is found in the following forms and vocables: 1 **N** Sing of enlarged neut **A** stems in **-aum** 2 **NA** plur of neut **A** stems in **-aṃ** 3 **I** plur and **L** plur of all stems and **L** sing of fem **A** stems and all **I** and **U** stems with the ending **-aṃ** 4 **G** plur of **A** stems in **-aṃ**, **-āḥ** 5 **G** plur of **I** stems and feminine stems with the ending **-aṃ** 6 **aṃ** of the first person plural 7 Pronominal forms **haṃ, ahaṃ, māṃ, tuṃ, tvaṃ, kvaṃ, kaṃ** 8 Indeclinables **amā, paṃ, aṃ, saṃ, nahī, nāṃ, ghaṃ, jaṃ**, etc., **paṃ, saṃ, jaṃ, etc.** **paṃ, etc.** **paṃ, etc.**

§11 The remarks made while considering the orthography of short **e** hold good here also. **P** more than **■** and **A** more than **P**

are careful in marking the Ananāsika. In *ṛaiṃ*, *ṛāṇi*, *sahṃ*, *ṛahṃ* and *ṛāhṃ* the nasalisation is inorganic. Nevertheless both the good Mss. of the *Paṭṃacariu* have it and hence I have standardized the spelling of these words.

§12. Hemacandra takes note of the enlarged A. stems being nasalized at the end in the Nominative singular (HC IV 354). Regarding this feature none of the three Mss. shows any pronounced tendency. They are indiscriminate in nasalizing the final vowel of the vocables. Many extended neuter Nominatives are not nasalized. On the other hand we find numerous corresponding masculine forms nasalized on the final at random. But there are other indications to show that the Mss. are quite indifferent in nasalizing the ending syllable. *-hi* forming a part of stem is at times nasalized, as if it were the Instrumental/Locative ending. So also *-hu* of the forms from stems ending in *-hu*. Similarly *-ai* at the end of pres. 3. person sing. forms or at the end of stems is confused with neuter plural Nominative/accusative in *-aiṃ*. By way of examples can be cited *piyāmahṃ*, *vammahṃ*, *muhṃ*, *bhāṃ* from P., and *dandukṛiṃ*, *uṇṇaiṃ*, *dhavaiṃ*, *haraiṃ* from S. Even the Instr. sing. form of masc./neut. A. stems which has an Anusvāra on the final syllable, is casually written without the sign of nasalization (*nirumbhe*, *bimbe*, *āe*, *nivisaddhe*, *sansudde*).. Because of this state of affairs, I have not admitted the neut. forms in *-aiṃ* as authentic. But they have been recorded in the critical notes throughout.

#### 4. Ya-Śruti and Va-Śruti

§13. Apabhraṃśa Mss. like Prakrit Mss. are quite careless in writing the *ya-śruti*. Our Mss. P. and S. have a tendency not to insert *y* between *a* or *u* and *a* following vowel. In these cases I have accepted the spelling without the *ya-śruti* if it is supported by even one Ms. If all the Mss. have *y*, I have accepted the spelling with the *ya-śruti*. In one or two stray stems like *pari-añca-pari-atta-*, I have followed the practice of the Mss. For the rest, *ya-śruti* is consistently shown as filling an intervocalic hiatus.

§14. *Va-śruti* appears to be characteristic of Apabhraṃśa. With regard to it also the Mss. have the least claim to regularity or consistency. It appears at random between *u* and *a* or even between any two vowels. Whenever any one Ms. spells a vocable with the *va-śruti*, I have accepted that spelling in the constituted text. For examples see §31.

#### 5. Initial *ṇ* and Medial *-ṇ-*

§15. Some Prakrit Mss. follow the practice of using *n* in the initial position, *nn* in the medial position and *ṇ* for the rest. But many Apabhraṃśa Mss. do not know *n* at all. They have *n* or *ṇ* under all conditions. Among our three Mss. P. (and A. to a lesser degree) exhibits a slight tendency of spelling with an *n*- or medial *-nn-*. In the constituted text dental *n* is strictly eschewed.

#### 6. *b* and *bbh*.

§16. Many Apabhraṃśa Mss. use *r* for both *n* and *b*, and as a corollary to this practice they always write *rbb* for *bbh*. The Mss. of PC. have *b* only once in a thousand. Hence the former practice is adopted in the constituted text, but *rbb* being a phonetic absurdity, it has been given as *bbh* throughout.

## 7 Nasalized -v-

§17 According to Hemacandra intervocalic *m*- in Apabhramśa was pronounced by some as nasalized *v*. Some Ap Mss also give some indications to this effect. Words like *karami*, *jema* are casually written as *karaem*, *jeva*, *jemia* *jeva* or *jemva*. Barring a few stray words our Mss preserve *m*. Only twice the pres 1 sing is found ending in *vi* in all the three Mss and P and S as contrasted with A have a tendency to write *jeva*, *tera* etc for *jema* *tema*. In the latter case I have retained *m* whenever I found it even in a single Ms. When all the three Mss agreed in writing *v*, I have not changed it to *m*.

§18 Quite casually *v* is found nasalized under the influence of a following nasal e.g., *Ramanu*, *Ramianu* written for *Ratonu*. In such cases unless there is the support of A and P I have not accepted such a nasalized *v* as authentic.

§19 More interesting is the case of the particle *vi* following an Anunasika or a syllable containing a nasal. In this case A and P have a definite tendency of nasalizing *vi* to *mi* and omitting the preceding Anunasika. This spelling has been accepted as standard in the constituted text. For examples see §29. Personally I believe it to be a comparatively later trait and as such unknown to early Apabhramśa but in this point I could not ignore the testimony of the Mss. Alsdorf also has accepted this practice in his edition of the *Hemavamsapurana*.

## 8 The Varganunasika

§20 The nasal preceding a consonant is given in the Mss always as an Anusvara. I have followed the practice of Alsdorf and Jacob (the only two scholars so far to study the problems of Apabhramśa linguistics and textual criticism in a critical systematic manner) and have reproduced the Anunasika as the Varganunasika before the stops. The only exception has been made in the case of the compounds with the preposition *sam* which are retained with *vam*.

§21 The Mss of Puspadantas Mahapurana represent two distinct groups—one optionally preserving *r* in groups of conjuncts having *r* as a latter member the other group assimilating it. Contrasted with this the Mss of the Paumacuri assimilate such groups without exception.

## II Sporadic phonetic changes

§22 Shortening of vowels a) General tendency to shorten the final syllable. Hence fern A stems of the earlier stage occur in Aps as A stems. See also §23 b. b) At times binding i of the cvi-forms is shortened as in *vasi tyā* (*vasikṛtā*) 4 5 3 *Laṇṇuppali* *karevi* (*karna pailiṭṭya*) 1 11 1 etc. c) Shortening in stray cases *aliyava* (*alika eni*) 6 3 6 *gahara* (*gabhara*) 1 3 3 *camiyara* (*camī kara*) 7 2 2 14 6 9 *piḍha* (*piḍa*) 4 5 9 *Bha rahi* (*Bhagirathi*) 5 13 3 14 3 as against *Bhairahi* 5 10 7 5 11 3 *paripalanīya* (*paripalan ya*) 6 16 7.

23 Lengthening of vowels a) compensatory lengthening of a preceding vowel consequent upon the simplification of a conjunct. This tendency has become one of the chief characteristics of the New Indo-Aryan Stage. For instances see §33. b) The quantity



of *i* and *u* as stem-finals is somewhat indifferent. Hence irrespective of the original character of the stem-final, it is lengthened or shortened in accordance with the metrical requirement. Thus *Vāhuvāli*-4 7 7, 4 8, *nalina*-6 3 6, *koṭiyau* and *payadiyau* 3 11 6, *Sayambhu*-1 3 1. c) Lengthening in stray cases *paisa* (*praviśati*) 4 1 8, 5 9 2, *paisara* (connected with *pravis*) 4 1 as against *paisara* 4 1 1, *jousiya*- (*jyautisika*-) 3 5 7.

§24 Stray vowel changes. Instead of the usual *appanu* (*ātmanah*) we have *appunu* at 5 14 4, 7 10 3, 10 11 8 etc. *nirurumva* (*nukurumba*-) 4 10 6, 4 11 9 and *khurappa*- (*ksurapra*-) 15 5 3 against *khurappa*- 11 11 7 are due to assimilation, while *mauda*- (*mukuta*-) 3 11 1 and *maula*- (*mukula*-) 3 7 7 are the results of dissimilation, *iya* (*iti*) 1 1 19 is an instance of a final *-i* changing to *ya*. Note also *lha*- 17 7 8 and *lha*- 15 12 7 from *lekha*- and *riha*- 11 4 5 from *rekha*.

§25 Contraction of vowels in contact. a) contraction of the *-aya*- at the end of enlarged stems to *-ā* e.g. *bhadārā* 1 1 1 etc., *sarā*- 1 1 7, *bhaviyā*- 1 1 8, *mahārā*- 1 10 8, *kusuma*- 14 2 5, *davana*- 14 2 5, *pahārā*- 16 13 9, *padivā*, 5 6 8, 5 12 5, 5 12 9 etc., *Pavapañ-jayā*- 19 10 4, *Suloyandā*- 5 4 7. b) Contraction of *-aya*- resulting from the *-aka*- of the agentive to *-ā* as in *gavesā* 14 10 10, *pasāha* 10 12 7, *-uttarā* 1 1 1, *-halekārā* 2 10 9, *muhaveklha* 10 2 7, *bhunjā* (?) 14 2 7, *-garā*- (*kāraka*-) 1 1 14, 2 6 10 etc. c) Contraction of the original *-aya*- at the end of a stem to *-a* as in *jmalajinālaya*- 2 5 5. d) Contraction of two medial vowels in contact as in *andharayau*- (*andhakara*- enl) 10 1 9, *akkiādāya*- (*akṣuvāṭaka*-) 4 11 2, *vama*- (*vayāyāma*-) 4 11 5, *thera*- (*ṭhaviṭa*-) 1 4 2, *janera*- (*\*jana kara*-) 4 13 2, *mora*- (*mayira*-) 3 4 5, *Ujja*- (*Apodhyā*-) 4 14 9 against *Aujja*- 4 1, *paṭthera*- (*prāthārya*-) 3 3 10, *-keraya*- (*-karya*- enl), various cases of contraction of the preposition *eva*- to *a*.

§26 Preservation of intervocalic stops (instead of elision) either unchanged or by voicing or by geminating. *Kumbhī-pāka*- 11 9 7, *Kaṭkasa*- 9 2 5, *Kaṭkaseu* (*Kaṭkaseyah*) 10 10 7, *Kausiki* (*Kausiki*-) 9 6 2, *Kamuka*- 5 11 3, *Ikkhukka*- (*\*Kṛvuka*-?) 5 1 2, *Sakkeya*- (*Saketa*-) 5 11 4, 2 2 5 (all proper names), *lakkudī*- (*lakuṭi*-) 11 6 4, *-qaraya*- (*-kāraka*-) 5 1 5 against *-kāri*- 4 5 9 and *-yārī*- 6 6 6, *Bhigu* (*Bhigu*-) 16 6 6, *naga*- 1 11 2, *āgara* (*ākara*-) 4 2 3, *maragaya*- (*marakata*-) 1 4 3, *mayagala*- (*mada-kala*-) 1 15 1, *vaiyāgarana*- (*vaiyakarana*-) 7 14 4, *Payāga*- (*Prayāga*-) 2 11 4, *jogesara*- (*jogesvara*-) 5 15 2, *nakkha*- (*nakha*-) 14 5 7, *Maricca*- (*Mārica*-) 10 1 2, *Vīay*- (*Vīay*-) 7 12 3, *Kauṭilla*- (*Kauṭilya*-) 16 6 3, *Vaṭṭaroma* 11 9 3, 9, 11 10 15, *-atīsayā*- (*atīsayā*-) 1 7 3, *Goṭṭama*- (*Gautama*-) 1 9 8, 5 1, *nīṭa*- (*nīṭa*-) 7 12 1, 16 2 1, *-sottā*- (*srotas*-) 2 1 8, *Jimūṭa*- (*Jimūṭa*-) 20 6 7, 17 11 8, *Toṇḍavāhana*- 5 7 7, 5 9 11, *ubhaya*- 1 2 4.

§27 Most of the following instances of *-ḍ* becoming *-l* are known to Prakrit also. *-phalīṭha*- (*sphatīṭha*-) 6 5 2, *piṭṭa*- (*pidana*-) 1 4 4, *riyālaya*- (*nigada*- enl) 1 11 6, *talaya*- (*taḍāga*-) 11 2 3, *-kīla*- (*kīḍā*-) 5 1 7, 14 11, 4, *paḷṭṭa*- (*pradīḍṭa*-) 7 11 9, 13 3 2, *solaha*- (*soḍasa*-) 2 4 4.

§28 Occasionally intervocalic *-m*- is changed to nasalized *-v*- which is as a rule written as *-v*- in the MSS. *davanā*- (*damanaka*-) 14 4 5, *Haridā ana*- (*Haridāmana*-) 15 10 5, *Vpavava*- (*pra + nam*-) 1 1 1, *nāralaya*- (= *nāmarat*-) 6 16 4, *raṇamāya*- (*\*raṇamāyaka*-) 2 2 2, *nīlī harana*- (*nīlīkramana*-) 2 11 4, *nīsarana*- (*nīksamānya*-) 4 5 4,

nivisa- (nimiṣa-) 8 B 6 etc, attharāna- (from Vattthara-astamaya-) 15 B 2, āsava- (āstrama-) 9 1 9, dharevi- (dhārayāmi) 18 8 9, pariharevīti (pariharāmi) 18 B 9 For dropping of an intervocalic -m- see §30 d

§29 A reverse tendency of changing -v- to -m- under the influence of a nasal sound in proximity, or even without such a condition is revealed by a) m- resulting from the particle *et* following a word with the nasalized final syllable, as in *kehi-m-* 2 4 6, *tinu-m-* 4 9 2, *suraha-m-* 3 9 10, etc (See Index Verborum under *vi*); b) stray instances like *pungamā-* (*pungava-*) 1 1 10, *pihimi-* (*prthvi-*) 2 15 3, *parimiya-* (*parivṛta-*) 2 11 5, 3 B 9, *simira-* (*svira-*) 11 8 1

§30 There are numerous cases of eliding an intervocalic *v* original or secondary mostly before *u* but occasionally also before *i* and *a*: a) -v- is mostly, though not always, dropped before the -u- of the Nom sing *sakau* 1 7 4 (but *payīvu-* 7 7 4), *sāu* 1 11 B (and *sāvu* 7 7 4), b) casually it is dropped before *i* as in *kukai* (*kukavi-*) 1 3 1, *parāiya-* (*prāpta-*) 1 B 1, *paṣai-* (*praviṣati-*) 4 1 8, *thera-* (*sthavirā-*) 1 4 2, -*adai-* (*ajavi-*) 3 8 5, c) before *a* it is omitted in *payajja-* (*pravṛtta-*) 5 15 9, *bhūana-* (*bhuvana-*) 6 1, *tihūana-* (*tribhuvana-*) 1 1 15, *diyaha-* (*divasa-*) 5 12 5, *pariyattanti-* (= *parivartante*) 5 12 6, *rua-* (*rūpa-*) 3 7 7 (against *rūa-* 1 2 10), *niyattih-* (from *ni* + *Vta-*) 14 10 4, *sua-* (from *Vsua-*, *Vsua* = *Vvapa-*) 1 10 8, *lāyama-* (*lōpanya-*) 1 13 6, *akkhāḍaya-* (*akṣapāṣaka-*) 4 11 2, -*va-* disappears in *samasarapa-* 1 8 6, 3 4 B (against *samosarapa* 3 4 10), d) in a few cases such a -v- has resulted from an intervocalic -m- *Jaṇṇa-* (*Yamunā-*) 12 4 3, *sumsuāra-* (*sumsumāra-*) 3 5 6, *raṇaṇha-* (*raṇamukha-*) 20 1, in *pāṇi* (*nāma-*) 2 17 8 and *bhaṇṇha* 10 2 9 (as against *bhaṇha-* 14 3 10 and *bhaṇṇhā* 14 12 8) the disappearing -m- nasalizes the succeeding vowel

§31 A reverse tendency is to insert a *va-* *sruti* between two contiguous vowels to fill up the hiatus created by the elision of a stop, as *Mandodari-* (*Mandodari-*) 1 10 9, *thotaya-* (*stoka-* enl) 16 8 7, *utara-* (*udāra-*) 1 10 3, 15 7 9, *uraḥi-* (*udadhi-*) 3 3 7, 6 10 9 etc, *yūala-* (*yugala-*) B 17 9, *dhenūa-* (*dhenu-* enl) 3 3 5, *bhūva-* (*bhūta-*) 7 14 8, *dūta-* (*dūta-*) 10 8 10, *huvāsana-* (*hutaśana-*) 20 4 9, *vuvvūa-* (*budbuda-*) 17 3 3, *bhūva-* (*bhūja-*) 1 10 7, 2 17 9, *murava-* (*muraja-*) 1 B 7, *siālā-* (*isgāla-*) 9 11 2, *mallūa-* (*mallikā-*) 14 10 6

*Vimalasūri's* *Paumacariya* has several instances of *va-* *sruti*: *yuvā-* (*yuka-*) 6 44, *atalocaṇi-* (*atalokam-*) 7 139, *murava-* (*muraja-*) 7 156 etc.

§32 Some stray cases *Tilāṇesa-* (*Tilakakeśa-*) 5 B 1, *muhala-* (*mukhara-*) 1 15 7, *somala-* (*sukumāra-*) 7 1 5, *kalunaya-* (*laruna-* enl) B 10 2, *calana-* (*carana-*) 1 7 9, *dyaha-* (*divasa-*) 5 12 5, *pāhāna-* (*pāśana-*) 7 14 1, *pahiya-* (*pāsiya-* from *paṣiya-*) 2 16 7. Lots of -*va-* in *nisiyara-* (*ni statara-*) 4 1 is haplographical

§33 We have several instances of the simplification of the conjunct with or without the compensatory lengthening of the preceding vowels a) *zariya-* (*varāṇya-*) 2 9 2, 2 10 3, *kaosaya-* (*layotsarga-*) B 11 8, *dhāi-* (*dhātri-*) 7 3 3, *dhāna-* (*dhakṣina-*) 1 11 8, *payashra-* (*pradākṣma-*) 1 1 17, 6 13 3, *niddakhiṇṇaya-* (*nirdākṣiya-* enl) 2 14 2, *cāyara-* (*catīśrah-*) 6 1 7, *amali-* (*śalmali-*) 3 1 9, *sāra-* (*sārā-*) 1 8 10, 1 11 2, 7 7 4, *nāra-* (from *navrai*) 2 2 9, *lāva-* (*lāvya-*) 1 1 19, *sqadau-* (from *V sampāḍa-*) 1 3 10, *niyaśana-* (*niyaśana-*) 6 14 4, *soma-* (*sakmya-*) 2 2 6, *paṣeya-* (*prasteda-*) 1 13

7, b) *caūthaya-* (*caturtha-* enl) 1 8 8 *kamyārī* (*kārikārī*) 3 1 9, *paṇṇa-* (*pratiṇṇa-*) 5 7 7 (but *paṇṇa-* 12 7 5), *paṇṇa-* (*praviṇṇa-*) 4 10 2, 14 2 1, 14 4 9, *paṇṇa-* (*for paṇṇa-*) 1 4 1, 16 2 1, *alasa-* (*alasya-*) 2 12 3, *rayasala-* (*rayasvala-*) 19 1 2, *Vaṇṇa-* (*Vaṇṇasvat-*) 15 13 7, *Vaṇṇa-* (*Vaṇṇasvat-*) 9 6 3, *samūha-* (*samamūha-*) 5 9 2, *akkhohani* (*akkhohani-*) 12 8 1, c) words compounded with *nir-/nis-*, *dur-/dus-*, *ud-* etc have their initial vowel treated indifferently as simple or conjunct according to metrical convenience. This is a general tendency and no particular instances need be noted.

§34 The treatment of the conjunct in the following cases is noteworthy *vumbhaya-* (*vismaya-*) 1 12 4, *Jasumbhaya-* (*Yasasvat-* enl) 1 18 1, *Cakkhubhaya-* (*Caksummat-* enl) 1 12 4, *ghuṇ-* (*dhvani-*) 11 1, but *dhaya-* (*dhvaya-*) 1 5 2, *supina-* (*svapna-*) 1 14 9, *duvāra-* (*duvāra-*) 6 7 7 (against *vāra-* 5 8 6), *duvāra-* (*duvāra-*) 11 7 1 (against *vāra-* 3 4 1), *vintara-* (*vyantara-*) 1 8 9, 10, *abdhintara-* (*abhyantara-*) 1 16 6, assimilation is at the basis of *bumbhala-* (*vikāla-*) 1 5 4 and *phoppāla-* (*pāga-phāla-*) 1 5 9, 3 1 8

§35 Gemination of consonants mostly for metrical reasons *pammukka-* (*pramukta-*) 12 10 1, *khammavijaya-* (*for khamavijaya-*) 19 6 8, *nimmantā-* (*nimantitā-*) 16 13 5, *nimmantā-* (*nimantitā-*) 16 3 9, *paṇṇa-* (*praphulla-*) 5 5 6, *ujjaya-* (*gyu-* enl) 5 15 9, *acceyā-* (*acetana-*) 19 15 1, *sappattara-* (*sapattara-*) 2 2 8 2 7 7, 2 14 6, 3 8 1, *tilokka-* (*trilokya-*) 12 11 2, *kūhalla-* (*kautuhalla-*) 1 12 6, 10 2 2, *vāḷla-* (*bakula-*) 14 7 3, *sannavā-* (*sannavā-*) 2 3 3, *vannara-* (*vanara-*) 7 4 6, the Gen postposition *tanāya* appears as *-ttāniya* at 8 4 9 (*kāho-* *ttāniya*, and *tāho-* *ttāniya*), 9 6 2 (*māhu-* *ttāniya*) and perhaps at 6 3 9 (*A kahi-* *ttāniya*)

§36 Sandhi in a sentence has been effected between the continuous syllables of two words under metrical stress in following cases —

*nānuppānu* (*for nānu uppa°*) 3 2 11, *annuppānu* (*for annu uppa°*) 3 3 2, *kappayaruchānā* (*for kappayaru ucchā°*) 1 11 9, *Vimalavahanucchāniya°* (*for Vimalavāhanu ucchā°*) 1 13 1, *mohuppānu* (*for mōhu uppa°*) 14 3 12, *vamsuddharu* (*for vamsu udd°*) 8 9 6, *valavāni* (*for vā alāvāni*) 1 11 8, *suravāṇṇarūna°* (*for suravāṇṇa arūna°*) 1 3 2, *padāhamara°* (*for padāha amara°*) 2 4 1, *dhammena-harana°* (*for dhammena aharana°*) 1 14 4, *nissuttara°* (*for nissu uttara°*) 1 15 2, *vinasana-* (*for vinā asana-*) 5 12 3, *gamayaneya* (*for gamana aneya*) 14 10 1. The Sandhi in the compound *caṇḍasāsa-* (*for caṇḍasāsa-*) 3 1 1 is peculiar

### III Gender

§37 a) The following words masculine in Sk are found with the n pl ending *-am* in PC *kumbha-* 9 2 9b, *kirāpa-* 11 14 5, *thūha-* (*stupa-*) 3 4 4, *vidura-* 13 5 9, *sāhamiya* (*sākhāmrga-*) 11 14, *jāna-* (*jana-* person) 12 12 10b, *jīva-* (used with n pl adjectives) 11 11 6, *īda-* (*īta-*) 14 9 7, *kalahansa-* 11 1 8 and many more. The *Bhāṇṇasattakā* also manifests this tendency

b) *Jhū-* (*dhvani-*) 11 1, *nīya-* (*nidhi-* enl) 13 7, 4 6 6, *kallola-* 14 12 6, *kallola-* 1 2 5 are treated as feminine

## IV. Affixes

Several noteworthy affixes are listed below

## §38 Agentives

a) *kāraya-*, *gāraya-*, *yāraya-* (*Sk* -*kāraya-*) and *-lara-*, *vara-*, (*Sk* -*lara-*) form compounds with an agentive sense as in *khaya-kāri* (*khaya-kārikā*) 4 5 9, *khaya-garaya-* 5 1 5 and similarly at 2 10, 2 1, *-gāriya-* 19 4 8, 19 5 5, *-gar-* 8 4 6, *-yari* 9 6, *-vara-* 1 16 9

b) *-apa-* *kandāta-* 9 6 9, *bhayāvana-* 8 1 4, *juraṇa-* 12 5 1, *suhāvana-* 12 3 9, *lampāvana-* 15 1

## §39 Possessive suffixes

*-tta-* *jovvaṇatti-* (*yauṇanavati-*) 4 9 8 and similarly *atthatta-* (from *artha-*) 14 13 5, *dumatta-* (?) (from *druma-*) 20 8 8

## §40 Adjectival suffixes

a) *-ma-* forming adjectives from verbal bases as in *phādima* (from *V-phada-*) 1 4 6, *samcōrima* (from *sam V cara-*) 4 10 8, from adverbs as in *heṭṭhima* (from *heṭṭha-* below) 4 9 9,

b) *-ira-* forming adjectives from verbal bases as in *panaccira-* (from *panacca=pra+ V nrtya-*) 4 8 4, 17 2 7 and similarly *paribhamira-* 7 2 3, *paribhāsira-* 18 8 1,

c) *-illa-* forming adjectives from substantives etc as in *gāmilla* (from *grama-*) 1 3 11, *uvāṭṭilla* (fem enl from *uvāri= upari*) 4 9 9a,

d) *-ikka-* equivalent to *-illa-* as in *vappikka-* from *vappa-* 4 3 9

§41 a) *-tana-* and b) *-tta-* forming abstract nouns from substantives as in *-hiyattana-* (from *hiya-*) 2 9 3, *bhiccattana-* (from *bhrtga-*) 2 10 3, *Surindattanaya-* (from *Surindak-*) 8 1 7, *Indattā-* (*Indratva-*) 3 11 9, *suratta-* (from *sura-*) 3 11 11

b) *-ma-* forming abstract nouns from adjectives as in *poḍhima* (from *poḍha=prauḍha-*) 4 4 1

§42 Comparatives in *-āra* (*ra*) (*ra*) (*ra*) as in *guru yāra-* (from *guru-*) 15 9 10, *vadharaya-* (from *vadda-*) 16 4 8, *piyāraya-* (from *priya-*) 2 9 1, *pahilaraya-* (from *pekha-*) 9 3 3, *piyāraya-* (*nistatara-*) 4 1, *iruvāraya-* (fem from *irua-*) 19 4 8

§43 Pleonastic suffixes a) *-ka-* in *dhānuḍḍika-* 6 15 3 against *dhānuḍḍa* 6 15 7, b) *-alla-* in *guruḍḍi-* (from *guru-*) 2 10 1, 4 3 9, c) *-alla-* in *navalla-* (from *nata-*) 11 5 9, d) *-ulla-* in *laḍḍulla-* (from *laḍḍa-*) 14 5 7. The solitary instance of *-ulla-* presents a contrast with the numerous instances of *-ulla-* extension in *Pucpa-danta*

§44 *-āra* and *-ūda* in later Ao are used as diminutive and pleonastic suffixes but in our text they are strictly used in a pejorative sense as in the only instances *sarvādāra-* (from *sarva-*) 13 5, *vānuḍḍāra-* (from *vakra-*) 8 16 5

§45 Amelioratives a) *-ra* developed a pleonastic sense in Ap as can be seen from *lu-mugirara* 7 11 9 *payarara* 2 14 3, *sarara-* 1 1 7, *jatara* 1 1 7 *kavirara-* 1 10 5 *giriṇara-* 1 10 6 *raha-* 4 8 7, *irirara* 6 3 5, *karara-* 6 11 2 *hayarara-* 3 13 4, *arara-* 7 5 9, *putarara-* 12 1, *karara-* 19 18 6, etc. b) the same remark applies to the prefix *su-* which is used to fill up a metrical gap as in *suḍḍānāra-* 1 2 2, *supariṭṭhaya* 1 4 3, *sumanipphaya-* 3 1 13 *sumalla-* 4 12 7, *sumanohara-* 5 11 7, *suḍḍana-* 7 7 6, *su-Mallanta-* 7 11 3 *supariṭṭhaya-* 5 1, *sukulānāra-* 12 6 2 *supuṇṇaphala-* 14 7 3 *supahutta* 14 7 9 *su Tanayari* 16 4 7, *suḍḍānāra-* 1 5 9 *suḍḍara-* 17 9 6 *su pariṭṭhaya-* 19 1 4, *su Paṇṇanokitta-* 10 10 8

§46 In *sa-kīrtiṭṭha* (=kīrtiṭṭha) 10 7 2 *sa* is mildly emphatic

It becomes frequent in early vernaculars and develops a pleonastic function.

§47. In *anavasa-* 12 6 9, *ana-* is a negative prefix. *ku-* and *du-* (= *dur-*, *du-*) have the same function as in Sanskrit

### V. Stem-formation

§48. As the final consonant of the stems disappeared since the Prakrit stage, all the Ap. stems end in a vowel. The quantity of the final vowel is indifferent. The general tendency of Ap. is to shorten the final syllable and hence Pk. fem. stems in *-ā*, *-ī* and *-ū* appear as *A*, *I* and *U* stems in Ap. as a rule. But due to liberal use of Prakritisms, due to the later development *-iya-* into *-i* and *-uya-* into *-ū* and due to lengthening and shortening affected to suit metre, we have Ap. stems ending in *-a*, *-i*, *-u* as well as *-ā*, *-ī*, *-ū*. The stems with a short final predominate. The other ones are used often to satisfy exigencies of metre.

§49. Enlargement of the stem by adding *-ya-* (from 'svārthe *lab'*) is quite common. Final *-aya*, *-iya* and *-uya* of the enlarged stems are liable to become *-ā*, *-ī*, and *-ū* respectively through contraction and hence in *A*-declension (mas and neut.) we have two parallel stems, one ending in *-a* (or *-aya*), the other ending in *-ā*. The latter has later on considerably contributed to the evolution of the oblique form of the NIA. languages.

§50. The tendency of normalization in nominal and verbal flexion developed in Prakrit has gained considerable strength in Ap. The other types are gradually brought in line with the *A*-type. *bahava-* (*bahu-*) 5 9 1, *pasava-* (*pasu-*) 14 11 8, illustrating the change of *U*-stems to *A*-stems and the Ins. sing. forms in *-am* from *I*-stems (§83) are indicative of this tendency. Similarly in the case of Fem. *A*-stem, instrumentals in *-ehim* (§75), Gen. forms in *-hum* (§80) and Loc. forms in *-him* (§76) illustrate the influence of the masculine.

§51. In the case of the fem. bases, the general tendency in Ap. is to turn *I*-bases into *A*-bases by enlarging them with the addition of the pleonastic suffix *-iya*.

### VI. Inflection

#### a) Substantive.

§52. The flexion system of Ap. is in a process of disintegration. Merging of Nom. and Acc., of Abl. and Gen., partial merging of Ins. and Loc., confusion of masc. and neut. domination of *A* declension, and increasing employment of post-positions to convey various case relations are the characteristic indications of this state of affairs.

§53. The Ap. used in the *Varnavyāsa* and some of the *Mātrāvṛtta* is more or less Prakritized. Many Pk. forms are found in the passages composed in those meters.

#### Stems in *-a* (mas. and neut.)

§54. For the influence of this type over other types see §50, 80, III.

§55. *-u* (incl. *-au*) is the only termination in the Nom. and Acc. sing., there being no form in *-a* or *-ā*. Nom. sing. forms in *-o* occur sporadically as Prakritisms before the indeclinable *ri* (1 7 9, 2 13 9, 4 5 8, 4 13 3 etc.) and under metrical stress (17 6 1, 17 10 1 etc.). Metre is also responsible for occasional Prakrit Acc. in *-am*.

§56 For the enlarged neut sing forms in *-aṃ* see §12

§57 Stem-enlargement with pleonastic *-da* (*-ḍaya-*) is not known to our text *-ḍaya-* is used in a pejorative sense only (§44)

§58 Voc sing uses the bare stem, which has its final *-a* occasionally lengthened (through contraction of *-aya-* from enlargement) Note \*sāra 1 12 6, paṇa 5 12 5, mudhā 5 12 6, Pahañ-ḡaṇā 9 8 1a, all at the end of a Pada In forms like bhāḍara 11 6 10b, *-a* has resulted from the contraction of the stem final *-aya* On most of these points PC agrees with MP

§59 The bare stem or the stem with its ending vowel lengthened (the result of vowel contraction in the stem enlarged with pleonastic *-ya* from *-ka-*) is used as the Nom Acc Masc pl form These as well as forms with the termination *-aṃ* are employed in the Neut pl *sahasa* (*sahasra-*) 2 11 7, *pavaya* (*pravrajita-*) 2 11 7, and *sahāsaṃ* 2 10 8 are all neut pl In forms like *gaveśa* 14 10 1, the final *-aya* of the pl form *gaveśaya* is contracted as *-ā*

§60 As remarked above (§37), occasionally mas stems also take this neut termination *-aṃ*

§61 *em*, *ena* (*-ena*), are the terminations of Ins sing Short *-e* and *-em* are unknown to our text, while *-im* is found as an orthographic variant of *-em* A roughly made sample analysis gives 2 1 as the proportion of forms in *-em* and *ena* respectively This agrees with the figures for HP given by Alsdorf Metre accounts for most of the forms in *-ena* The same remark applies to a few Prakritisms in *-enam* (eg 17 3 1, 17 7 1, 17 8 1, 17 15 1, 13 4 1)

§62 In the termination *-em*, the vowel is probably short, as shown by Alsdorf on the ground that its alternative form is *-im* in the Mss (cf Loc sing termination in its two forms short *-e* and *-i* in the Mss)

§63 Regarding *-ena* Tagare observes<sup>1</sup> that it was less popular in Southern Ap It is frequent in MP because in it 'Puspadanta deliberately tried to initiate the high flown ornate style of Sk and Pk classics One has simply to turn to *Je* (ie *Jasaharacarī*) (which is a work of a more popular nature), and one finds the popularity of *-im* *-em* termination'

But these observations are not correct The frequency of the forms in *-ena* in PC proves that free occurrence of these forms in MP is not just a vagary of Puspadanta And in a casual survey of the *Jasaharacarī* I have been able to spot two hundred and odd forms in *-ena* which shows it to be in no way different from MP on this point

§64 Further, following Gnerson Tagare derives<sup>2</sup> *-em* of Inst sing from Loc sing *-aya* He believes that the Inst and Loc merged into one case in Apa and the desiderives of Loc came to be substituted for those of Inst He finds support for this view in the Inst sing forms in *-i* (from Loc sing short *-e*) found in Bb and Kp He thinks 'the use of *i* for Inst sg was well established in S(outhern) Ap of the 10th Cent AD eg *kali* from *kala*, *ruhi* from *sukha*, *damṣaṃ* from *darsana* in *Jasahara* c(ariu) Hence he finds it 'surprising that Alsdorf's edition of *H(ari)V* (*amīapūrāṇa*) should contain no *-i* forms' He comes to the conclusion that *-e*

(1) Stray cases like *ajalaya* (qualifying *stāra*) 18 8 2, *keya* (qualifying *merana*) 12 3 5, *jiḥha* 7 5 2 are modernizations, while voc sing forms in *-i* occurring at quite a few places are counted as scribal slips

(2) Tagare 1943 118

(3) Tagare 1948 118-120

as a regular termination) of the Ins. sg. in Ap., though it was originally of the Loc. sg.<sup>1</sup>

Now these views are not borne out by facts. Ins. sing. forms in -i are not found in MP, as also in our text. From just three instances of such forms from the *Jasaharacariu* Tagare generalizes that -i was well-established as an Ins. sing. termination in the Southern Apa. of the 10th Cent. But even these three forms lose all their meagre evidential value on examination. *kālī* is found as *kālin* in the *Index Verborum* to the *Hist. Gram. of Apa.* and actually it is *kālin* (i.e. the variant of *kālem*) as shown by the metre of *Jasaharacariu* 2 15. The second form in -i, viz. *suhī* is not found in the *Index*, but the latter quotes *suha* (equated with *śvā* 'a dog') from *Jasaharacariu* 2 35 10, and if we consult the original passage<sup>2</sup> we find that the actual word is *suzahu* and not *suhu*. The remaining third form *damṣaṇi* is correctly quoted, but it occurs in a passage which is plainly a fourteenth century interpolation<sup>3</sup> in the *Jasaharacariu*. This is one out of many instances of the uncritical use of the sources on the part of the author of the *Hist. Gram. of Apa.* which has unfortunately vitiated several of his conclusions.

Thus it still remains to be demonstrated that the works of Puṣpadanta contain Instrumentals in -i and unless this is done, it cannot be accepted that Loc. sing. in short -e was used in an Instrumental sense<sup>4</sup>. This fact would go against the derivation of -eh from -ahim, which otherwise on phonetic grounds also appears unconvincing. Loss of -h-, change of the final nasalization to an Anusvāra and the contraction of -a- and -i into -e- (in the face of their preservation in the neut. pl. termination -aiḥ) which are presupposed by the proposed evolution -ahim into -eh remain unexplained. Hence the derivation accepted by Bloch and Turner (*epa* becoming *em*)<sup>5</sup> is to be preferred. Turner's suggestion that in Ap. -ena, -n- probably represented Anusvāra is unacceptable, because reading the two-morae -em in place of the three-morae -epa would spoil the metre.

§65. *bhamantseṇa* 1 13 9a, *uttinṇaṇa* 3 8 1a, *ubbhīṇaṇa* 3 8 1a, *puppaṇa* 3 1 2a, *saṃāṇijantaṇa* 1 2 12b (all at the end of a Pāda) are instances of the enlarged Ins. sing. forms.

§66. For Instrumental forms used for the Locative see the next article.

§67. Short -e (orthographic variant -i) is the only termination of the Loc. sing. -ahim is not found for A stems in PC. Occasionally Ins. forms are used for Loc., e.g. *āṇekā* 15 5 II and especially in Loc. absolute constructions as at 1 2 12b, 3 8 10b, etc. In *āṇekā* *kiya pīṇṇi āṇekkahim* 3 12 4 'others abstained (piously) from many other thing', *āṇekkahim* presents a case of using Ins. for Abl. *khīra-mahāṇṇare khīra bhareppīṇi* 2 5 II can be rendered as 'having collected milk at the Milky Ocean'.

§68. -ehim and -ahim are found in Ins. and Loc. pl. -ihim appears as an orthographic variant of -ehim. Of these terminations, -ehim predominates. A comparison of the Ms. indicates that a gradual process of substituting -ahim for -ihim (-ehim) was at work,

(1) *hā! Jāṇhara vāṇāḥ sijaṇḥ muṇḥ, hā! dāṇa! kāḍaṇḥ melaṇḥ sūṇaḥ hāu*

(2) Valdye, 1931, Introduction, 17.

(3) It would appear prima facie that in *vijāṇa* *Dandane phajjha* PC. 10 11 3a. *Dandane* is a Loc. form used in an Ins. sense. But *vijāṇa phajjha* *amāṇṇa* PC. 8 10 1b ('Victory was proclaimed in the ranks of the Lord of Gods') and several such passages show that this was an idiomatic expression and the form in short -e has a Loc. sense. So also in *paṇḍita* 3 13 1a *saṃāṇa* 'in short' and *āṇa* 6 13 2a, 6 16 2c.

for the Ms which is comparatively careful in preserving the language of the original has at many places forms in *-ehiṃ* corresponding to the forms in *-ahiṃ* found in the Mss handing down a comparatively later text tradition. The proportion of *-ehiṃ* forms to *-ahiṃ* forms in PC is roughly estimated as 3 : 1.

§69 *ako* (orthographically *-aku*) is the normal termination of Abi Gen sing *a(a)ha* is never used in PC but Prakritic *-asu* is found. Most of the forms in *-asu* occur at the end of the trochaically closing Padas (c.g. 1 8 5 1 13 3 4 10 4 4 11 7).

§70 Both *a(a)hum* and *a(a)ha* are used for Gen pl. Forms in *a(a)hum* are fairly numerous. It should be admitted that such cases are rare when all the three Mss of PC read *-a(a)hum* at relevant places. As a rule forms in *-a(a)hum* are found in only one of the Mss at a time (mostly in either A or P). In a lesser number of cases two Mss agree in reading *a(a)hum*. Corresponding to *-a(a)hum* in one Ms we find *-a(a)hu* or *a(a)ha* (and occasionally *a(a)ha* in other Mss). As the Mss which are found more authentic contain numerous cases of *a(a)hum* I have accepted it in the constituted text if it is attested by even one Ms and I have reconstructed it when the Mss read varying *hu* and *ha*. But when both P and A read *ha* (with S reading *hu*) that has been accepted in the constituted text.

§71 Puṣpadanta occasionally used this form as we can gather from the cases noted by Alsdorf and from occurrences like *pratyā bhavvāhum* (38 18 7) *puṣvāhum* (38 18 7) so to be read for the textual *puṣvāha* in view of the rhyme) *tasa thavara; vāhum* (39 8 6) *devāhum* (39 11 10b) *ari bandhavāhum* (48 20 4) *varisāhum* (49 13 11) in MP. This upholds the Prakrit grammarians to some extent in their sanction for *hum* as a Gen termination.

§72 Prakrit termination *-ano* is rarely found in PC I XX.

### Feminine Stems In *-a(a)*

§73 Besides zero *u* is the termination of Nom Acc plur before which the stem vowel is optionally lengthened: *uppayu* (from *uppayā-*) 1 10 1 and *sevu* (from *seviyā-*) 2 8 7 are peculiar in that they stand for *uppayāu* and *seviyāu* respectively. Probably these forms are instances of contraction under metrical stress as is also seen in another form from *vaimanīhe* for *vaimanīyaho* (from *vaimanīyā*) 15 15 ■

§74 Short *e* (orthographic variant *i*) is the only termination of Inst sing. No form in *-eṃ* or *-im* is attested from PC.

§75 Forms in I plur end in *-ahiṃ*. In *āhim* *vāra vijāhim* 9 12 9 *guḥehiṃ* (I for Abi) 13 5 6 *viṣṭehiṃ* 10 6 6 *koṭṭehiṃ* 6 6 6. Masc ending *-ehiṃ* is employed.

§76 *he* is the termination of G L sing. In later orthography it is spelt as *hi* and the Mss often confuse it with *hiṃ*. In the case of Loc Mss clearly show this hesitation.

- (1) The same *u* the case with MP though *maruṣaka kovu* (38 III 6a) appears to be an exception.
- (2) e.g. see PC 3 4 9 3 4 10 3 10 5 3 13 3 3 13 4 3 13 6 4 2 3 4 6 10 4 7 8 4 7 9 2 8 1, 2 8 6 2 8 8 2 14 2, 2 14 3 2 14 4 5 7 3, 5 7 4 5 8 7 etc.
- (4) There is overwhelming evidence to show that the language of the Apabhraṃśa texts has undergone continuous revision and modernization so far as its
- (3) cf. Tagore 1948, 14. orthography was concerned. Hence the *petu e* of the language of the same text would vary in accordance with the age of the Ms of that text. To quote one instance only of PC 19 12 1b PS read *An aṇṇa* A. *An aṇṇhe* equivalent



tion between *-he*, *-hi* and *-hiṃ*, where *-hiṃ* can be as well genuine. Hence besides *Aujjhake* 2 7 5, *Ujjhake* 4 1 8 we have *Aujjahiṃ* (S. <sup>hi</sup>, A. <sup>he</sup>) 5 1 1, *Ujjahiṃ* (A. <sup>he</sup>) 5 12 9b, *guhahim* 19 4, *silahiṃ* (A. <sup>hu</sup>) 13 8 6.

§77 Here as elsewhere, the short *e* of the earlier orthography is spelt as *i* in the later orthography and hence the earlier form of the G. L. termination is *-he* and not *-hi* or *hiṃ* as held by Tagore'. Hence Alsdorf is right in considering the terminations of G. and L. of Fern A stems as identical and we need not try to connect it with *-esmin* or *-cdhi*.

§78. In later Apabhraṃśa *-hiṃ* is quite frequently used for the Loc. sing. of masc. A-stems.

§79. Besides *-he* and *-hiṃ*, thrice *-hā* is attested in L. sing. of the fern A-stems: *silahā* and *ilahā* 12 19 9b, *ḍikkahā* (P. S. <sup>ha</sup>) 3 10 2; The *Sanatkumāracarita* has *piyahā* and *niyahā* and *Sāvaya-dhammadohā* 95 uses *ḍālahā* in the Loc. sing. sense. *parayahā* at *Pāṇḍadohā* 5 is a similar instance of L. Sing. of masc. A stem. All these forms cannot be possibly just scribal errors'.

§80. In G. plur. we find *-hum* and *-hā*, obviously extended from the masc. Thus *chāyahuṃ* and *padāyahuṃ* 3 4 7, *mūhuṃ* 19 2 8, *cavantiyahuṃ* and *occhantiyahuṃ* 10 9 4, *sunhahum* (P. S.) 19 4 9, *sua-sāriyahuṃ* 17 5 2, *vijjahuṃ* (S. <sup>he</sup>, A. <sup>hu</sup>) 12 9 7, *vijjahu* 9 11 9b; *pīvara-īhanahā* and *varaṅgaṅahā* 13 2, *dhenuvāhā* 3 13 5, *kaṇṇahā* (P. S. <sup>hiṃ</sup>) 10 7 1.

§81. *sāruāṇa* and *sunhāṇa* 19 5 1 are Prakritisms.

### Masc. I and U Stems

§82. The final vowel of the bare stem used in the Nom. Acc. sing. and plur. is optionally lengthened.

§83. *-nā* and Anusvāra are the terminations of I. sing.: *suravīnā* 2 8 2, *vāhūnā* 13 2 1a, *Sumālinā* (S. *Sumāleṇ*) and *Mālinā* (S. *Māleṇ*) 8 5 8, *Vālinā* 12 9 10, *Sumāliṃ* 8 9 6, *vāliṃ* 15 14 1, *Hariketiṃ* 18 13 7, *Sirmāliṃ* and *aliṃ* 17 5 6; once the form ends in *-eṇ*, *Māleṇ* (rhyming with *ḍāleṇ*) which betrays the influence of A declension.

To the derivation of this Anusvāra of I. sing. from *-nā* (*allīṇā* becoming *aliṇa* becoming *aliṃ*) Tagore' prefers to

to *Añjanāyāh*. A. is in many points more reliable than P. and S. so far as the metre, language and orthography of PC are concerned. Had I only P. and S. at my disposal and constructed that text on their basis, I would have quoted *Añjanā* as an instance of the extension of masc. *-ho* termination to the fern A stems. Similarly there are several instances in P. of P. and S. giving the Nom. Acc. sing. of masc. A stems as ending in *-a* while the corresponding reading in A ends in *u*. Paying little heed to this sort of variable, defective and unreliable orthography of the Ap. Mss., the uncritical character of some Ap. texts and their misrepresenting use have marred many conclusions in Tagore's *Historical Grammar of Apabhraṃśa* which otherwise so far as the method of treatment is concerned, makes a valuable contribution to Apabhraṃśa linguistics.

(1) Tagore, 1948, §92

(2) Over and above these terminations, Tagore gives a supposed instance of 'zero' termination in L. sing. of fern A stems (Hist. Gram. of Ap. §92A and §93E and p. 160). The form is questioned according to Tagore is *akṣaint* 'of a perpetual nature' qualifying *rāmanā* supposed to be I. sing. from *rāma* = *rāma* in *Pāṇḍadohā* 42. This is a clear case of misinterpretation based on misdivision. The line actually reads *pāma akṣaṇa rāmanā gayāṃ mena* i.e. *pāma akṣaṇa rāmanāye gayāṃ mena*. Thus *akṣaṇa* and *rāmanā* are ghost words and there is no instance of zero termination in L.

(3) Tagore, 1948, 163

explain it as a result of the influence of masc. A declension. He parallels *aggiṃ* (*aggiṇā*) with *sappiṃ* (*sarpeṇa*). But this is unacceptable as in the A declension the genuine early form ends in *-eṃ* and not in *-iṃ* and as such *aggiṃ* cannot be explained with the help of *sappiṃ*. Only those I. sing. forms of the masc. I, U declensions which end in *-eṃ* are formed under the influence of masc. A declension.

§84. *-he* and *-ho* are found in G. sing. *muṇiḥe* (S.A. °ho-) and *jhuṇiḥe* 1 1 9, °*disiḥe* (S.A. °ho) 1 1 13, *Nāhiḥe* (P.S. °hi) 1 13 3, *samdhīḥe* (P.S. *samdhīe*) 1 3 3, *sihiḥe* 2 11 9b, *Vēhuvāhiḥe* 4 10 5, *guruḥe* 2 9 6, *Meruḥe* 12 1 19b, *vuniḥo* (S. °him) and *cūḍimaṇiḥo* 1 1 12, *guruho* and *kappataruho* 1 1 8. °*vaihu* (rhyming with *Vijaya-sihu*) 7 4 5 is obscure.

§85. Corresponding to the singular terminations, *-hiṃ* and *huṃ* are the terminations of the plur. Instances are *gṛhāṇa-vaihiṃ bhāhiṃ* 4 2 6, *dhāhiṃ* 9 11 4, *varihim* (P.S. °him) 7 11 1, *guruḥam* 7 12 5, *vairihum* (P.S. hi) 7 11 6, *sāhuham* and °*vāhuhum* 5 3 6.

§86. Loc. sing. ends in *-hiṃ*; *Meruhiṃ* 2 1, 5 1 6, (P. °he), °*irihim* 11 3 1.

#### Fem. i and u stems.

§87. *-he* is used in Abl. and G. sing. *-hiṃ* in plur. *Paramesariṃ* and °*sarihiṃ* 9 1 9, °*sedḍhihiṃ* 2 15 5, *kamāṇiṃ* 19 4 9a.

§88. Loc. Sing. has *-he* and *-hiṃ*. Instances are *viḥattīḥe* (S. *-hiṃ*) 4 1 8, *vāḍiḥe* 5 14 7; 5 10 6, *kariniḥe* (P.S. hi-) 7 3 1, *gaṇiyāḍiḥe* 7 3 3, *uccoliḥe* (P.S. °hi) 9 3 1, *sedḍhiṃ* 2 15 9, 6 2 2, 7 1 2, 8 1 1 (A °he), *mahiṃ* 4 8 9, 4 12 2, 10 10 3, *purihim* (P.S. °he) 11 14 11b, *rayaṇim* 18 6 6, *uccoliḥim* 20 3 3.

§89. *-hiṃ* is also employed in L. plur. e.g. *paṭṭhiṃ* 16 14 0

#### b) Post-positions.

§90. The following post-positions in a compounded or uncompounded form, are found in PC. In the case of those which are declinable, the base is also given.

§91. *samaṃ* (Sk *samam* en) (2 12 2, *samāṇa-* (sk. *samāna-*) 2 11 7, 4 2 2, 3 10 2 and *sarisaṃ* (Sk *sadyśakam*, Guj. *sarisaṃ*) 14 4 9 govern Ins and are used in an instrumental sense conveying the idea 'with', 'along with'.

§92. *kāraṇe* 4 12 3, 10 11 6, °1 10 5, °9 1 11 and °*kajje* (°*kīrye* = *kṛte*) 11 12 7, 12 5 5 or °*kajjena* (°*kāryeṇa* = *kṛte*) 10 4 3, governing Gen. are used in a dative sense to convey the idea 'for' 'for the sake of'.

§93. *laggaṃ* (abs. of V *lagg-* 'stick'; = *ārabhya*) 1 16 4, 6 9 8, 12 11 11 governing Gen. is used in an Abl. sense to convey the idea 'beginning from'.

§94. *keraya-* and *tanaya-* (HC IV 422) the early ancestors of Guj. *keruṃ* and *tanuṃ* are used frequently as Gen. post-positions. They govern Gen. They are found at 6 13 5, 9 8 3, (*kerau-*) 4 3 8, 5 3 3 (*keri-*), 1 9 9b (°*keri-*), 6 11 9 (*kerāṃ*), 9 11 7 (*tāha mi kerāṃ*, where *mi* (*api*) intervenes) etc. and 4 5 2, 4 5 5 (*tanau-*), 11 7 1

(1) This can also be interpreted as L. plur.

(*taṇai*), 3 ■ 10a, 4 3 7, 4 14 2, 9 6 2 (*icāṇiya*), 8 4 9 ab, 9 6 2 (*itāṇiya*), 1 16 5 (*taṇaya*) etc.

§95 Tagare has misunderstood the function of *taṇaya*-. It is a declinable adjective (like *sambandhan* with which it is rendered by Hernacandra), qualifying the following substantive and as such quite normally is in number, gender and case concord with the latter. *taṇaya*- can be declined in all cases and numbers depending upon the substantive qualified by it. Hence there is nothing like a double genitive in *taho tanayaho nāmaḥo* (Bh. 96 7) as is held by Tagare. Again he understands that *tana* was also popular as an Instr. post-position in Western Apabhraṃśa. This conclusion is arrived at from *mahu tanai* (*Paramappapayāsu*, 2 186) = *nadiyena, sukaihiṇ tanāim* (MP. 1 12 8) 'pertaining to good poets' and *vaḍḍattanaḥo tenena* (HC. 1 12 8) 'for the sake of greatness' which is comparable to *siddhattaṇaḥo taṇeṇa* (*Pāṇḍarohā*, 88). But by no stretch of imagination there cases can be made to yield the conclusion that therein *tana* is used as an Instr. post-position. In the first case it qualifies a substantive in Instr. sing. The second case has neither any Instr. ending nor any instrumental sense. In the remaining two instances *kāraṇeṇa* is to be understood after *taṇeṇa* (i.e. *vaḍḍattanaḥo taṇeṇa kāraṇeṇa* and *siddhattanaḥo taṇeṇa kāraṇeṇa*) and then it is clearly seen to be a gen. post-position.

Thus there is no justification for holding that *tana* was used as an Instr. post-position also.

§96 *uvari* (*upari*) 2 3 8, 6 6 2 etc. *uvarā* 17 8 10b, *upari* 1 3 3, 2 3 4 governs Gen. and are used in a Loc. sense conveying the idea 'on' 'above'. So also *matthae* (*mastakē*, Guj. *māthe*) 1 8 13, 9 9 9.

§97. *bhāṇovi* (abs. of *V bhān*- 'speak') 2 7 8, 2 17 8, 14 5 8 governs Acc. and has the sense of Sk. *iti kṛtvā, iti matvā*. From *mahi-vallāhu bhāṇovi jo thupvai* 3 9 6, 'who is praised by being spoken of as the lord of the earth—by being looked upon as the lord of the earth', we can see the semantic evolution which further changes the meaning to *uddiṣya, prati* or 'towards' as exemplified at 8 7 5 and ■ 4 9 (*bhāṇovi*), thus bringing it not only morphologically, but semantically too in harmony with its Guj. representative *bhāni* 'towards'.

§98 Neither *hontau* nor *thau* are found in PC *pāṣu* and *pāsehiṇ* governing genitive are used in the sense of near. See Index s.v. *pāṣu* governing genitive is used in the sense of 'because of' as in *eyaho pāṣu* 10 8 2, 3 'because of him'. But at 4 ■ 4, 10 9 6, 9 5 6, 7, 8, it appears to have been used in a genitive sense conveying the idea 'belonging to'.

(1) Tagare, 1948, 197.

(2) Tagare says that *hontau* in the Abl. sense is unknown to Southern Apabhraṃśa (*Hist. Crim. Apb.*, 182). But Akselof quotes four instances, three from Hp. (83 18 13, 82 17 12, 92 19 11) and one from *Nṛpaśūdracarita* (6 7 11) of the post-positional use of *hontau*. I have come across the following instance from Svayambhū's RC: *āyau kṛṣṇa-nagaraho hontau* 9 2 7b, and one more from the *Jasaherecarita* *haum tanamho hontau* 3 3 17. There is, therefore, no ground to believe that this post-positional use of *hontau* was of a late Western Apabhraṃśa origin.

## c) Pronouns

## §99 First Person Pronoun

Sing	Plur
N <i>ham</i> 4 4 3, 4 4 5, 4 14 8	<i>amhe</i> 2 15 7, 2 8 3
	<i>amhe</i> 7 4 9
	<i>amhai</i> 10 4 3
Acc I L <i>mai</i> 15 6 2, 1 3 1, 2 16 8,	<i>amhekum</i> 13 9b
3 9 5, 4 5 3, 5 9 8	(IL)
Abl G <i>mahu</i> 1 12 6, 8, 4 1 9b,	<i>amhahum</i> 2 4 2, 3, 4
4 3 3 4 5 2	2 6 10
<i>majjhu</i> 11 5 9b	<i>amhahā</i> 2 15 3,
	10 6 6

## §100 Second Person Pronoun

Sing	Plur
N <i>tuhum</i> 4 3 6, 8, 4 12 6	<i>tumhe</i> 7 4 9 <i>tumham</i>
	6 12 5
Acc I L <i>pam</i> 1 3 1, 4 2 9b, 4 5 8,	<i>tumhem</i> 5 9 4 (IL)
10 8, 2 10 9	<i>tumaham</i> 10 7 9a
Abl Gen <i>tuha</i> 4 2 6, 3 8 10,	<i>tumhahum</i> 10 8 5
<i>tau</i> 1 16 1, 4 12 2,	<i>tumhaha</i> 6 5 3 10 8 2
<i>tuve</i> 19 15 9,	<i>tumha</i> 4 14 2
<i>tujjhu</i> 4 4 9a	

§101 Other Pronouns Their declension follows mostly that of the nouns. So only the peculiar forms are noted.

a) Third Person Pronoun Nom sing' masc *su* 11 8 9  
fem *sa* 10 2 3, 1 sing *tenu* 3 9 10a fem *te* 7 3 4 G sing masc  
*tasu* 4 9 2, 1 6 1, 8, 1 11 3 4 3 2 4 13 8, 4 14 2 (all at the end of a  
Pada), 1 11 7, 1 12 4 3 9 7, 4 3 2, 4 4 4, 4 9 2 5 1 3 4, fem *tase*  
5 1 6 as well as *tase* 1 13 6

b) Relative Pronoun G sing *jasu* 1 3 14a, 1 7 6, 1 16 2,  
3, 3 3 11a, *jāsu* 1 6 8, 1 11 3

c) Interrogative and Indefinite Pronoun N sing masc  
*ko* vi 4 6 9, 10, 13 2 4, 18 1 9a, *kavana-* 1 6 1, 4 4 4 8 6 9a  
2 14 9, neut *kam* 2 12 7 2 12 9b, 2 14 3 4 3 5, N plur *ke* vi  
7 13 3, G sing *kāsu* 3 9 4

d) Proximate Demonstrative Pronoun N Sing masc  
*ehu* 1 3 12, 11 13 4 *ehau* 2 3 9b, neut *eu* 5 5 5, *iu* 10 1 8 N plur  
masc 11 (short) 15 3 4, 1 sing *em* 3 9 10b N sing fem *ima*  
19 10 2 N sing neut *imu* 4 4 9a, 9 1 5 12 2 7, 15 11 9a  
10 1 10, 19 15 9 1 sing masc *āyashum* 10 6 7

## d) Verbal Flexion

§102 Present Indicative It is also used to indicate shades of indefiniteness—subjunctive, immediate future etc

a) First person Singular *-mi* is the only termination *-um*  
11 absent with the solitary exception of *visahum* 18 6 2 which  
therefore invites suspicion *mi* appears as *-ti* (vi) in *dharevi*,  
*pariharevi* 18 11 9b

b) *-ahum* serves for the First Person Plural as in *panahum*  
2 13 9b, 11 11 2, *pavahum* and *atahum* 2 15 2 *jāhum* 2 12 8

(1) Tagare (1943 222) observes 'Neut. direct sing *tau* from *taka* from *ta ka-h* is an extended form of *ta-* in *paṇudadohā* 11' This is an error. Haralal Jalil has corrected his interpretation of this *Dohā* in the *Types* equating rightly *tau* with *tapah* but Tagare has failed to consult it and has followed the incorrect translation

3 4 10, vandhakum 3 4 10, ichum 2 15 8, paribhamakum 6 13 7, pekkhakum 12 11 7, parisujjakum 19 1 10b (in the last seven cases the sense has different shades of indefiniteness).

c) -hi is the only termination for the Second Person Singular and -hu or -ho (acchahu 3 4 10, gavesaho 12 11 9b, jānahu 4 5 2) for the Plural.

d) Besides the normal -ai, -ei appears in the Third Person Singular mostly in metrically conditioned cases (khañcei 3 12 5, karci 4 12 6).

e) -ahim is not found in the Third Person Plural.

§103. The desinences of the Future are the same as those of the Present Indicative; only the special base is formed by adding -(e)sa. Instances: 1. plur. karesahum 11 11a; 2. plur. karesaho 12 8 9b; 3. sing. hosai 4 5 4, vahesai 6 11 3; 3. plur. hosanti 5 9 10.

The -ha type of future is not found in our text.

#### §104 Imperative.

a) Imper. 1. pl. (These cases can be also regarded as present Ind. 1. plur. forms used in an indefinite sense) jīhum 12 8, 3 4 10b; vandakum 3 4 10b, karakum 5 10 7, bhamaḍakum 3 10 8, paṣakum 6 13 9, paṣarakum 7 9 1.

b) Imper. 2. Sing.

i) -ahi: padarisihi 2 9 6, gṛhahi 11 4 9b, lahaḥi 19 15 8, bhuñjahi 12 11 5, jīhi 2 9 6, jajjahi (intensive) 15 11 6, jivahi 7 12 1, volahi 18 8 3, dakkhavihi 19 15 2, ehi 7 9 1;

ii) -u: yiu 4 3 8, nīoru 4 7 2, maru 5 7 2, hetu, bhuñju 7 12 3, taju, jujju 7 12 3, cau, sañcaru 7 12 4, sunu 7 12 5, caḍu, āu, paḍu 19 15 3, bhamu, ramu 19 15 5, ujjhujju (intensive) 10 4 4;

iii) -ort -e: kare 4 3 2, 9 2 6, (rhyme-secure at) 11 10 8, 15 3 6, bhuñje 4 12 6, lahe (rhyme-secure) 6 13 7, 8 6 9, pāle 7 12 6, anuhunje 12 5 13, anubhuñje 12 10 9b, vīhāle 12 6 14a, mae 15 7 2, jotte 19 2 5, dhare 19 15 6.

iv) -i: voli 2 14 1, rupi 3 1 1, kehi 1 9 6, paṇṇi 10 5 8

§105. The forms in short -e/-i as also in -u are commonly used. There are several forms in short -e. The Ms. which leads in preserving original orthographic features, is also leading in attesting the imper. forms in short -e. It is quite naturally explained by Jacobi and Alsdorf as a development of the Sk. opt. 2. sing. in -eh. The -i forms represent a phonetically later stage. Tagore's suggestion to explain it as due to pericope + zero at the loss of -h in -eahi is quite unattractive.

The term -u is also to be explained in accordance with the Ap tendency to turn final -a into -u. It has nothing to do with the -u of the 3. sing.

§106. Imper. 2. pl. ends in -aho or -ahu: toḍaho, ḍoḍaho, chaṇḍaho 2 13 4, bhindaho 5 11 5 (rhyme-secure), soḍaho 2 3 9b (rhyme-secure), lakkaho 5 5 1 (rhyme-secure), bhāṇaho, vāḍaho 4 8 9, ujjharaho, paṇḍharaho 6 2 8, haṇaho, khāṇaho 7 4 7, dharaḥo 7 7 2;

apucchahu (rhyme-secure) 3 4 10b, amellaku 3 7 4, karaku 4 3 3, 4 5 7, āḥahu 2 16 11, lahaḥu 4 1 9b



## §115. Gerundives:

jivevae 2 II 4, parihevae 2 8 4, pierae 2 12 5, jievāho  
ruvāho 7 8 8.

## §116. Compound verbs:

There are several instances of compounding a participial with a verbal form to express tense-variation. Thus past passive participle is combined either with *āsī* 'was' to express a past perfect sense or with *si* to express a present perfect sense.

kakau *āsī* 'had been told' 1 12 8

kū *āsī* 'had been committed' 2 13 9b.

pesya *āsī* 'had been sent' 2 15 1.

samappu *āsī* 'had been made over' 4 4 9a.

vuttau *āsī* 'had been said' 5 5 5

jāo *āsī* 'had been born' 6 15 2.

qiliya *āsī* 'would have been swallowed' 19 II 10b

nimmantio 'si 'you have been invited' 16 13 5.

dhukko 'si 'you have approached' 10 10 8

§117 The order of the members of a compound is altered according to metrical convenience. Note the following instances:

kammajha°- 1 1 4, vaya-paṇca°- 1 1 5, accantā-mahanta-  
patta-siva- 1 1 11, puccha-paṭhara- 6 11 5, lāṅgāla-paṭhara-  
6 11 6, bhava-saṁsāra-mahānava-pāsiya- 5 16 3, pavara-  
bhava-paṭiha-dha 7 5 1.

## VII Some Syntactical Remarks

§118 In *Bharahesara-Vāhupati vi te vi, āsanapaṇi dhukkaim* *valaim ve vi* 4 4 7 the common predicate of the compound subject takes the gender of the following member.

## Case usages.

## §119 Instrumental:

a) Inst instead of Loc.:

dāhupa-bhāem *Bharahu* *thakku* 1 11 8a.

'Bharata was situated in the Southern division'

b) Inst absolute for Loc. absolute:

paim *hontena*, *havanu* *asesaim* 2 10 8, *dhammem*

*hontena*, *deva vi* *seva karanti* 6 14 9a, *nisariem* *pura-*

*paramesarena*, *nisariya vira* 12 7 8

## §120. Genitive:

The Ap. Gen. has a very wide province. It has usurped the functions of several other cases.

a) As Dat is lost as a rule in MIA, verbs of giving govern Gen.: *tuyhu* *āsī* *samappu* 4 4 9a, *tam tako* *dei* 3 12 5, *samappevi* *nandanaho* 6 8 5; *mālu* *paraho* *vasaha denti* II 3 4

Another Dat usage: *haum* *putu* *jāmi*, *thāmi* *niya-kenjaho* 5 14 1

b) Verbs of motion govern Gen. of goal.

*Rūahu* *gau* *nivvānaho* 4 14 9a,

*Ajiya-bhaddārau* *gau* *nivvānaho* 5 10 2,

*gau* *niya-paṭṭapaho* 6 8 5,

*turaṅgamu* *gayau* *pacchima-bhāyaho* 5 4 1,

*Kikkapuresaraho* *lehu* *gau* 6 II 3,

*sariyau* *dhoyanti* *sālu* *rayauṇṇaraho* 6 3 3,

*jasu* *dhukkai*, *so so lei* *pāsu* 7 II 7.

This holds good even when the motion is figurative'

ghai-kamma gaya khayaho 4 14 3,

jai visāyaho 5 15 1,

mā khayaho nehu 12 9 2

- c) Further, words denoting movement require Gen of goal as in *manaraharu ayisaho uithaliyau* 11 8 9b, *Suke-sena Magahahā mukku payānu* 15 8 9b

In such cases the Genitive has the force of *prati*.

In *nahnu divayaraho viyasanti* 6 3 5 also the Gen has the same sense

- d) But we also occasionally come across instances of verbs of motion governing accusative of goal

*naravai gau uvavānu* 5 14 6,

(te) *Kukcupurakkhu patia* 7 6 3,

*Bharahu nivvui patiau* 4 14 9a

- e) Other verbs governing Gen

- i) Verbs meaning 'tell' 'say' etc.

*keriehin kanīṭṭhaho kahū* 4 7 1,

*manṭi Srikanthaho kahai* 6 5 1,

*suvinḍvāli Marudevie*

*Nuh-narākhvaho sīsai* 1 15 9b,

- ii) *Vgaraha- garahanti jindaho* 5 14 5,

- iii) *Vōhama bhamiu Mandaraho jema tarayānu* 2 16 11b

- iv) *Vabbhida Nigghāu Mīlthe abbhidiu* 7 13 9b, *Ravanu*

*Indaho abbhidiu* 1 7 1b

It governs Loc also

*Ravanu Sahasakirane abbhitiyau* 1 5 1b

Note also the construction *abbhittu jujjhu Viṣṣāharāhā*

7 5 2 'A battle ensued among the Vidyādhara's' The

construction is familiar in the *Paumacariya* of *Vimala-*

*sūri* See 4 42, 5 69 etc

- v) *V samavāda matta gāndu pañcananaho samatadiu*

7 13 9a

- f) In *marai to-ri mahu Toyadavīṭṭhau* 5 7 7 Gen conveys cause

- g) In the absolute construction Gen does not convey, unlike

Sanskrit, the sense of *anadara* Mostly it is found with

present participles and has been inherited by Gujarati

instances (taho) *rajju karantaho, puuvahā lakkha*

*visāṭṭhi gaya* 5 8 9a 'As he ruled, sixty-three lakhs of

Pūrvas passed,

*rajju karantaho taho Maharakkhaho Devarakkhu*

*uppannu nandānu* 5 14 5 'As that Maharakkha ruled,

a son Devarakkha was born to him',

*taho Lankasita-duhiya parinantaho paṅgare kēna vi kai*

*lhiya* 6 9 1 'When he was marrying the daughter of

the Lord of Lanka somebody drew monkeys in (his)

courtyard'

- h) Genitive of contents (Instr sense)

*ikkhu rasaho bhariyāṇṇai* 2 16 5 2 17 5 'The palm

cavity was filled with the sugar-cane juice'

## §121 Locative

- a) *Vpāra-* governs Loc or Acc

- i) *jale paṭṭha* 4 10 2 *paṭṭarai va peṭṭane cakka rayānu*

4 1 1, *na paṭṭai ujjahhe cakku* 4 1 8, *samasaraṇe*

*paṭṭhau* 5 9 9b



- u) *paśai sarānu* 5 7 3, 4, 5, so *samasarānu paṣṣṭhau* 5 7 9, *Nandisarakkhu paśarānu* 11 8 4 *paśahum jīmālu* 6 13 9, *paṣṣṭhau vānu* 12 12 9
- b) Instead of Acc or Gen, Loc is used with *visajjīya* 'sent' in *Nāla-Nīla visajjīya Kikkapure* 12 12 2,
- c) *Khira-mahannava khuru bhareppinu* 11 11 11 is not a case of the use of Loc for Abl. It is a different construction, stressing the source. Loc is used similarly in Gujarati,
- d) Loc Absolute is quite common *Kāle galantā, nāhu nīya-dcha-riddhi paṇyaddhai* 2 7 9a, *kīye khac vandha-vahum, kena sahūm rajju karesaho* 12 8 9b etc
- §122 Some verbs of saying like *paśāsa*-, *cava*-, *pacara*- are used intransitively. Their preterite participles take a nominative and not an instrumental subject, like *gatah* etc in Sk. The instances are  
*so paśāsu* 3 11 3 'he said', *paṇaya-nīahu caviu* 11 12 11 'The monkey-board said', *sa pacaviya* 10 2 3 'she said', *sura-pavaru caviu* 15 3 3 'The best among gods said'
- Thus the distinction between the constructions required by Hindi *bolānā* and *kahanā* or Guj *bolānu* and *kaheṇu* has its roots stretching back as far as the ninth century A.D.
- jīma* 'dine' is used intransitively in *bhāṣīrau jīmu* 2 17 9
- §123 Impersonal use of the preterite participle is common *icā haithutthallu* 2 15 9a 'He made a gesture with hand' *Vahurāṣareṇa gajju* 4 4 7 'Lord Bāhubali roared'
- §124 Some of the idioms, expressions and usages peculiar to Ap are noted below
- 1) *Kāḷupurakkhu* 7 6 3, *Nandisarakkhu* 6 11 4 etc. Proper names are at times given in this manner—compounded with *akkha*, Sk *ākhyā*. See HP, Introduction
  - 2) *ḍiṇṭlu Jāma-muḥe* 7 6 6 and *iagalamuḥe avajjantau* 17 3 4 show that the expression *avajjlu* has the sense of 'be thrown as a victim into (the jaws of Death)'
  - 3) *olagga*- with *pācchim* means 'serve with one's life' 'sacrifice one's life while serving' as in *olaggaṇ pañehiṇi Vijayasthu* 7 6 5
  - 4) *kam divu* 3 6 11 'when'
  - 5) *lavānu gahanu* 'counts for how much?' as in *tasu piyaṣṣo abbhijjāho lavānu gahanu* *Lira Rāvanu* 12 6 9b, 'for how much does Ravana count before him who has turned hostile and attacked (him)?'
  - 6) *dhau* with *Vda*- signifies 'allow to approach' as in *dhau na dācchīya* 3 11 11 'not allowing to approach'. Similarly *dhau laha*- — 'be able to approach' cf. the use of *dhaukam* with *Vda*- in Jain Sanskrit
  - 7) *paṇi pān* 1 6 2 3 is used in the sense of *nanu* to express objection or doubt to a previous statement
  - 8) *tudhīm* with *Venda*- has generally the sense of *raṇaya-dolam arūḥ*- In *kāṇa dīnu Jāma tanu, jai na dīnu* to *tudhīm cāḍāra* 6 3 9a 'If the daughter is not given *nau* (in marriage) to somebody she would put one on the horns of a dilemma', its sense is slightly different
  - 9) *thottuggiya* 'laudatory and supplicant' generally qualifying speech as in *Dasareṇa thottuggiya-pureṇa rucce* 'Itāva-a said in supplicant words' and *thottuggiya puru-pureṇa* 'having sung a hymn of praise before the Master'.

- 10) *pesaṇu cukkau* is a euphemism for 'he died'. e.g. *te maṭṭu kerau pesaṇu cukkā* 3 13 2 'they failed to fulfil their mission entrusted by me' i.e. 'they died'. (Andhau) *pesaṇa-cukku* 'Andhraka died'.
- 11) *qavāṇamānau* 3 6 1b, *gamaṇamānu* 4 2, 'wishing to go, jujjhaṇamāna' 12 8 9 'wishing to fight'.
- 12) *vajjai* 18 3 7, 19 8 10b, 'to be sure' 'indeed'.
- 13) There are various forms of swearing expressions used at the time of taking a vow e.g.:
  - i) *tāva na jīṇataru jāya bhāṇami, jīva na soye uvakkhu sara-siri* 6 1 10 'I will not say "be victorious" to the Jina, till I pierce the enemy with arrows in the battle'.
  - ii) *jai kallaṭe tāya! Laṅkāṇayari na paisarami, to piyaya-jaṇeri Indāni kara-gale dharami* 7 12 9, 'O Papa, if I fail to enter the city of Laṅkā tomorrow, I would hold my mother Indrāni in my hand'.
  - iii) *jai taṁ bhadda-hatthi paṇu sāhami, to jaṇaporaṇi asivaru vāhami* 11 5 2 'If I fail to subdue that Bhadra elephant, I would brandish (my) best sword over (my) father'.
  - iv) *jai raṇamuhe māṇu ṇe malami tako, to citta piya rayapāsavaḥo* 12 7 4 'If I do not crush his pride in the battle front, the feet of Rāṇāsava are touched'.

#### 7 METRES OF PAUMACARIU I-XX.

The present study of the metres employed in PC. I-XX is divided into three sections in accordance with the three structural units of the Kaḍavaka. At times each Kaḍavaka of a particular Sandhi has a beginning piece made up of one stanza having two or four rhyming Pādas. This unit is an occasional feature of the Kaḍavaka. As contrasted with this commencing piece the main body and the concluding piece (which is also found invariably in the beginning of the Sandhi) called Ghattā are the permanent features of the Kaḍavaka. Every Kaḍavaka has got them. The metres employed in these three Kaḍavaka units, viz. the commencing piece, the main body and the concluding piece or Ghattā are different from one another. Hence they are described separately. The metres of the commencing piece are taken up first. Next follows a description of the metres of the Ghattā. Lastly is given an account of the metres employed in the body of the Kaḍavaka.

#### A. The Commencing Piece at the Head of the Kaḍavaka.

We have no definite knowledge as to whether the commencing piece of the Kaḍavaka was known by any general name. SC. VIII 31a while explaining the term *Kaḍavaka* declares, *ādum punu ghatta samāmaṇanti, jamaśaśaṇa(s) chaddaṇi bharaṇti*. 'In the beginning (of the Kaḍavaka), they prescribe Ghattā and at the end of the Yamakas, they say Chaddaṇi'. This means, that the Kaḍavaka-commencing piece is to be called Ghattā, while the concluding piece

- (1) For the earlier contributions to the critical study of Apabhraṃśa metres see Jacobs, 1918, 1921, Al-dori 1928, 1936, 1937, Shakhmurov, 1923, Bhargava, 1943, 1945.
- (2) (a) *Kaḍavaka(u) apibhavaṇa jamaśaśaṇa samānti* | |  
*ādum punu ghatta samāmaṇanti* | |  
*jamaśaśaṇa(s) chaddaṇi bharaṇti* | | SC VIII 30-31.  
 (b) *Sandhyadāu Kaḍavakaṇte ca dhruvaṇi syādu Dhruvā, Dhruvakam, Ghattā vā* | Ch. 5 1.

is to be known as Chaddant. But the Ap Mss consistently follow the practice of calling the closing piece Ghattā, while the commencing stanza is not given any class name. Hence Svayambhu's account requires further support from other authorities, before it is accepted.

Only Sandhis 3, 13, 17 and 19 have the Kāvavaka commencing stanza. It appears in the beginning of each Kāvavaka of these Sandhis. In Puspadanta's *Mahapurana* Jambheṭṭa (IV) Racita (V), Malayavilasitā (VI), Khaṇḍaka (VII), Avali (VIII), Dvīpadī (X, XIV etc.), Helā (IX, LXXVII) Āranala (XVI) and Malaya-mañjarī (LXXVI) have been used for this purpose. The Ap texts or their Mss have not got any uniform practice of mentioning the name of these metres. Usually Duvai, Jambheṭṭa, Doha and Helā or (Helā-duvai) are mentioned by name, the others are left unnamed. But we find little consistency in this matter. Thus only one Ms of PC prefixes the term Duvai to the Kāvavaka-commencing stanzas of Sandhi, other Mss are silent about it. On the other hand MF is in the habit of mentioning the name in every case.

The value of the end syllable is discussed below under the description of the Ghattā.

- (1) The Kāvavaka-commencing stanza of the 3 Sandhi (Gandhodakadhara)

Scheme—No of lines 4

No of moras per line 13 (or 14, if the end syllable is scanned as long)

Gana-scheme 6 + 4 + 3 (or 4)

Rhyme-scheme a with b, c with d

The six-morae Gana has, except in four cases two-morae grouping. For its two middlemost moras the form *uu* is preferred. The second Gana has the following forms

*uu — 21 — — 10 — 11 — 4*  
*uuu 10 — 11 1*

This means that Jagana is permitted

The last Gana is invariably constituted of three shorts

It will be seen that the structure of the Padas of this metre is identical with that of the odd Padas of the Duvahaya or Doha metre. Technically this is a Sarvasama Catuspadī. If the final syllable is given its natural value, the line is 13 morae, if it is scanned as long, it becomes 14-morae. Among the Sarvasama group of the Catuspadīs the Accharavilasā or Apsarovilasitā has 13 moras the Gandhoda-dhara or Gandhodakadhara has 14 SC VI 157 gives

- (1) In the rest of PC Sandhis 25 59 85 (all Helāduvais) 40 51 56, 75 (all Duvais) 48 81 (Jambheṭṭas) 49 77 (Gandhodakadhara) 50 (Paranaka) 52 53 (Āranala) 54 (Doha) 63 and 74 (Majra-Mañjarī) have got the commencing piece
- (2) Most of these metres employed in the commencing piece are treated together in the Khajjāla section of the *Chanda-sūtras*.
- (3) (a) Calane teraha-mattana pa pa ta-gaheṭṭa vibhāṭṭam |  
 ahara ca ca pa-vihāṭṭam, tam-loam Accharavilasam | SC VI 157  
 (b) Apsarovilasitam bhavet, pa ca-tar dvi ca (pa)-garat tu va;  
 Chanda-ekkhara, 168  
 (c) va-ca tahi ca pa pa ta va Apsarovilasam | Ch. 43a 3-4  
 (4) (a) Calane coddaha mettā(?) āram āhuttā ca-ṇṇa | SC VI 158  
 (b) evar Gandhodakadhara-ya pa-dvisekka tti ca-dā va |  
 Chanda-ekkhara 169  
 (c) va-cāh cīdau vā Gandhodakadhāra | Ch. 43a 3-5.



The Duvai is used as the commencing stanza in MP, 10, 14, 73 etc., Jas 3, 4; Nāy. 3, 4.

- (13) The Kāvavaka-commencing stanza of the 17. (and 25.) Sandhi (Helā-dvīpadī).

Scheme: 6+u— (for u, u,u) +4+1—u or u, u,u) +—  
Trochaic rhythm is not permitted in the 1. Gana. Jagana is forbidden in the 3. Gana. The last Gana has the form — — excepting three cases of u' —. The 2. and the 4. Gana are more frequently u—u. A weak caesura is felt after the 10. or 12. mora

Helā is defined by Hemacandra in the Khaṇḍika section of Ch. Its illustration is a four-lined stanza. But as the Kāvavaka-commencing stanza it appears in PC as also in MP (9, 74, 77) in the two-lined form and hence some Ap Mss. designate it as Helā-duvai, not merely Helā

**Irregularities:** Though the end syllable in a line of the Helā-duvai is required to be long, it is at times given as short in the Mss. This is due to incorrect orthography. Most of such cases can be easily emended by reading -u of the Nominative as -o, -ōa of the Instrumental as -ēnam, final -a as ā, -hiṃ as hiṃ etc.

17 3 1 b: one mora too few. Scansion:

u u u u — — u — — u — —

The 2 Gana is defective. Hence the text is corrected by reading kuddhaena for kuddhena, cf. the identical expression amarisa-kuddhaena at 25 13 1 a. This emendation will also give the requisite form of Jagana to the 2 Gana.

17 12 1: The end syllables are to be scanned as long  
(25 3 1a: Proper rhythm requires to be read Vajjayānenaiḥ hasevi with A

25 6 1: The end syllables are to be counted as long  
Even then a is short by two moras

The 1. Gana is defective. Adding one more hanu to hanu hanu would rectify the metre.

25 14 1 b: Three moras too few.

Scansion: u'u u—u — — u—u — —

The 4 Gana appears to be defective. Emendation. Perhaps hanu hanu hanu dbhananto to be read for hanu hanu bhananto).

- (14) The Kāvavaka-commencing stanza of the 18 Sandhi. (Māñjarī)

Scheme. —u(u'u) +—u(u'u) +4+4 +6+u—. —u is preferred for the three-moraic Ganas, more so in the 2 Gana. Jagana is found in the 4 Gana only. The 5. Gana generally ends in a heavy syllable. A weak caesura is felt after the 12 or 11 mora.

Excepting the commencing stanzas of 1, 6, 8, 13 and 15, Kāvavakas, all the remaining commencing stanzas end in a short syllable, but it should be considered as long.

(a) cho enu ra, saroccu mra-dmā cartha Helā! SC. IV 41 (b)

(b) pa' chh' pūa jo la vā Helā! Ch 22 a 1

la i ci-uo 22a 421 Ch 22 a/3



most ticklish. The varieties of the different types of the Ghattās are distinguished from one another by the number of moras their Pādas are required to contain. But addition or removal of even one mora makes a difference in metre. Coupled with this narrow margin of difference in the contiguous varieties of the Ghattās is the fact that the nature of the orthography of the Ap. Mss. being in various points confusing, the text preserved by them is far removed from having a mora-perfect correctness. This state of affairs many a time obscures the exact number of moras contained in a particular Ghattā-pāda and as a result it becomes considerably difficult to identify with precision the Ghattā-metres. Apart from this, the main cause of obscurity lies in the aneeps value of the end syllable of a Pāda. This always causes a difference of one mora and the consequent dubiety.

The treatment of this point by ancient metricians does not contribute much to the clarification. Hemacandra offers the following remarks:

### Vānte G Vakrah

Pādānte vartamāno hrasvo g sañjño bhavati. Sa ca prastāre takrah sthāpyate. 'vā' itī vyavasthita-vibhāṣā. Tena yatra —apavādaḥ tatra g sañjño na bhavati. Dhruvāsu vivakṣa-vśād gurutvaṁ laḥutam ca yad āha: Oja-saṁkhyā yadā'bhīṣṭā, dhruvāsu viratau tadā/go latā, yugma-saṁkhye tu, viratau gurutā laḥah//Tathā: guruta(o) echiya ekka-lahu-virāma-vīṣayamū vīṣama saṁkhyā/jamala-lahu lahu(o) echiya, sama-saṁkhyā-saṁsthā hoi// Ch 15 with Com.

For the last stanza in the above citation Hemacandra is indebted to Svayambhū, since that very Gāthā is found at SC. V || with the correct readings gurua and lahuo. The passage means:

- (1) The short end syllable of a metrical Pāda is to be treated as long as a general rule.
- (2) To this rule there are fixed exceptions. In these exceptional cases the final short is to have its natural value.
- (3) In the case of the Dhruvā or Ghattā, the value of the end syllable depends upon the number of moras the Dhruvā-pāda is desired to contain.
- (4) After counting the moras of a Ghattā-pāda exclusive of the final syllable, if the Pāda is short by one mora, then the remaining end syllable should be counted as of one mora and accordingly even if in such cases the end syllable is actually long, it should be considered short. On the other hand, if the Pāda is short by two moras, then the end syllable should be given the value of two moras and accordingly even if the end syllable is actually short it should be considered long.

This rule works well in those cases wherein we know beforehand the metre, but in those cases in which we have to decide the metre by scanning a specimen, we would be faced with as many as four alternatives regarding the Antarasamā Catuṣpadi. A Ghattā with the actual mora count of 13/10, in its odd and even Pādas and with short end syllables, for instance, can be regarded as containing 13/10, 14/10, 13/11 or 14/11 moras and these are four different metres called Marakatamālā, Abhinavavasantīrī, Kutumākulama-dhukara and Bhramaravilāsa. The form of the metre has nothing

in it to decide in favour of any particular alternative. Of course Svayambhū and Hemacandra lay down the Gana schemes for all the Padas containing from seven to seventeen moras, but there are several and overlapping schemes for each Pāda and in several cases there is disagreement between the two metricians. Hence this does not help us in making the choice out of the four possible alternatives as pointed out above.

A reference to the illustrations adduced by Hemacandra and Svayambhū for different kinds of Ghattās only helps to bring the complicated nature of our problem into relief. The text of the *Svayambhūcchandas* is considerably corrupt in its Ap section. Hence it can prove of limited help only in so far as we are able to check the illustrations from PC. So some of the Ghattā illustrations from the *Chanda'nusāsana* we shall consider first.

In an overwhelming majority (but not all) of the cases the end syllable in the Ghattā illustrations of Ch is to be regarded as long irrespective of its natural value, but in several cases (VI 19 4, 11 bā, 21a, 44, 20 78 115, 23, 30, 14 1 c j, 15 2, etc.) it is to be given its natural value, i.e. if it is short, it is to be counted one-moraic, if long, two-moraic. Further, in two Pādas of the same metrical value, the final short is to have its actual value at one place, is to be counted as long at another. Thus in the following illustration of the *Campakakusumā* (7+8)

anga-cangima, jai gotanghim/

campaya kusuma, ta kaha agghahim// (Ch VI 19 4)

the end syllables of the 7-moraic Padas (i.e., a, c) are to be counted as short, but in the following illustration of the very next variety *Sāmudgaka* (7+9)

jai bollai, ghana ukkanṣha/

sa muddau, muha kalayanṣha/ (Ch VI 19 5)

the end syllables of the 7-moraic Padas are to be regarded as long. Thus the Padas which are theoretically equivalent turn out to be actually different. Similarly though the even Padas of the above-quoted illustrations of the *Campakakusumā* and the *Sāmudgaka* have to all appearance the same mora-contents yet their end syllables are to be regarded as short in one case, long in the other. Thus the Padas that are actually equivalent turn out to be theoretically different.

Now let us glance at the *Svayambhūcchandas*. Svayambhū's general practice also in SC appears to be to consider the end syllable as long. But here too some Śāpādis (e.g. VIII 20 III V 7) and Catuspādis (e.g. *Kaminīśrisa* VI 112 a c, *Chabbhanā* VIII 15 etc.) are treated as ending in a short.

One illustration from the actual practice of another epic poet will be illuminating on this point. The commencing stanza of the 6 *Sandhi* of Puspadanta's *Mahapurāṇa* is called *Malayavilasīya* in the text itself. Ch VII 66 and *Chandaśekhara*, 234 define a Dvīpādī called *Madanavilasita*, but its scheme is given as 5+3, which does not apply to the *Malayavilasīyas* of MP. But SC VII 10 describes a Dvīpādī called *Malavilasīya* which has the scheme 6+2 which is satisfied by the MP stanzas in question. Now on examining these stanzas, we find that in three cases (MP 6 1, 6 3, 6 7) all the four Padas end in 1 1. In the rest, the end is a long. In the six-moraic Gana a heavy syllable is avoided in the place of even+odd

(1) SC VI ■ 53 78 93 110 124 134 141 145 146 147 Ch VI 4-14



moras and hence only the following eight forms are permitted  
 This means that all the Padas of the stanzas in question are also divisible as 4+4. Now on the strength of the contention of counting the end syllable long we can regard those Padas which end in  $\bar{u} \bar{u}$  as containing 9 moras divisible as 4+5. And the Dvīpadi Jambhettia (SC VII 11, Raj 235 Ch VII 67) has the scheme 4+5. Consequently if we come across the commencing stanzas of MP 61 || 3 and 67 isolated from their context and without the name of the metre prefixed to them it would not be possible for us to tell whether the metre is Mālavilāsiya or Jambhettia.

But SC can help us in quite a different way to solve this problem. Svayambhu has taken several stanzas from his PC to illustrate some of the metres in SC. In the case of these stanzas we possess an unusual means: their metre is named and their structure is defined by their author himself. There can be nothing more definite than this. And the considerably corrupt character of the text of these illustrations in SC need not hinder our investigation because we have an access to their correct text from PC. Moreover the Ghattas of any one Sandhi being normally in one and the same metre we can use additional data also to check up the observations of SC. The table below indicates the common stanzas between SC and PC along with the names and schemes of their metres.

SC	Metre	Scheme	Occurrence in PC
1 V 5	4th Śaṭpada jāli	7+7+13	3 3 11
2 V 9	6th Śaṭpada avajati	9+9+15	14 7 9
3 VI 42	Vammahattalao	8+14	65 1
4 VI 71	Candujjub	9+16	77
5 VI 74	Raṅgavali	9+17	77 13 13
6 VIII 4	Paṅṇavaara	5 × 4	24 2 12
7 VIII 6	Dhuvaa	9	33 3 9
8 VIII 17	5th Chaddanra	7+7+13(*)	11 1
9 VIII 21	7th Chaddanra	10+8+13	31 1
10 VIII 25	1st Ghatta	9+14	41 1
11 VIII 27	2nd Ghatta	12	5 1

Of these Nos 1 2 8 and 9 are Śaṭpadi; Nos 6 7 and 11 are Samacatupadī and Nos 3 4 5 and 10 are Antarasama Catupadī. Excepting No 6 all the stanzas are Ghattas appearing either at the beginning of a Sandhi or at the end of a Kadavaka. The text of SC VIII 17 is corrupt and the meaning is obscure. Therefore No 8 is to be left out from consideration. Now SC V 5 V 9 and VIII 20 tell us that the Śaṭpadi employed in PC 3 3 11 14 7 9 and 31 1 have the respective schemes 7+7+13 9+9+15 and 10+8+13. If we examine the text of these stanzas in PC we find that actually their schemes are 6+6+12 8+8+14 and 10+8+13 respectively. This means that in the first two cases the end syllable in all the Padas is to be regarded as long but in the last case it is to have its actual value. The basis of this discrimination is not clear. The normal expectation is either to assign uniformly its actual value to the end syllable or alternatively to regard it uniformly long. And in the structure of the stanzas themselves there is nothing to account for this discrimination so that we could take their measures to be either 6-6+12 8+8+14 and 10+8+13 or 7+7+13 9+9+15 and 11+9+14. If we look up the other Ghattas of these Sandhis we find that in the case of the Ghatta of 14 2 the 7th 8th 9th and 5th

Padas actually end in a long syllable and in their case there is no possibility of getting 15 9 11 and 15 moras respectively. If the metre of PC 14 7 9 having the actual scheme of 8+8+14 is to be regarded according to SC VIII 20 as having the scheme 9+9+15, then it follows that the Sandhu commencing stanza and all the other Ghattas of PC 14 are to be considered as having the scheme 9+9+15 and yet one Ghatta of PC 14 viz PC 14 2 9 has the scheme 8+8+14. Does this mean that in the last case a slightly different Śaṅgādi is employed? But there appears no reason for this variation. The long vowel at the end of the four Padas of PC 14 2 9 is the feminine suffix *i* and taking into consideration Apabhraṃśa development *iya* into *i* it is very likely that the end syllable of PC 14 2 9 cdef was originally *iya*. In that case the irregularity would be removed.

Of the Samacatuspadas No 6 is not a Ghatta. It is used in the main body of the Kadavaka and hence useless for our present purpose. For No 7 (Dhruvaka) the scheme given by SC VIII 5 is 9 moras for each Pada. PC 33 3 9 and the other Ghattas of 33 Sandhi actually contain 9 moras in each of their Padas. Thus in their case the end syllable is not to be counted as a long. But though all the Padas of these Ghattas contain 9 moras there is a positive difference between the odd and even Padas. The odd Padas of the Ghattas of PC 33 end in —v while the even Padas end in r r. This important difference possessing a definite rhythmic effect is not at all noticed by Svayambhu in his description of the Dhruvaka. The case of the remaining Samacatuspada is quite peculiar. It is defined at SC VIII 26 as the second type of Ghatta but the definition stanza appears to be somewhat corrupt as it fails to satisfy the scheme given by itself. Its odd Padas actually contain 13 moras the even Padas 11. If we examine PC 5 1 and the Ghattas of that Sandhu we find that in all the cases except 5 2 9a 5 7 11c and 5 12 9c the odd Padas actually contain 11 moras and end in —v while the even Padas actually contain 12 moras and end in vv. This means that if all the Padas are to contain 12 moras in one and the same stanza the end syllable of the odd Padas actually short is to be regarded as long while the end syllable of the even Padas also actually short is to be regarded as short. And in spite of the marked rhythmic difference in the construction of the end portions of the odd and even Padas the definition does not take any note thereof but on the contrary the even Padas of the definition stanza actually contain 11 moras and end in —t being thus equivalent to the odd Padas of the illustrative stanza (as also of the Ghattas of PC 5)!

There remain now No 3 4 5 and 10 the Antarasamacatuspadas. In their case also the inconsistency of now regarding the end syllables as long now resigning them their actual value is patent. PC 65 1 has actually the scheme 7+13 but SC VI 41 considers 8+14 to be its scheme. Similarly PC 77 1 and 77 13 having the actual schemes of 8+15 and 8+16 respectively are considered by SC VI 70 73 as having the respective measures of 9+10 and 9+17. On the other hand in the case of 41 1 both the actual measure as well as the scheme given by SC VIII 24 are 9+14. There is no discrepancy here in theory and practice. But the fact that the open

(1) *saṅgādiṃ pi payanaṃ (nava padas hu anti)*  
*Chatta lakkhena enaṃ govala v a anti*  
 This reads as a regular Dohā

ing stanza of PC. 77 and the Ghattā of the 13. Kaṭavaka of the same Sandhi are said by SC. (VI 70-71, 73-74) to be constructed in two different metres (Candujjao, 9+16 and Raanāvali, 9+17) is very significant. This is a positive evidence of two different though allied metres with the difference of only one mora being employed in one and the same Sandhi.

The above discussion has given us the following results:

(1) There is no uniformity in fixing the value of the end syllables in the Ghattā-pādas. They may be regarded short or long as desired.

(2) In the case of those Ghattā-pādas in which the total number of moras is to be increased by one by assigning the value of two moras to the short end syllable, it is not always possible to do this because there is no rule that Ghattās should invariably end in a short. Some of these Ghattās may have a long end syllable and in their case one cannot increase by one their actual mora-count.

(3) Even in one and the same Ghattā the short end syllables of odd and even Pādas can be given different values. Of course this is to be uniformly observed for the whole Sandhi.

(4) Odd and even Pādas of a Ghattā having an actual difference of one mora between them are liable to be considered by metricians as equivalent in their mora-contents on the strength of counting a short end syllable long.

Thus our examination of the valuable evidence supplied by SC does not solve the problem of the value of the end syllable of the Ghattā. Both the practices of assigning the face value as well as counting a short end syllable long are in evidence, and hence it is not always possible to give one definite name to any Ghattā.

Failing to get unequivocal guidance from the indigenous authorities on Apabhraṃśa metre, Aisdorf in his edition of the *Harivaṃśapurāṇa* (= *Mahāpurāṇa* 81-92 Sandhis) takes recourse to giving two schemes for the Ghattās occurring in his text. First is given the 'theoretical' scheme which gives the number of moras contained in a Ghattā-pāda computing one more than what is found actually. The second scheme gives the 'actual' number. But there is one obvious objection to following this practice mechanically. Only a short end syllable can be regarded as long and thus give us an extra mora. In the case of a long end syllable there is no possibility of raising the actual number of moras. And still in such cases also Aisdorf has mechanically counted one mora more than what is actually found.

### Absence of Dvipadi Ghattās

Of the three classes of the Ghattās, Dvipadis present a problem. They are said to contain from 28 upto 40 (or 41 or 42) moras per Pāda and have some sixty-four varieties. Svayambhū (SC. VI 163-203) and Hemacandra (Ch VII 1-57) both treat them at length. Now I have failed to spot even a single Dvipadi in any of the three voluminous Ap. epics, viz., the *Pāṇḍurācārīya* and the *Rāghavacārīya*.

(1) An examination of the Ghattās of 77 Sandhis shows that some have the measure 8-15 (or 9+16) or 4 others have the measure 8-16 (or 9+17).

(2) e.g. HP. 192 no. 22, theoretical scheme 6+4/4+4-4+3, which does not apply to HP. 33 2 15, 16, 35 2 27, 33, etc.

of Svayambhu and the Mahapurana of Puspadanta. There are only Śaṭpadis and Antarasama and Sarvasama Catuspadis. This is in explicable in view of the mention of the Dvīpadī as a class of Ghattas along with the Śaṭpadī and the Catuspadī.

In some cases it may not be so easy to distinguish between the Dvīpadī on one hand and the Catuspadī and the Śaṭpadī on the other. The Kunjaravilasita (SC VI 129 Ch VI 20 106) for instance with the scheme 15+13 finds a parallel in the first Dvīpadī called Karpura (Ch VII 1) having 28 moras per line with a caesura after the 15 mora. Those Dvīpadis again which have two caesuras the first after the 10 or 12 mora and the second removed by eight moras from the first closely correspond to the Śaṭpadis many of which have the 1 and the 4 Padas containing 10 or 12 moras and the 2 and the 5 Padas containing 8 moras. But even if we do not pay much heed to the difference in the rhyme-schemes of the Dvīpadī and the Śaṭpadī it is plain that only a few of the Dvīpadis are liable to be confused in this manner with some Catuspadis and Śaṭpadis. What of the rest? Why they are not found employed in any of the available Ap. epics? Perhaps there is some clue to explain this mystery. Svayambhu defines Dhruva (Dhruvaka) as that which is sung again and again in the beginning of all poetic compositions. He does not give Chaddanika or Ghatta as its synonyms. At another place he mentions taking a retrospect as one of the functions of the Dhruva. A metre named Dhruva seven types of Chaddanikas and three types of Ghattas are separately defined in the eighth chapter of SC where it is also stated that Ghatta is used in the beginning and Chaddanika at the end of the group of rhyming lines that constituted the main body of a Kadavaka that there are also other types of Ghattas and Chaddanikas and that Ghatta and Chaddanika along with some other metres are employed in the beginning of a Sandhi and in the construction of a Rasa. Rajasekhara Kavī too deals with Dhruva, Ghatta and Chaddanika but in view of the text of the passage being corrupt we fail to make out the precise sense. Hemacandra clearly says that Dhruva, Dhruvaka and Ghatta are synonymous and he further adds that when the Catuspadī and the Śaṭpadī and not the Dvīpadī are employed at the end of a Kadavaka to sum up the topic of the Kadavaka they are also termed Chaddanika. This view is echoed in the Kavīdarśana and its commentary. Ghatta, esa Kadavavaya nibhane chaddanika/Com Dhruva Dhruvakam iti samjñā-dīpāyāni eṣa (Ghatta)

- (1) Over and above defining the Śaṭpadī, Catuspadī and Dvīpadī Dhruvas SC treats in the eighth Chapter that deals with Ap. poe. forms some other metres called Chaddanika and Ghattas which seem to have figured in some special way in the structure of the Ap. epic. But their proper function is obscure and as such they are indistinguishable from the various types of Dhruvas. In most of them the end syllable appears to have its actual value. Two of the illustrations given for them occur in PC as shown in the table given on p. 81. So long as the function of these Chaddanikas and Ghattas is not clear we cannot get any guidance from them.

- (2) Ch VII 17 defines a Dvīpadī with the scheme 10 + 13 and actually calls it Chaddanika.

- (3) Jam gūṇa pūrvaḍḍhe pūṇa pūṇa sarva-karva bandhesu |  
dhu sa tti(mī) tam ha || ham chappā caṅgaṃ dū an. SC V 1  
Here pūrvaḍḍhe seems to be a corrupt reading.

- (4) SC VII 1

- (5) SC VIII 11 31 32, 35 37

- (6) Chandasakha 29 30 31

- (7) Ch V 1 commentary

- (8) Velankar 1905 1936, p. 8

Kāḍavakānte prakrāntārthasya bhangyantarenābhīdḥāne chaḍ(ḍ)la-  
nikēti turva-nāmā'ni.

The commentary also quotes the following from a work called *Chandabkandali*:

Sandhi-muhe Kadavante Dhuvā ca Dhuvayam ca Ghattā vā/  
sā tivihā Chappai, Cūpai ya Dupai ya tisu suna dunnī/  
cha-cau-ppai kadavay-nihane chaddaniya-nāmā'vi//

From the statements of these metrical authorities we gather that some definite distinction was made between the functions of *Dvipadis* on one hand and *Catupadis* on the other. But what was the basis and scope of this distinction cannot be made out by us so long as more informative sources do not come to light.

### 1) Antarasamā Catuṣpadīs

The rhyme scheme in the *Antarosanā* is: *b* rhyming with *d*.

(5). Scheme 9+13 (theoretically 10+14).

Occurrence 7. (42, 54) Sandhis.

The odd Pādas are divisible as 4+4+1 or 6+3. In the former grouping, Jagana is avoided in the four-moraic Ganas. The second four-moraic Gana is frequently *ru-*. The end is trochaic except in 7.14.9a which ends in *ti*.

The even Pādas are divisible as 6+4+3. They are identical in construction with the odd Pādas of the Dohā. Jagana is avoided in the 2 Gaṇa. The last Gaṇa is always ' '. This Ghaṭṭā is found in RC. 7, 34, 44, 57, 76, 82, 87, 93 and in MP. 11, 48, 91. If the end syllables are counted as long, the scheme would be 10+14, which is the measure of Mahuravanda or Madhukaravṇḍa. The odd Pādas in the illustration in SC end in a trochee.

(G). Scheme 10+13

Occurrence 16 Sandhi

4 9a, 6 3c, 11 9a and 12 9a end in *u* long. Hence the odd Pādas cannot be made to contain more than 10 moras. Therefore the measure is either 10+13 or 10+14. Now SC VIII 10 defines 'Chaddanā' If with the scheme 10+13 and the illustrative stanza in the case of all its Pādas and the definition stanza in the case of its even Pādas show that the end syllables are not to be regarded as long. Hence I think we are amply justified in taking the metre of the Ghatās of the 16 Sindhī to be the same as the Chaddanā II. Otherwise with the scheme 11+14 it would be Vagaphallandhua (SC) or Navaphallandhua (Ch) as defined and illustrated at SC VI 101, 102. Raj 117, Ch. VI 19, 40.

The odd Padas are divisible as  $4+4+2$  or  $6+4$ . This means that if the former scheme is adopted, the 2 Gana is never 1. That form is avoided in the 1. Gana also 11 - finds preference in the 1. Gana, and is the most prevalent form in the 2 Gana. The end is generally 11. rarely -

The even Pādas have the scheme 6+4+3 and are identical in construction with the odd Pādas of the Dohā. The end is always ((

[illegible]

(2) *Chrysomelidae*, *Polysphincta* sp. (see *Chrysomelidae*)  
*Chrysomelidae* sp. (see *Chrysomelidae*)  
*Chrysomelidae* sp. (see *Chrysomelidae*)

[illegible]

## (7) Scheme 11+14 (theoretically 12+14)

Occurrence 2 (55 70) Sandhis

2 9b d 6 10b d 10 9b d, 14 9b d end in a long and it is not possible to make them contain more than 14 moras. 13 9 b d actually contain 13 moras. All the other Ghattas of the 2 Sandhi have actually 14 moras in their even Padas. So on the assumption that all these Ghattas are composed in the same metre the even Pada has got to be uniformly of 14 moras. If the short end syllable of the Pada is counted long the measure would be 12+14. This is the scheme of Avaduvahaa as described at SC VI 115 Raj 128 Ch VI 19 45.

The odd Padas (6+4+4) are identical in structure with the even Pada of the Doha. The four moraic Gana is most frequently *ur* the last two moras having only once the form *ur*. Hence its characteristic end is *-i*.

The 14 moras of the even Padas are divisible as 4 + 4 + 4 + 2. It is not possible to constitute the first Gana with 6 or 8 moras. The end is generally *-i ur* thrice *ur ur ur*. Jagana is found in the 2 four moraic Gana only. The form *ur* is preferred by all the four moraic Ganas it being most frequent in the 3 Gana. The form *-i* is not found in the 2 and 3 Ganas. This suggests a dactylic rhythm.

The odd Padas of this metre are structurally different from the odd Padas of the previous two Ghatta metres. It is quite possible to suggest that excepting the Ghattas of Kadavakas 2 6 10 and 14 the others have the scheme 12 + 14 and hence the metre is Premavilasa (SC 116 Raj 129 Ch VI 19 46). This Ghatta is used also in PC 12 22 59 102 MP 86 has its Ghattas in a metre which has the scheme 11 + 14. But the scheme of the even Padas there appears to be 6 + 4 + 4.

In PC 2 13 9 b d the last words are read by all the Mss as *nahu* and *ararahu*. They are emended as *nafo* and *araraho* to make the requisite number of 14 moras.

## (8) Scheme 11 (or 12) - 12

Occurrence 5 (23 24 62) Sandhis

SC VII defines in the beginning certain special Ap metres connected possibly in some way with the construction of the An epic which is described just next in the same chapter. SC VIII 7 states that there are seven types of Chaddan as and three types of Ghattas and SC VIII 8 20 define and illustrate them. SC VIII 28 describes Ghatta II as follows

savanahom pi poanam i nana laloo huvanti  
ghatta lakkhana erisa govala vilavanti

All the Padas have three plus nine (i.e. twelve) moras such definition of the Ghatta (of the second type) is stated by Abhiras (lit. cowherds)

(1) SC 116 is Du aha and its varieties A du aha and E du aha at two different places (SC IV 11 VI 11a M). For they are treated as independent metres. Afterwards they are described as varieties of Ghattas. These are to be distinguished from each other.

(2) Here the Sanskrit Chaddan and Ghatta are given to some definite metres. They are not here generic names synonymous with Dhruva, Dhruvaka and Ghatta. See SC VIII 5 and 20. Ghatta and Chaddan among the metres used in the beginning of a Sandhi and the structures of these are different from the ones given in the beginning of Ch VIII.

(3) The text is correct. poanam, laloo, lakkhana and erisa can be suggested as

And for this the commencing stanza of PC. Sandhi 5 is given at SC. VIII 27 by way of an illustration. From this we can presume that this is the scheme of all the Ghattās of the 5 Sandhi. Actually there is marked difference in the structures of the odd and even Pādas of the Ghattās in question. The odd Pādas have for the most part 11 moras, divisible as  $\text{II} + 4 + \text{v}$  and end in a trochee. To all purposes they are identical with the even Pāda of the Dohā 2 9 a, 7 11 c, 12 9 c have 12 moras with a final long, and 10 II a has 12 moras closing with  $\text{v} \text{v}$ . Hence all these Pādas, with 11 moras and ending in a  $\text{v}$  are to be counted as ending in a long and thus containing 12 moras. The even Pādas on the other hand mostly have 12 moras divisible as  $6 + 4 + \text{v} \text{v}$ . A long appears for the final two shorts in 3 9 b, d, 12 9 b, d, 13 9 b, d, 15 9 b, d. Thus excepting final two shorts for one, the even Pādas and the odd Pādas are identically built up. But the small difference in their ends produces remarkably different effects. And yet metrists have not cared to notice this important feature. Svayambhū has in his definition lumped together the odd and even Pādas as containing 12 moras.

The same Ghattā is employed in Sandhis 23. and 24. 23 4 11 c, 24 7 II a and 24 15 9 a contain 12 moras, closing with a long and 23 5 12 c has 12 moras ending in  $\text{v} \text{v}$ . 23 3 9b, d, 23 5 12 b, d, 23 8 9 b, d, 23 9 12 b, d, 23 14 9 b, d, 24 7 9 b, d, 24 8 9 b, d end in a long, while 23 7 9 b, d and 24 4 11 b, d have 11 moras ending in a trochee. In the last cases the structures of all the Pādas are exactly similar. 24 1 11 b has 13 moras, and hence requires to be emended. RC. has got this Ghattā in 1, 25, 75, 86 MP. employs it in 9, 33, 50, 69, 83, 87, and 98 Sandhis, and Nay. has it in 7.

(9). Scheme 13 + 10.

Occurrence. 1. (80.) Sandhis

It is not possible to make out more than 10 moras from 1 19 b, d, 5 9 b, d, 9 9 b, d, 11 9 b, d, 13 9 b, d, 14 9 b, d, because they end in a long, and from 7 9 b, d, because they actually contain 9 moras. Hence on the assumption that the even Pādas of all the Ghattās of the 1. Sandhi have the same measure it cannot be other than 10-moraic, and this gives for the metre two alternative schemes 13 + 10 or 14 + 10, according as the short end syllable of the odd Pādas is treated as short or long.

The odd Pādas invariably end in  $\text{v} \text{v}$ . None of the three Gaṇa schemes (5 + 6 + 2, 5 + 5 + 3, 4 + 4 + 5) given by SC. VI 134 for a 13-moraic Pāda is uniformly applicable to the odd Pādas of the 1. Sandhi. On the other hand taking the Pādas as 14-moraic we find them divisible according to the scheme 6 + 5 + 3, which is given among others for a 14-moraic Pāda at SC. VI 141. But the scheme 6 + 4 + 4 is also applicable to these Pādas. This fact combined with the characteristic ending in three shorts makes it highly probable that these Pādas are identical in structure with the odd Pāda of the Dohā. 14 + 10 II Ahinavavasanatasiri or Abhinavavasanatasiri (SC. VI 87, HJ 105; Ch. VI 20, 89). Once (12 9 c) the middle Gaṇa is Jaṇa.

The even Pādas are divisible as 6 + 4 or 4 + 4 + 2. A long is chewed for the 2 + 3 moras and the II + 7 moras. If the scheme 4 + 4 + 2 is adopted, the second four-moraic Gaṇa always ends

in a long except once (10 9b) The end is either two shorts or a long

This Ghatta is also found in RC 43

Irregularities 1 4 9d Two moras too many Per haps sire is superfluous

(10) Scheme 13 + 15

Occurrence 11 19 (21, 50, 79) Sandhis

In 212 cases out of 232, the Padas end in *u r t* which show a strong tendency to be preceded by a long especially in the odd Padas These are identical in structure with the odd Padas of the Dohā. 1 a c, 1 9 c 2 9c, 5 11 a c in the 8 Sandhi (and 12 9 a b in the 21 Sandhi) have a trochaic end

The even Padas are identical in structure with a Parānaka pāda (SC VII 59 Raj, 170, Ch. VI 29) divisible as 4 + 4 + 4 + 3 The alternative scheme 11 + 4 + 5 is violated by 11 5 9d 19 1 10d 19 7 11 b d, 19 8 10 b d Jagana is rare in the 1 and 3 Gana The end is — u, in 11 1 b, d, 11 19 b, d RC 24 67 have this Ghatta The Ghattas of MP 49 have the scheme 13 + 15 but there the even Padas are different They end in — u

Irregularities 11 4 9 d One mora too few Emendation Read *sayam* for *dayam* 13 3 10 c Two moras too many *jaya* in the opening appears to be redundant

(11) Scheme 13 + 16

Occurrence 6 (28 51 57 76 86) Sandhi

6 15 9 b d (28 2 9 b, d 28 4 9 b d 28 8 9 b, d 28 8 11 b, d) end in a long and hence they cannot yield more than 16 moras 6 14 9 b, d (28 3 9 b, d 28 9 11 b, d) have actually 15 moras and so even after counting the short end syllable as long they cannot be made to contain more than 16 moras

The odd Padas are built up like the odd Padas of the Dohā and have the same structure as the 13 moraic Pāda in Nos 9 and 10 The even Padas have the scheme 6 + 4 + 4 + 4 + 3 Jagana is permitted in the 2 Gana eschewed in the 3 Gana which as a rule ends in a long The last Gana is mostly — u casually — Thus the Padas are identical in structure with a Vadanaka pāda (SC IV 29 Raj 16 Ch V 28) or a Samkulaka pāda (SC VI 160 Raj 172, Ch V 28 Com) The Ghattas of RC 14 19 29 32, 35 39 41 48 58 79, MP 13 17 20 22 26 and of Nay 9 are composed in this metre

In 4 9 b, d 6 6 9 b d 6 14 9 b d (28 3 9 b d, 28 9 11 b, d) the end syllables should be regarded as long

(12) Scheme 14 + 13

Occurrence 13 (44 49 56 61 67 83 84 90) Sandhis

The odd Padas have the same structure as the 14-morac Padas in No 7 i.e. 14 moras divisible as 4 + 4 + 4 + 2 Jagana permits in the 2 Gana but eschewed in the 1 and the 4, the last Gana having generally the form *u r* which is mostly preceded by a long The even Padas have the structure of the odd Padas of the Dohā 1 10 b d 12 10 b d end in — u instead of the usual *u r* RC 9 15 42 47 49 69 72 11 91 have this Ghatta

If the measure is taken to be theoretically as 15 + 14 the metre would be Anāgalalita (SC VI 136 Raj 148 Ch VI 20

(1) The text is a little corrupt.



109). The illustration in Ch. is similar in structure to our stanzas. Irregularities. In 13 6 10 a one mora is too many, while in 13 11 0 c one mora is too few.

(13). Scheme. 14 + 12

Occurrence. 10 Sandhi.

The odd Pādas have the same structure as the 15-moraic Pāda in No 10. It is not different from a Pāranakapāda. The Gana scheme is 4 + 4 + 4 + 3. Jagana is absent in the 1 Gana, rare in the 3., permitted in the 2. The end is generally v u v, once (5 5 8c) — v.

The even Pādas are constructed on the scheme 6 + 4 + 5 i.e. the scheme of the odd Pādas of the Dohā less by the final short. The end is always v v. The form v v — is preferred in the 2. Gana.

If the end syllables are regarded as long, the scheme would be 16 + 13, which is called Rāhamaṃsa or Rājamaṃsa (SC. VI 131; Rāj 143, Ch VI 20, 107). This is one of the favourite Ghattās of Mp. It occurs in 6., 16., 18., 23., 28., 30., 35., 37., 38., 41., 43., 45., 54., 70., 73., 90., 92., 100 and 102. Sandhis.

Irregularities.

10 4 11 d one mora too many. Emendation *vayaṣu* should be emended as *vapu* which also improves the sense.

## 2) Sarvasamā Catuspādīs.

The usual rhyme scheme in the Sarvasamā is: a rhyming with b, c with d

(14) Scheme 15 moras per Pāda

Occurrence. 9 18. (27, 48., 74) Sandhis

This is Pārapaka treated at SC. VI 159; Rāj 170; Ch. VI 20. The illustrative stanza in Ch shows that the end syllables need not be counted as long. This is the same as the third principal metre employed to build up the main body of the Kaṭavaka. For its detailed treatment see below. 9 3 9a, 9 5 8d, 9 13 9c, 11 14 9 c, 18 2 9c, and 18 7 8d have a long in the place of the 10 and the 11 mora together and hence they violate the scheme 6 + 4 + 5. The alternative scheme of 4 + 4 + 4 + 3 is satisfied by all the Pādas. This Ghattā is also found in RC. 26, 98, MP 32, 88. and Nāy. 5 1 9 1 a, b and 18 12 9 end in a trochee.

## 3) Śaṭpādīs.

The rhyme scheme in the Śaṭpadi is a rhyming with b, d with e, c with f.

(15) Scheme. 6 + 6 + 12 (theoretically 7 + 7 + 13)

Occurrence. 3 Sandhi.

The opening stanza of the 3. Sandhi is found in a corrupt form at SC. VIII 17 as an illustration of Chaddaṇḍā V. Its definition given by SC. VIII 16 is not clear, because of the corrupt and confused character of the text. The rhyme-scheme shows it to be a Śaṭpadi, while the stanza appears to refer to four Pādas only. The 3. and the 6. Pādas also are of unequal length. Hence the reference is of little value for us.

Again SC V 11 cites in a corrupt form the Ghattā of the 11 Kaṭavaka of the same Sandhi as an illustration of the fourth variety of the Śaṭpada-jāti Dhruvaka, whose measure is to be

(1) tuhaṇaguru tam gaa guru, mellai śhukakasaṇḍu/  
gaa samitatu rrahama tui, purima tui samplau//

(2) padhama-pae, vaha-pae tam-pae, a tēhup (thi)/  
ekkakṭṭau, eha-guru kau, venṇuṇ saala tui samplā//



other varieties of the *Ṣaṭpadi Dhruvā* having all equal, partly equal or all unequal *Pādas* containing from seven to seventeen moras were employed. The commentary of the *Kaṇḍarpana* too echoes these words. The *Kaṇḍarpana* specially mentions the varieties  $10 + 8 + 13$ ,  $12 + 8 + 13$ ,  $8 + 8 + 11$ ,  $10 + 8 + 11$ ,  $12 + 8 + 11$  and  $12 + 8 + 12$ . *Svayambhū* also gives  $10 + 8 + 13$  as the measure of the *Chaddaniā VII* and gives  $12 + 8 + 13$  and  $12 + 8 + 11$  as its variations<sup>1</sup>.

In most of the *Ghattās* of the 15 *Sandhi* the *Ṣaṭpadi* that is employed has actually the scheme  $8+6+12$ , but as the theory does not recognize a *Pāda* of less than seven moras, the scheme is to be regarded as being  $9+7+13$ , by counting the short end syllables as long. Such a *Ṣaṭpadi* is to be considered like those mentioned above.

The *Ghattās* of the 1., 2. and 3. *Kadavakas* have the scheme  $8+8+12$ , theoretically  $9+9+13$ . This is fourth variety of the *Ṣaṭpada Avajāti* (SC. V 8).

The 8-moraic *Pāda* has the scheme  $4+-(o\bar{u}u)u\bar{u}$ . The form  $-u\bar{u}$  is preferred in the first *Gana*. The 6-moraic *Pāda* shows preference for the form  $u\bar{u} - u\bar{u}$ . The end is always  $u\bar{u}$ . The 12-moraic *Pāda* is divisible as  $6+4+u\bar{u}$ , wherein in the 2. *Gana* is never  $u - u$ .

RC. 70 has  $8+6+12$  for its *Ghattās*.

**Irregularities 2 9e** Two moras too few in the opening. If the scheme is  $8+6+12$  then 2 9b is to be regarded as having two moras too many and the irregularity can be removed by dropping *tum*. 6 8b and 11 9b have two moras too many. Dropping *so* sets the metre right.

(19). Scheme.  $9+7+12$ .

Occurrence 12 *Sandhi*

If the short end syllables are regarded as long the scheme would be  $10+8+13$ . But No. 20 below with the actual scheme  $10+8+13$  is regarded so by *Svayambhū* himself, and the difference between the structures of No. 19 and 20, is patent. 5 14d with the opening  $-u - u$  would not allow us to constitute the 1. *Gana* with four moras. Therefore the scheme of the *Ghattās* of the 12. *Sandhi* should be  $9+7+12$ . Hence the scheme of the 9-moraic *Pāda* is  $6+u\bar{u}u$ . Only once, in 6 9d, the end is  $-u$ . The 7-moraic *Pāda* is divisible as  $4+u\bar{u}u$ . The 1. *Gana* avoids the form  $u - u$ . It has a tendency to end in a long. 6 9e exceptionally has  $-u$  for the end. The 12-moraic *Pāda* has the grouping  $6+4+u\bar{u}$ . The 2. *Gana* avoids  $u - u$ .  $u\bar{u} -$  is its usual form. This *Ghattā* occurs also in MP 25, 52, 55, and in *Nāy. 2*.

**Irregularities 2 9e.** One mora too many. Emendation *-jhaḍa* should be read as *-jhaḍa*.

(20). Scheme  $10+8+13$

Occurrence 17, 20 (31., 37., 40, 52, 58) *Sandhis*

This is *Chaddaniā VII* defined at SC. VIII 20 as

*dasa-kṇa-pari-vaddhahe, attha-nivaddhahe, teraha-kala*

*sambhāviṇahe* }

*padhama-vidya-paa kara(u), tana(u) pāṇa viṇa,*

*chaddaniā chappāiṇahe ||*

(1) Velankar, 1933-1936, II 39, on V 29-31

(2) Ibid, V 29-31

(3) SC. VIII 20-23, of the metres treated in the *Prākritasamgāhā* at I, 97, 99, 102, 131, 144, 156, 179, 183, 194, 196, 202, 203, 208 and in the *Candakkośa* at I, 25, 26.

To illustrate this, SC. VIII 21 cites the opening stanza of the 31. Sandhi of PC. Thus in the present case the theory also does not require to count the short end syllables as long.

This particular variety of the Śatpadi seems to have become very popular. Poems in Late Apabhraṃśa have this Śatpadi as their standard Ghattā metre and hence it is understandable why it has received the designation *Ghattā* (the Ghattā metre par excellence) in some late works on Ap. prosody. The *Kavidarpaṇa* mentions<sup>1</sup> this first among the six Śatpadis treated. Compare also the Dvipadi called Chaddanikā (incorrect for Chaddanikā) treated at Ch. VII 17 having 31 moras per Pāda with caesura after the 10 and the 18. mora

The Gaṇa schemes of these Pādas are 4+4+*vv* or 6+*vvvv* (=10), 4+-(*vvvv*)*vv*(=8), 6+4+*vvv*(=13). In general the same remarks apply to the structures of these Pādas as have been made regarding equivalent Pādas in Nos. 6, 17 and 18. In 17 1 10d, e, 17 5 10d, e, 17 14 9a, b, 17 16 9a, b, d, e, 20 7 9a, b, d, e, 20 8 9a, b, d, e, 20 11 9a, the end syllable is actually long. Jagana casually appears in the 2. Gaṇa of the 13-moraic Pāda, which four times (17 10 10 c, f, 20 8 9 c, f) ends in -i. This Ghattā appears also in RC. 30, 52, 53, 74, 89, MP. 40, 44, 71, 78; Jas 1, 4; Nāy. 8 (21). Scheme. 12+8+12.

Occurrence. 4. Sandhi

In 2 9 d, e, 3 9 a, b, d, e, 4 9 c, f, 5 9 a, b, 8 9 d, e, 9 9 d, e, 11 9 d, e the end syllable is long. This would present a strong *obstacle against taking the scheme to be 13+8+13 in theory.*

This Śatpadi appears to be a variation of the Chaddanā VII. Though SC. does not know of any Śatpadi with the measure 12+8+12, we can infer it from the other two variations of the Chaddanā VII, viz. 12+8+13 and 12+8+11, given at SC. VIII 22, 23. *Kavidarpaṇa* II 30 includes the present variety.

The 1., 3., 4. and 6. Pādas have the same structure and the remarks made in connection with the 12-moraic Pāda in Nos. 15, 17, 18 and 19 are equally applicable here. Similarly for the structure of the 8-moraic Pāda refer to its description in Nos. 17, 18 and 20.

This Ghattā is also met with in RC 3, 33, 50, 71; MP. 1

### C. Metres employed in the main body of the Kaṭavaka

They fall in two main divisions: (1) The Principal or Standard Metres employed throughout the epic, and (2) variation metres, employed in individual Kaṭavakas or some time throughout a Sandhi to break the monotony

#### 1) The Standard Metres.

Jacobi<sup>2</sup> and Alsdorf<sup>3</sup> on the strength of a statement in Ch. hold that only four metres were recognised by Ap. prosodists as the principal metres of the Apabhraṃśa epic and accordingly Alsdorf attempts to support this view from the actual practice in Ap. literature.

(1) See the *Chandaśāstra* (Velankar, 1933), 45, and *Prakṛit-prasāda*, 1 27

(2) Velankar, 1935-1936, II 29-33

(3) Jacobi, 1918, \*44

(4) Alsdorf, 1936, 134-135.

Let us examine Hemacandra's remarks in question. Having dealt with the Apabhraṃśa metres in general in the fifth Chapter of his *Chandonuśāna* Hemacandra devotes the next two chapters to the treatment of the various metres used in constructing the Ap epic. The opening Sūtra of the fifth chapter defines the Dhruva or Ghatta. That Sūtra with its commentary reads thus:

Sandhyadau Kaṭavakante ca dhruvam syad iti Dhruva  
Dhruvakam Ghatta va

Com. Kaṭavaka-samuhatmakah Sandhis tasyadau caturbhiḥ Paddhaḥkadyais chandobhiḥ Kaṭavakam tasyante dhruvam niscitam syad iti Dhruva Dhruvakam Ghatta veti samjñantaram

Here in the commentary first the term Sandhi is defined. It is followed by the definition of the term Kaṭavaka. In this the word caturbhiḥ can be taken as applying to Paddhaḥkadyaik or alternatively Paddhaḥkadyaik and caturbhiḥ both can be taken as qualifying chandobhiḥ. Jacob and Alsdorf have understood the definition in the first sense and hence they take it to mean that a Kaṭavaka is composed in any one of those four metres one of which is the Paddhaḥkika. In other words according to these eminent scholars the above-quoted definition of the Kaṭavaka lays down that only four (Paddhaḥkika and some other three) metres are to be employed in composing a Kaṭavaka. Thus the purpose of the statement caturbhiḥ etc is they think to prescribe which metres are to be used in a Kaṭavaka. This interpretation of the sentence in question makes Alsdorf in spite of some difficulties to set up the Paddhaḥkika, Aḍḍha, Pāḍakulaka and a Parāṇaka like metre as the four principal metres of the Ap epic.

There are however several *prima facie* considerations which go against such an interpretation of the words in Ch. In explaining the other terms Sandhi and Dhruva Hemacandra has given particulars that are peculiar from the point of view of structure or position and there is no reference to metrical form. Thus Sandhi is defined as made up of a group of kaṭavakas and Dhruva as that which appears without fail at the end of a Kaṭavaka. Accordingly it would lead us to expect that the explanation of Kaṭavaka also would concern itself with pointing out something that is peculiar to its structure or position and not to its metrical form. Moreover it would be rather strange that in such an important point Hemacandra considered the cryptic mention Paddhaḥkadyaik sufficient. The ground of familiarity can hardly account for such brevity because the other terms Sandhi and Kaṭavaka were far more familiar and yet they have been expressly defined.

It is from two other works on Ap prosody that these first considerations get a decisive support in favour of the alternative interpretation suggested above according to which the expressions caturbhiḥ and Paddhaḥkadyaik both qualify Chandonbhiḥ and the whole definition means that a Kaṭavaka is made up of four stanzas of the Paddhaḥkika or other such metres. The *Sraṅgambh chandas* which as we have already seen served as a source for Ch. has the following lines on the structure of the Ap epic:

Paddhaḥ pumi je-i karenti te soḍa laḥha mattau Pau dharenti |  
vhi Paahim jannu te nimmantī kadivvaṇu) aṇṇahim  
jamaṇim ravanti

āhīṃ punu Ghattā samāmaranti, Jamarasāṇa(e) Chaḍḍani  
bhananti |  
samāhāṇavaddha kaḍavehiṃ Samdhi, ita vivaha paārahi tūhum  
vi vandhi/SC VIII 30-31

Those that compose in the Paddhadika, bring forth a Pada (i.e. Pāda) of sixteen moras. They construct a Yamaka with two Padas (i.e. Pādas) and a Kaḍavaka with eight Yamakas. For the beginning they lay down Ghattā and say Chaḍḍani at the end of the Yamakas. A Sandhi is (composed) with a limited number of Kaḍavakas. So you compose it in a variety of modes. Here a Kaḍavaka is said to consist of eight Yamakas, i.e. sixteen Padas equivalent to four four-lined stanzas.

The Kavidarpaṇa says the same thing in words that would remind us of Hemacandra's definition. It observes

Pajjhadyai-caukkam Kaḍavam, tānam Gano Sandhi  
Com Pajjhaukadi-chandamsi catvari Kaḍavam. Adī sabdad Vada  
nadi-parigrahaḥ. Teṣam Kaḍavakānam ganah Sandhi-samjñah.

Here Pajjhadyai-caukkam is predicted of Kaḍavam and this leaves no doubt as to the meaning. Here as also in Hemacandra's definition chandas means 'a stanza', 'a unit of four lines' and not 'a metre'. In the first chapter of Ch. while dealing with terminology, Hemacandra has used this term in this technical sense

turyamāśa pādo 'viśeṣe/

Com Chandasas caturtho bhagah pāda samjñah, aviseśa samanya-bhiddhah.

Chandas here clearly means 'a stanza' of four lines.

And this definition of the Kaḍavaka is born out by the practice of early Ap. epic poets like Svayambhu in whose works the normal length of a Kaḍavaka does not exceed eight couplets. But after Svayambhu this convention has become slack and in the compositions of Puṣpadanta and other poets, the Kaḍavaka tends to become longer than 16 lines.

Thus Hemacandra does not say anything as to how many metres are permitted to be used in the body of the Kaḍavaka.

There are three metres which principally appear in the Kaḍavakas of PC I-XX viz Paddhadika Vadanaka and Paranaka. The first two are 16 moraic, the last one 15 moraic.

## (22) Paddhadika

The Tippiṇa on the word *Saṇombhu* in *Mahapurāṇa* 1.9.5 describes him as *Pamthadi* (corrupt for *Paddhadika*—*Paddhadika*)-*bad* *dha-Ramāyana karta* *Apalīsamghriyah*. Thus Svayambhu's *Ramāyana* or *Paumacandriya* was known as a poem composed in the Paddh

(1) Velankar 1835-1876 49-51

(2) The *Chandakandah* quoted by the *Com* of the *Kar darpaṇa* (p. 39) has the following *Paddhadivāṇanā caukha puna kaḍavaka*.

(3) The difference in the definitions of the Kaḍavaka as given by Svayambhu on one hand and Hemacandra and others on the other is significant. The former takes a rhyming distich as a unit and hence gives eight distichs as the measure of the Kaḍavaka while the latter takes a stanza of four lines as the unit and secondarily lay down four stanzas as the standard length of the Kaḍavaka. But the rhymic scheme in the Kaḍavaka bears out Svayambhu's view. Only in some late Ap. works wherein all restrictions as to the length of the Kaḍavaka appear to have been given up, it is divided as four-lined stanzas. But even then the rhyming being confined to two successive lines, no organic connect or relation between the pairs constituting a stanza. Only when fresh material comes to light the difference can be explained.

diā metre. Svayambhū himself says<sup>1</sup> in the beginning of his *Riṭ-thenemicariu* that Caturmukha gave him the Paddhadiā 'studded' with the Chaddani, Duvaa and Dhuvaa. Thus Paddhadiā appears to be the outstanding metre in Svayambhū's epics.

Not only that, for the Ap. epic in general too the Paddhadiā has an importance second to none and comparable to that of the Anuṣṭubh in the Sk. epics. Nevertheless, not a single Ap. metrist has described it in any systematic or thorough manner on the other hand there prevails considerable confusion regarding the meaning, structure and function of Paddhadiā. All that we gather from what is said on this point by Svayambhū, the earliest authority, directly or as obiter dicta is collected below:

In the eight chapter of SC dealing mainly with the form and structure of the Ap. Sandhibandha and Rāsābandha, first we are informed<sup>2</sup> that there are seven types of the Chaddaniā, three types of the Ghattā, many types of the Paddhadiā and different types of the Giti. From this it is clear that here the term Paddhadiā stands not for one particular metre, but a class of metres. In the succeeding portion of the same chapter of SC, these varieties of the Chaddaniā etc. are described. SC. VIII 30-34 are devoted to the description of the Paddhadiā. But the information we gather from that passage rather gives an idea of the structure of a Kadavaka. It does little to enlighten us on the *anekavidhatva* of the Paddhadiā. It states: if one undertakes to compose in the Paddhadiā, he should construct a Kadavaka with eight Yamakas (rhyming distichs), each of which is made up of two Pādas of 16 moras each. There should be the Ghattā and the Chaddaniā in the beginning and end respectively of the group of the Yamakas. A Sandhi is to consist of a limited number of such Kadavakas. Various other Ghattās, Chaddanis, Vidārikās and Dhavalas also can be employed. This gives us an idea of where and how the Paddhadiā is employed. It also suggests that a Paddhadiā-pāda is 16-moraic. But nothing is said regarding the structure of these 16 moras or the different varieties of the Paddhadiā. But we get some results by examining the structures of the lines in these definition stanzas (SC. VIII 30-33) which are also intended to illustrate the Paddhadiā, evidently in one of its varieties. The 16 moras are divisible into four groups of four moras each, the form of the last four-moraic Gana being — U without fail. This is supported by SC. VIII 41-44 given to illustrate the Paddhadiā which is said by SC. VIII 35 to appear along with some other metres in the beginning of a Sandhi. At another place in SC. VIII 45, the Paddhadiā is included among the metres that are preferentially employed in the Rāsābandha. Lastly Paddhadiā occurs at SC. VII 160 cd as the name of a Sarvasamā Catuspadi Dhruvā having 16 moras per Pāda which are divisible as 4+4+4+4. The lines containing this definition end in U—.

From these pieces of information we can gather that like the terms Chaddaniā, Ghattā, Dhruvaka, Vastuka, the term Paddhadiā also had two applications. It was the name given to the group of

(1) Chaddaniā-Duvaa-Dhuvacham — Jadya, Caurasubha samaplyā Paddhadya/ RC. 1.1.10.

(2) sāta-vihā Chaddaniā, ti-vihā hanti tāha a Ghattiā/ Paddhadiā 'pa-s-vihā, Giti hanti vi-vihā//SC. VIII 7.

(3) The text of the stanza is defective. If the emendation Paddhadiānim it Paddhadiā suggested by Velankar is accepted, this would be one more instance of the use of the term Paddhadiā in the plural.

metres containing 16 moras per Pāda and employed in the Ap epic called in all probability the Sandhibandha. Besides it was the name of a particular metre having the form  $4+4+4+1-1$ . It is likely that as in the case of the other terms mentioned above, the development of the application may have been from the general to the particular. In other words because the metre with the form  $4+4+4+1-1$  was fondly employed in the Sandhibandha that alone came to be called the Paddhādikā. From the remarks *adīśabdād Vedanādi parigrahaḥ* of the com of the *Kaṇḍarpaṇa*, we know that over and above the Paddhādika, Vadanaka and some other metre or metres were used for the main body of the Ap epic, and this finds support from the actual practice as evidenced by the works of Svayambhū, Tribhuvana, Puṣpadanta and others.

Occurrence 1 (4-11, 13, 15-16 Kaṇḍavakas) 3 (13 Kaṇḍavaka)  
4, 7, 10, 13, 16, 18 Sandhis

Seven out of the twenty Sandhis or, on a different count, 91 out of a total of 285 Kaṇḍavakas are composed in this metre. Its normal form is  $4+4+4+1-1$  Jagana being permitted in the 1, 3. For a systematic treatment of this metre see Alsdorf, 1928 73, 1936, 180, Jacobi, 1918,\* 48, Bhayani 1945, 56-57. The 1 Gana enjoys great freedom of form though  $-1-1$  finds a preference (about 60 p.c.). As contrasted with this the 3 Gana has the form  $1-1-1-1$  in about 70 p.c. of the cases. Accordingly in the case of the Paddhādika of PC Alsdorf's results that the Paddhādika is a metre of anapaestic basic character and that its 3 Gana is built up similarly to the first shall have to be modified. In the 2 Gana the form  $-1-1$  is the least preferred (about 12 p.c.) while  $1-1-1$  has a relative majority. This presents a contrast with the 1 Gana. The end is rarely  $1-1-1-1$  (about 5 p.c.).

### (23) Vadanaka

Occurrence 1 (2, 12, 14 Kaṇḍavakas), 2, 3 (2, 12 Kaṇḍavakas), 5 (15, 7, 16 Kaṇḍavakas) 8, 11, 14, 17 (1, 7, 9, 11, 13, 15, 18 Kaṇḍavakas), 20 Sandhis

This metre is found in eight whole Sandhis out of a total of twenty, or in 112 Kaṇḍavakas out of 285 in all. It is defined by most of the Pk metricians. For its discussion see Jacobi 1918,\* 47 Alsdorf, 1928 76, 1936 191, Shihidullah 1928 63, Bhayani 1945 50.

Though Hemacandra has expressly given the designation Vadanaka and though Adila is the name given to a special form of the Vadanaka, yet Jacobi and Alsdorf following perhaps the Bar d = group of metricians accept the name Adila for our metre. But from SC IV 32 and the *Kaṇḍarpaṇa* II 21 it is quite clear that the metre should be named Vadanaka, it being called Adila only when it has got Yamakas.

||  $4+4+2$  is the general scheme of the Vadanaka. A sample analysis indicates that in the 1 Gana forms  $-1-1$  and  $1-1-1$  occur more frequently and generally the forms with two shorts in the middle are preferred  $1-1$  and  $-$  have the smallest frequency. In the 2 Gana one third of the total number of cases

- (1) of the term *Paddhādika* at SC VIII 49 and the description of the Śrī Mahā-lakṣmī as *Sarvabandha*  
(2) Velankar 193-1936 49 SL  
(3) SC IV 23, Raj 16 Ch V 28, *Kaṇḍarpaṇa* II 21 compare also *Ṭṛṭṭāṁśa*-*mūrti* IV 23 21, *Chandāḥkara* 41-42, *Prasartapāṇḍita* I 127



are  $\bar{u} \bar{u} \bar{u}$ . The form  $\bar{u} \bar{u} \bar{u}$  enjoys the preference (about 42 p.c.).  $-\bar{u} \bar{u}$  is the least preferred form. The commonest form of the 3. Gāṇa is  $\bar{u} \bar{u}$  (about 69 p.c.). Next comes  $-\bar{u}$  (about 25 p.c.).  $\bar{u} \bar{u} \bar{u}$  occurs rarely. The 4. Gāṇa is usually  $\bar{u} \bar{u}$ , only about 18 p.c. cases are  $-\bar{u}$ .

These results are in agreement with those obtained in the case of the Saṃdeśarāsaka stanzas, while they are at divergence with Alsdorf's findings concerning the Vadanaka stanzas in the *Harivamsapurāṇa*, wherein  $\bar{u} \bar{u} \bar{u}$  is frequent in the 1. Gāṇa. The *Samkulaka* described as a Samacatuspadī (scheme  $6 + 4 + 4 + 2$ ) at SC, VI 160; Rāj. 172; Ch. V. 28 Com. It seems to be the same as the Vadanaka, except that it ends in  $-\bar{u}$ , not in  $\bar{u} \bar{u}$ . The famous Hindi epic *Rāmaceritamānasa* of Tulsidās is composed in this metre, the last two shorts of our metre appear there contracted as a rule into a long. It has come to be known as *Copāī* or *Caupāī* in the early vernacular literature.

## (24). Pāraṇaka.

Occurrence 1. (1., 3. Kaṭavakas), 5. (6. Kaṭavaka), 6., 9 (1., 11., 13.-14. Kaṭavakas), 12., 15., 19. Sandhis.

It is employed in five whole out of twenty Sandhis, or in 77 out of 285 Kaṭavakas. It is a 15-morale metre. Its structure is identical with that of the Paddhaḍikā except that the last Gāṇa has the form  $\bar{u} \bar{u}$  instead of  $\bar{u} \bar{u} \bar{u}$ . In other words omitting the first short and preferring  $\bar{u} \bar{u}$  for the middle of the last Gāṇa of the Paddhaḍikā gives the Pāraṇaka. Everything else said in connection with the structure of the Paddhaḍikā applies in principle to the Pāraṇaka. The form  $-\bar{u}$  in the last Gāṇa is very rare.

The Pāraṇaka is described among the Samacatuspadī Dhruvāś along with the Pādikulaka, Samkulaka and Paddhaḍikā by SC. VI 159 (Arana is a blunder for Pāraṇaka); Rāj. 170, Ch. VI 29. Though it is described here as a Catuspadī, like the Paddhaḍikā it is used as a Dvīpadī in the Kaṭavaka. Svayambhū gives two Gāṇa-schemes for the Pāraṇaka:  $4 + 4 + 4 + 3$  or  $6 + 4 + 5$ . The latter is not applicable to our lines.

The use of a 15-morale metre in constructing the Kaṭavakas may appear as going against the above-quoted general statement of Svayambhū (SC. VIII 30) that a 16-morale metre is to be employed for building up the Kaṭavaka. But difference between the Paddhaḍikā and the Pāraṇaka is slight and the latter can be well looked upon as a modified form or variation of the former. It is characteristic of the Apabhraṃśa prosodists that such an important metre is not described independently. It is noticed along with a host of other metres among the Samacatuspadī Dhruvāś.

## 2. The Variation Metres.

For the sake of variation, a Kaṭavaka here and there is composed in a non-Paddhaḍikā type of metre, or occasionally through-

(1) *surve parādāśa-māṭhā, kaṭāśa-kāra-cāṇṇatāḍhāvī*  
*chāṇṇatāḍhāvī cāṇṇatāḍhāvī 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.*

(2) In old Bengali verse literature a 15-morale metre is very popularly used for building up the frame of the narrative. But it is derived from the Vadanaka by omitting the last mora, and hence is different from the Pāraṇaka. It is known as *copāī*, and is recorded by the Chandaḍhara (1), cf. also 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

out ■ whole Sandhi different fancy metres are used to break the monotony of the narrative frame. Many Varnavyttas of the Sk. prosody—especially those characterized by a recurrent structural unit—are employed for this purpose. The language of all such passages in the Varnavyttas is more or less Prakritized. This practice of the Ap. epic poets is obviously based upon the similar practice found in Sk. Mahakavyas.

Four such variation metres are found in PC. I-XX.

(25). Madanāvatāra.

Scheme  $5 + 5 + 5 + 5 (= 20)$ .

Occurrence III 1, IX 12

Technically it is a Samacatuspadī. Of course in the Kaṭavaka it appears in couplets. The last Gana always ends in a long. All the Ganas show a pronounced amphimacer (-x-) tendency. This means that the forms x x x x x and x x x are normally avoided. SC. VIII (3) treats this metre in a general way and illustrates it by citing PC. 24.2.1-2.

For other metrical authorities see Bhayani, 1945, 58-59.

The Madanāvatāra is several times used in MP and appears to be a favourite of the post-tenth century Ap. poets. It is found in Devacandrasūri's *Sulāsukkhānu* (2 Kaṭavaka), Jayadevamuni's *Bhavanāsandhi* (2, 4, 6 Kaṭavaka), *Nemināthadvāitīmālika* (almost throughout) etc.

<sup>1</sup>(26) Scheme a  $4 + v - (or uv) v (= 8)$

b  $4 + 4 + 4 + = - (or uv) v (= 16)$

Occurrence XVII 8

Technically the metre is of the Antarasamā Catuṣpadī type. But a rhymed distich being the unit of the Kaṭavaka it appears in a two lined form with the rhyme scheme a/b that is usual in the Kaṭavaka.

The first Gana of the 8 moraic Pāda avoids  $uv -$ . Hence the odd Pāda corresponds with the Pādas of the Dvīpadī Candralēkhā<sup>1</sup> ( $4 + v - (or uv) v$ ) described by Hemacandra.

The even Pāda is that of the Paddhaḍḍā. It can be easily seen that the odd Pāda is identical in structure with the last eight moras of the Paddhaḍḍā-pāda. Looked at in this way the metre in question is just a combination of a truncated and a full Paddhaḍḍā-pāda. The metre of MP. 13.10 is just the reverse of ours. There a is equivalent to our b and vice versa.

(27) Vilāsini

Scheme  $3 + 3 + 4 + 3 + v - (= 16)$

Occurrence XVII 12 (XLVI 2)

All the lines satisfy the schemes of Vilāsini' and Bhūṣanā Gah-taka' ( $5 + 5 + 3 + v -$ ). So the structure cannot tell us which of the two ■ the metre employed in the present case. But in RC. 71.2 it is called Vilāsinī-chanda and Vilāsini belongs to that group.

(1) ca-la-da-lāḥ Candralēkhā/ Ch. VII 65

(2) tau coḥ tau Vilāsini/ Ch. IV 60

(3) pau tau Bhūṣana/ Ch. IV 57

of Ap metres including the *Hela Āvalī Manjarī Dvīpādī Racita* etc which is treated together at Ch IV 57 66 This decides in favour of the *Vilāsmi*

A caesura is definitely felt after the 8. mora. This fact as also the general swing of the metre makes it closely allied to that metre which is used in the famous *Gopika-Gita* of the *Bhagavata purāṇa* and which is known as *Lalita* in the Gujarati prosody The general pattern of our metre is  $-u-u-/-u-u-$  wherein all the heavy syllables except the last one are replaceable by two light syllables This metre is similarly used in RC 71 2 MP 28 27 34 10 40 12 42 12 45 9 48 1 86 ■ 88 11 Alsdorf fails to identify it and hence thinks it to be *Pankūka* (Ch. II 108)

### (28) *Prāmāṇī*

Scheme  $u- \times 4$

Occurrence. XVII 16.

This is a quite familiar metre of the Sk prosody It is defined at *Chandaśāstra* V 7 *Jayadevacchandas* V 4 *Vṛitaratnakara* III 18 *Chandonuśāsana* II 82 etc Here it is used in the two lined form. It is found several times in MP

## CONSPECTUS OF THE METRES OF PC I XX.

### I Metres employed in the Kaṭavaka-commencing stanza

Name.	Measure	Place of occurrence (Sandhi)
(1) <i>Gandhodakadhara</i> . III	$+ 4 + 3 =$ $13 \times 4$ (a/b c/d)	III
(2) <i>Dvīpādī</i> .	$(6 + u - (or uu)) + 3$ $+ 3 + 4 + u - (or uu) +$ $+ - =$ $28 \times 2$	XIII
(3) <i>Hela dvīpādī</i> .	$(6 + u - (or uu)) + 3 +$ $u - (or uu) + - =$ $22 \times 2$	XVII
(4) <i>Manjarā</i> .	$-(or u) + -(or u) +$ $+ 4 + 4 + 4 + / -$ $21 \times 2$	XIX

### II. Metres employed in the Ghāṭṭa

Measure	Place of occurrence (Sandhi)
(5) 9 + 13	VII
(6) 10 + 13	XVI
(7) 11 + 14	II
(8) 11 (or 12) + 12.	V
(9) 13 + 10	I
(10) 13 + 15	VIII XI XIX
(11) 13 + 16	VI
(12) 14 + 13	XIII
(13) 15 + 12	X
(14) 15	IX XVIII
(15) ■ + 6 + 12	III
(16) 8 + 8 + 14	XIV
(17) 8 + 6 + 12	XV
(18) 8 + 8 + 12	

(19) 9 + 7 + 12

(20) 10 + 8 + 13

(21) 12 + 11 + 12.

XII

XVII, XX

IV

## III Metres employed in the main body of the Kadavaka

Name	Measure	Place of occurrence (Sandhi)
(22) Paddhaṣa.	(4 + 4 + 4 + u =) 16	I (4-11, 13, 15 16 Kadavakas), III (13 Kadavaka), IV VII X, XIII, XVI, XVIII
(23) Vadanaka.	(6 + 4 + 4 + u =) 16	I (2, 12, 14 Kadavakas) II III, (2-12 Kadavakas), VIII, XI, XIV, XVII, (1 7 9 11 13-15, 17-18 Kadavakas), XX
(24) Paraṇaka	(4 + 4 + 4 + u =) 15	I (1, 11 Kadavakas), V (6 Kadavaka), VI, IX (1-11 13 14 Kadavakas) XII XV, XIX
(25) Madanāvata	(5 + 5 + 5 + 5 =) 20	III (1 Kadavaka) IX (12 Kadavaka)
(26) ?	a (3 + 1 - (or 1) =) 8 b (4 + 4 + 4 + 1 - (or 1) =) 16	XVII (8 Kadavaka)
(27) Vilāsinī	(3 + 3 + 4 + 4 3 + u =) 16	XVII (12 Kadavaka)
(28) Pramāṇi	u—four times	XVII (16 Kadavaka)

## ■ SYNOPSIS OF THE CONTENTS.

## I Sandhi

## Introduction the birth of Rābha

Homage to the twenty four Tirthankaras (1) Metaphorical description of the Rāma story as a river—Tradition through which it was handed down—The poet introduces himself—His resolve to recount the sacred theme of the Rāma story (2) Following the convention the poet modestly declares his ignorance regarding various branches of learning and literature (3) The Magadha country described (4) Its capital Rajagṛha described (5) Śreṇika the king of Magadha described (6) Mahāvira's audience-hall on mount Vipulā—A messenger informed the king of Mahāvira's arrival (7) Going through the prescribed ceremony of homage Śreṇika set out to the audience-hall—The twelve compartments of the audience-hall with their respective occupants various types of gods men and beasts described (8) Śreṇika prayed to Mahāvira (9) Śreṇika wanted to know the Rāma story as known to the Jain faith He pointed out various inconsistencies in that story as narrated in the traditions of other faiths (10) Accordingly Apostle Gautama began to narrate the Rāma story

Situation of the Bharata country in the cosmography—Successive births of the fourteen Kulakaras (11). Their names—Marudevi, the consort of the last Kulakara Nābhi, described (12-13). The six goddesses Kīrti, Raddhi, Śrī, Hṛī, Dhṛtī, and Lakṣmī approached Marudevi in human form and rendered services to her—Marudevi saw a series of fourteen dreams—riches were showered from heavens for thirty fortnights (14). The fourteen dreams described—Marudevi conveyed these to her husband (15). He interpreted them as prognosticating the birth of a son destined to be a Tīrthakara. In due course Ṛṣabhadeva was born (16).

## II Sandhi.

### Ṛṣabha's life-story—upto practising penances.

The birth of the Jina was solemnised by the four classes of gods—Indra's throne shook and hence he started forth on the Airāvata elephant (1). Kubera decorated the city of Śāketa—Indra's queen with the help of the sleep-inducing charm substituted a magic child for Ṛṣabha, who was made over to Indra (2). He took the child to Mount Mandara beyond the regions of constellations and seated him on a throne placed on a white slab (3). At the commencement of the ablution ceremony various gods honoured Ṛṣabha by displaying their skill in music, dance, drama, etc. (4). Various gods emptied water-jars over Ṛṣabha's head and his ceremonial bath was completed (5). Indra then adorned him with a variety of ornaments. A devotional hymn followed (6). Indra injected nectar in Ṛṣabha's left thumb. The child was taken back to Ayodhyā. He was named Ṛṣabha.

He grew up rapidly (7). Once his subjects complained to him of being deprived of the means of subsistence because the Kalpavṛkṣas disappeared. Consequently he taught them various professions and arts. He got married to Nandā, Sunandā and others. He begot one hundred sons. Bharata and Bāhubali were chief among them (8). Seeing Ṛṣabha immersed in worldly pleasures, Indra, with a view to awaken love of renunciation which would be beneficial for the flourish and spread of Dharma sent Nīlāñjanā with her span of life nearing its end, to dance before Ṛṣabha. While dancing, she fell dead (9). Seeing Nīlāñjanā become suddenly lifeless, Ṛṣabha was struck with the ephemeral nature of the mundane glory and he resolved to renounce the world. The Lokānātha gods also exhorted him to that end, since the religion of religious beliefs and practices that had fallen into abeyance was eagerly awaited (10). Bharata was installed on the throne and Ṛṣabha went to Prayāga, where together with four thousand kings he took to the Order.

He practised all sorts of austerities (11). The other kings with him unable to endure the rigours of austerities violated their vows (12). The Heavenly Voice remonstrated with them for their unbecoming conduct. But lacking fortitude for practising mortifications, they gave up austerities and founded new faiths. At this juncture there arrived Nami and Vinami, sons of Kaccha and Mahākaccha (13). They asked from Ṛṣabha their share in the kingdom. Coming to know of this disturbance to Ṛṣabha, Dharaṇendra appeared there. He questioned Nami and Vinami (14). They said 'when we were abroad, the kingdom was partitioned off between all the sons of

Rṣabha but we were kept out of consideration. As they were bent upon receiving their due at Rṣabha's own hands, Indra assumed Rṣabha's form and gave them the rulership of the northern and southern slopes of the mount Vijayardha together with some marvellous powers (15).

While wandering on earth with raised hands, rich presents were offered to Rṣabha but he did not accept them. In Hastinagara king Śreyamsa invited him to end his fast (16). Bringing him to his residence, he worshipped him and offered sugarcane juice. As Rṣabha broke his fast, gods showered gold and jewels. On account of the exhaustless gifts then bestowed on Śreyamsa, the day became known as Akṣaya-tīya (17).

### III Sandhi

Rṣabha's life story—upto his attaining Kevala

Leaving Hastinapura, Rṣabha arrived at Purimatāla. There he came to the Śakātmukha garden rich in all sorts of flower plants and trees. In their midst stood a huge banyan tree (1). There Rṣabha practised all the vows and austerities—these recounted in the numerical order of one to eighteen—and eventually he attained Kevala (2). He came to possess thirty-four Atisayas and eight Pratiharyas and became the supreme deity of all the three worlds (3).

Gods constructed a golden audience-hall for the Jina. The seats of various Indras shook. The lord of gods called upon all to go and pay homage to the Jina. All classes of gods with their most diverse vehicles started as did Isānendra mounting upon the Airavana elephant in enviable pomp and glory (4, 5, 6). Hordes of various gods and demons arrived to the audience-hall and humbly presented themselves to the Jina (7). Indra with his retinue recited a hymn to the Jina (8). Observing the gods coming down in their aerial cars, Rṣabhasena, the ruler of Purimatāla, made inquiries. He was told that Bharata's father had attained Kevala. On learning this, the king went to the audience-hall and paid homage to the Jina (9). He was so much moved by the scene that he and eighty-four thousand from the rank and file together with eighty-four born aristocrats too took to monkhood, while lacs of others made up the laity. Even gods were purified and animals forgot their inborn mutual enmity (10).

Then the Jina preached all the basic principles and tenets of the Jaina faith. Nothing in the three worlds could be unknown to him (11). The sermon had a pacifying effect on all. Before dispersing, many of them committed themselves to practising various vows and austerities. The Jina left that place and went to Gāṅgā-sagara (12). Here Bharata became the paramount lord of the whole earth and attained all-round prosperity. As his father attained Kevala, he by the strength of his arm established his sovereignty over the whole earth (13).

### IV Sandhi

Combat between Bharata and Bahubali—  
attainment of Nirvāṇa by Bahubali  
and Rṣabha

After completion of the round of world-conquest, when Bharata returned to his capital, the victorious deuseu (Cakravartī) did not

enter the city, whereupon Bharata asked his ministers whether any king still remained unconquered (1). The ministers submitted: 'All are subdued except your younger brother Bāhubali, king of Potanapura, who is mighty enough to overthrow you and your army single-handed' (2). Learning this Bharata ordered his ministers. 'So arrange that either Bāhubali accepts my sovereignty or offers a battle'. The ministers went to Bāhubali and told him to serve Bharata as a feudatory. Bāhubali denounced them saying: 'As our father gave each of us his due share of territory, I am in no way indebted to Bharata. Why then should I go to him?' The ministers replied angrily. 'Even if your territory is given to you by your father, you cannot have even an inch without paying tributes to Bharata' (3-4). Bāhubali said haughtily: 'Being puffed up by world-conquest let him do his worst. As to the tributes, I will pay them tomorrow in the form of shafts, lances and javelins which would cure him of his arrogance'. Thereupon the ministers departed and told Bharata: 'Bāhubali cares a straw for you. He stands prepared for giving a fight' (5).

Bharata made enormous preparations for a march. As he started, spies informed Bāhubali, who also gave orders for a counter-march. The two armies confronted each other on the battle field (6-7). The field became a scene of reckless turmoil and destruction. Seeing this the ministers cried halt and said to Bharata and Bāhubali: 'What is the use of massacring the poor soldiers? Rather you two alone fight out, first a glance-duel, then a water-duel and lastly a bodily combat. He who is victorious in all the three duels, is to be the lord of the earth and treasures'.

The advice was accepted and Bharata and Bāhubali became engaged first in a glance-duel, in which Bharata was defeated (8-9). They started the water-duel. In this also Bharata got a defeat (10). Finally they set themselves to the bodily combat. While both were trying various moves and techniques Bāhubali lifted up Bharata and his army roared for triumph. Bharata, thus rebuffed, released his *cakratatna* on Bāhubali but the latter being a *caramadehin* (i.e. destined to attain salvation during this life) it by-passed him (11). But this incident moved Bāhubali and he pondered: 'What is the use of a kingdom for the sake of which one has to kill one's brother, father or son. Better strive for salvation, which can earn eternal bliss for me'. He made over his territories to Bharata, accepted the Jina as the Master and having picked out five handfuls of hair stood with raised hands, immovable as a rock, for one year, during which creepers grew over him and he was turned into an abode of snakes and scorpions (12).

At this juncture Ṛṣabha halted on Kailāsa. Bharata went there to pay obeisance. He asked Ṛṣabha, 'Why Bāhubali does not still attain Kevala?' Ṛṣabha said: 'Even still he cherishes the *Irṣā-kasāya*, thinking, "even though I have made over the earth to Bharata, why am I placing my feet thereon." Hence he fails to attain Kevala' (13). Learning this Bharata went to Bāhubali and falling at his feet said: 'This earth is really yours. I am only your slave'. And immediately the four *Ghāṭikarmans* of Bāhubali were destroyed and he attained Kevala. Eight *Prāṇhāryas* appeared and the gods poured in saying: 'The son of the Tirthakara has become a Kevalin.' In the end he went to the abode of the Siddhas; so also did Ṛṣabha, and Bharata ruled as a sovereign in the invincible Ayodhyā (14).

## V Sandhi.

The origin of the line of Demons  
(upto Devaraksas) Account of Ajita  
(the second Tirthankara) and Sagara  
(the second Cakravartin)

Gautama then told Śreṇika to listen to the origin of the lines of the Demons and Monkeys that he set out to narrate. Long after this there was born in Ayodhyā venerable Ajita as a son to Vijayā and Jitasatru of the Ikṣvaku line. His birth, marriage etc. were celebrated exactly as in the case of Rābha. Once while going to the Nandana park he saw a lake fanned by the breezes and with blooming lotuses (1). Seeing the same lake in the evening with its lotuses faded and lustreless, sombre thoughts of the evanescent character of life and worldly glory and pleasures possessed him. That very moment the Lokantika gods exhorted him and together with ten thousand other persons he renounced the world (2). He broke his fast at the house of Brahmadatta, moved preaching over the earth for fourteen years, practised Sukla Dhyana and attained Kevala. He had nine apostles and one lakh monks.

His cousin brother Sagara was at that time the Universal Monarch. Once Sagara was led away by his restive horse into a great wilderness, where at dusk, while he was removing his fatigue in a bower on the shores of a beautiful lake he was seen by Tilakakṣa, daughter of Sulocana and sister of Sahasrakṣa. She at once fell in love with Sagara (3-4). Somebody informed Sahasrakṣa who delighted because the forecast of the soothsayers thus proved true, went personally to invite him gave him his sister in marriage along with the gift of the Northern and Southern Ranges (of Mount Vijayardha) (5). Along with Tilakakṣa, Sagara returned to Ayodhyā.

Here Sahasrakṣa in order to wreak revenge on Purnaghana who had killed his father, marched to the city of Rathanūpurucakravāla and destroyed him in battle. Purnaghana's son Toyadavahana escaping somehow took shelter in the audience hall of Jina Ajita (6). There he was comforted by Indra to whom he related his story. His enemy also pursuing him with the vow that he would kill Toyadavahana even if all the great gods offered him protection, entered the audience-hall. The Jina related to both of them the incidents of their previous births whereupon they gave up their enmity.

Bhuma and Subhuma (the Demon chiefs who were present there) embraced Toyadavahana (7) and Bhuma said, 'As you were my son in the previous birth even now you are dear to me. Accept from me the aerial car Kamuka the Demoniaccharm (rakṣasā vidyā) a necklace and the impregnable and sea-girded city of Lanka together with the Underground Lanka (Pātala Lankā), six-yojana in extent and having only one door. Toyadavahana accepting these gifts entered Lankā in the company of his ministers and feudatories and founded a new line of Demons (8). Long after this he again went to the audience-hall of Jina Ajita who by way of reply to Sagara's question said, 'Only one Tirthankara Rābha and one Universal Monarch Bharata had appeared previously, while twenty-two Tirthankaras and ten Universal Monarchs as also nine Baladevas nine Vasudevas nine Prativāsudevas and eleven Haras will appear in future. Besides there will be fifty-nine Purāṇas in the Jain religion. Then Toyadavahana filled with religious fervour



renounced the world together with one hundred and ten Vidyādhars (9). Lankā was given to his son Mahārakṣas. Ajita attained Nirvāṇa.

Once Sagara's sixty thousand sons went to Kallāsa and bowed down to the twenty-four Jina shrines there, constructed by Bharata with gold and jewels. On Bhagirathi's suggestion to dig out the Ganga and encircle therewith the holy places as a protective measure, they employed the Danda-ratna to excavate the earth round the Kallāsa (10). This produced such an upheaval in the region of the serpents that their lord Dharanendra threw his venomous glance on Sagara's sons and all were reduced to ashes, except two Bhima and Bhagirathi, who with heaving hearts and downcast looks returned to Sāketa city. The ministers advised them to break the sad news to the king in such a manner as would not shock him to death. At the time of holding the Darbar (assembly) Sagara was pained to see not a single son present out of the sixty thousand (11). Then entered Bhima and Bhagirathi, and the king asked them the whereabouts of their brothers. The ministers in reply stressed the transitory nature of everything in the world (12). The king caught the hint and afterwards, choosing a fitting moment, Bhima and Bhagirathi related all that happened, whereupon the king swooned. Recovering he lost all taste in kingship and thought of immediately renouncing (13). As Bhima refused to occupy the throne, Bhagirathi was crowned king.

Here, Mahārakṣas, who had got a son Devarakṣas, once went out for water-sports surrounded by his queens, when he chanced to see a dead bee in the interior of a lotus and he reflected: 'all who are given to passion meet a similar fate' (14). While he was in such a dejected mood, there arrived a company of monks, all of whom were shining with great asceticism, learning and character and destined to attain salvation in this life (15). Delighted at this, the king requested them to introduce him into the holy Order. The monks said: 'There remain only eight days for you to live, so do what you like'. Thereupon, the king spent those eight days in penance, worship, scriptural recitation and charity and attained salvation. His son Devarakṣas ruled over Lankā (16).

girls are for being given away in marriage and your daughter herself has made this choice, how then Śrīkanṭha is at fault?' Hearing these words Puṣpottara had no face to save. Saying: 'Girls, if not married away are a source of infamy' he returned. Thus Śrīkanṭha married Kamalāvatī.

After many days, seeing Śrīkanṭha eager to leave, Kirtidhavaḥa, with a view to avert separation from him, said: 'Why do you not stay near me? Choose for yourself any one of my numerous islands (3-4). (Kirtidhavaḥa's) minister advised Śrīkanṭha to select Monkey Island (Vānaradvīpa) which he describes. Śrīkanṭha made up his mind and started on the first day of Caitra(5). Śrīkanṭha's army entered Monkey Island, which is described (6). Sporting with monkeys and taking some with him, Śrīkanṭha went to the mountain Kisku, where he founded the city Kīṣkupura, which is described. Once seeing gods proceeding towards Nandīśvara Island, he also started in order to pay homage to the Jina (7). With his retinue he reached Mountain Manuṣottara, but his further movement was checked. Resolving to practise severe austerities so that he can get qualified to enter Nandīśvara, he returned to his city, handed over the reins of his kingdom to his son, and became a recluse. Successively eight kings in his line took the same course.

Amaraprabha, the ninth king, flourished during the interval between the Jinas Vāsupūjya and Śreyāmsa (8). On the occasion of his marriage with the princess of Lankā, somebody executed drawings of monkeys in his courtyard, seeing which the bride swooned through fear. The angry king ordered to execute those who drew monkeys. The ministers pacified him by telling, 'Since Śrīkanṭha's time they are our family deities, cause of prosperity and the emblem for our Monkey Dynasty.' The remorseful king gave orders to mark the royal crown, the royal umbrella, banners etc., with the monkey insignia (9). Since then his line became famous as the Monkey Dynasty, which held overlordship of both the Ranges. Amarprabha's son was Kapidhvaja, Kapidhvaja's Pratibala, Pratibala's Gaganānanda, Gaganānanda's Khacarānanda, Khacarānanda's Gurinandana, Gurinandana's Udadhirava.

Udadhirava's friend was Taḍitkeśa, the king of Lankā, whose queen was once injured on breasts while they were bathing in the garden tank, whereupon he pierced the monkey with an arrow. The monkey went to a monk nearby. He heard the *namokkāra* from him, died, was reborn as an Udadhikumāra god and recalling his previous birth descended near Taḍitkeśa (10). As Taḍitkeśa was still revengefully killing monkeys whenever he came across one, the Udadhikumāra god created a magic army of innumerable monkeys, as huge as mountains, carrying trees fire and other weapons (11). Some of them challenged the king, who, in view of their human speech and arms, regarded them as unusual phenomena and trembling with fright humbly enquired, 'Who are you? Did I offend you? Why are you armed?' The god told him everything asking in the end either to meet the challenge or fall at his feet (12). The king bowed down to the god, who led him to the monk and showed him his dead body of the previous life. When that monk was requested to preach religion he took them to his Guru in a Jain shrine (13). On being requested to preach religion his Guru expounded the great merits of Dharma (14). Being asked by Taḍitkeśa, the Guru narrated, 'In your previous birth you were a monk

and this god, a hunter, who laughed at you Thereupon as you bore ill will towards him, you attained the Jyotis heaven, instead of the Kapistha Thence you were reborn as the king of Lanka, while that hunter wandering in the labyrinth of transmigrations was reborn as a monkey, who being killed by you was again born as an Udadhikumara god' Thereupon Tadrakesa installed his son Sukesha on the throne of Lanka and renounced the world (15) The god also adopted the Jain faith Now message was sent to Udadhura that Tadrakesa took to practising austerities, whereupon he handed over the reins of his kingdom to his son Praticandra and entered the Order (16)

## VII Sandhi

**Śrīmālā's Svayamvara Lost Lankā won back by Sukeśa's sons**

On receiving the news that in Adityanagara on the Southern Range was to be held the Svayamvara of Śrīmālā, the beautiful daughter of Vidyamandara and Vegavati Praticandra's sons Kiskindha and Andhraka went there (1) Description of the Svayamvara hall (2) Śrīmālā entered mounted on a cow-elephant In due course she came to Kiskindha (3) She placed the garland round his neck when Vijayasumha flared up 'Who permitted the Monkey to seat in the midst of the Vidyādhara?' Snatch away the bride from the bridegroom and kill him' Thereupon Andhraka challenged Vijayasumha to a fight (4), and there ensued a battle between the two parties Sukesha, the king of Lanka, also arrived on the scene Vijayasumha was decapitated by Andhraka in the battle (5) The hostile forces being discomfited, Sukesha told his ally to return to Kiskupura with Śrīmālā

Somebody informed Asanivega of his son's death He surrounded Kiskupura and along with his son Vidyudvāhana challenged Kiskindha and Andhraka to a fight A terrible battle ensued wherein Asanivega with a sword struck Andhraka on the throat and the latter went the way of Vijayasumha (6 7) Here Kiskindha who had swooned owing to a javelin blow was brought back to his camp by Sukesha Recovering, he enquired about Andhraka and being informed of his death again swooned On recovery, he lamented grievously for his brother but Sukesha told him 'There is no room for crying with the sword hanging over the head' (8) On his advice he began to fly towards Patalalanka Asanivega stopped Vidyudvāhana from pursuing the escaping foe saying that it was against the code of honour and that they had avenged the death of Vijayasumha Lankā was placed in charge of one Nurgata and other conquered cities also were entrusted to others (9) Thus usurping the cities of Kiskindha and Sukesha and bringing all other Vidyadhara also under his control Asanivega once recalled the grief of Vijayasumha's death He gave the reins of his kingdom to Sahasara and devoted himself to other worldly activities

After a big lapse of time Kiskindha went for pilgrimage to Mount Meru On his way back he saw the beautiful mountain Madhu He called his subjects there and founded a city called Kiskindhapura (10) Madhu mountain also was renamed Kiskindha Kiskindha got two sons Ikṣurava and Suryarava Sukesha's sons were Mahu Sumān and Milyavat They once proposed 'Let us go to see king Kiskindha' Their father said 'All around

there is danger from the enemies. How can we leave Pātālalanka Lāṅkā which belonged to us since Toyadavahana was usurped from me' Thereupon flaring up Malin said 'With our kingdom lost, how can we live even for a moment?' (11) One should be satisfied only when whatever he has or does is of the highest order. I take a vow to triumphantly enter Lanka tomorrow (12) The march was ordered in the morning. With a tumultuous uproar Lanka was besieged. Nirghata the governor of Lāṅka confronted Malin in the battle (13) In that formidable encounter Malin killed Nirghata with a sword. Sukesa Malin Sumalin and Malyavat entered Lanka and paid their homage at the shrine of Santi-Jina (14)

### VIII Sandhi

Malin's battle with Indra Malin's fall

Malin's sway spread over all the Vidyadhara states. At that time in the Rathanupura city on the Southern Range Indra the son of Sahasrara and Manasasundari established all his retinue and paraphernalia in a thorough imitation of the insignia of the celestial Indra declaring himself to be the terrestrial Indra (1) As Malin's feudatories left him and joined Indra he ordered a march against the latter. Seeing ill-omens when they were setting out Sumalin grasped Malin's hand and drew his attention to them (2) Malin replied that only one's fate and steadfastness were all powerful and not the omens. And they started on their march (3) The kings on both the Ranges took refuge with Indra. Malin's messengers asked Indra to pay tributes and avert the struggle with Malin the invincible whereupon Indra said in rage 'You are left alive because you are a messenger. Who is that king of Lanka and what is this talk of treaty? He among us who survives will become the sole lord of the earth' (4)

The messengers returned. All the generals and warriors on Indra's side got armed (5) Description of the battle (6) Fight between Malin and Indra in which ultimately Malin's head was severed by Indra with the discus (7-9) Thereupon seeing the Monkey and Demon forces fleeing in stampede somebody suggested to Indra to pursue them when Sasun requested to entrust that task to him. Being permitted he ran shouting after the escaping enemies. But Malyavat confronted him and ridiculing him as an empty braggart struck him with a javelin. Sasun swooned and when he recovered the enemies had cleared away (10-11) Indra entered Rathanupura in great triumph and fell at the feet of Sahasrara. He put Lanka in Dhanida's charge and Kisku in that of Yama and honoured others also with the gift of territory (12)

### IX Sandhi

Birth of Ravana Bhanukarna Vibhishana  
They acquire Vidyas

Long after this Sumalin in Pātālalanka got a son Ratnasrava who when grown up went to Puspavana for mastering Vidyas (magic charms). At this juncture there arrived Vyomabindu who seeing Ratnasrava there as was forecast by his Guru told his daughter Kaikasi that that person was destined to be her husband. Stationing her there he retired to his hermitage. Here Ratnasrava

succeeded in mastering the Vidyās (1). Being asked by Ratnāśrava that charming damsel said: 'I am Vyomabindu's daughter Kaikāśī, as yet unmarried. He has brought me here in accordance with his Guru's words. I am offered to you in marriage.' Thereupon Ratnāśrava founded there a city, called his relatives and married her.

Long after this she dreamt that a lion, after tearing open the temples of an elephant entered into her womb (2), and that the sun and the moon sat in her lap. Ratnāśrava interpreted these dreams: 'You will give birth to three sons, the eldest of whom will be a Universal Monarch of formidable prowess.' In due course were born Rāvaṇa, Bhānukaṛṇa, Candranakhī and Vibhiṣaṇa. Child Rāvaṇa was precociously adventurous (3). Once while playing he entered the treasure-house and got hold of the necklace, which was handed down in the family since Toyadavāhana, which had nine gems shaped after the nine planets and which was guarded by poisonous serpents against ordinary persons. As he put it on, there appeared nine reflections of his face in the nine gems. Thenceforth Rāvaṇa came to be known as Ten-headed (*Daśa-mukha*) (4). His parents as also Iksurava, Kiskindha, Sāryarava and others were overjoyed by this feat of Rāvaṇa and they saw in him the highest hope and promise of their lines.

Once Rāvaṇa hearing a roaring noise and seeing Vaiśravaṇa pass across the sky asked his mother about him (5). She replied with down-cast looks: 'He is your cousin-brother Vaiśravaṇa, the son of Viśvāvasu and my elder sister Kauśikī. He brought infamy to us by going over to our enemies and usurped our ancestral home Laṅka. When shall we regain it from him?' Vibhiṣaṇa turning red with anger replied: 'What is this talk of Vaiśravaṇa's fortune? Within a few days you will see even these so-called gods Yama, Kubera, Varuṇa, Indra and others as our servants' (6).

Once being permitted by their father, the three brothers went to the terrible forest Bhimavana for mastering magic charms. The eight-syllable charm known as *Sarvakāmāṇṇarūpā* ('yielding all desired foods') was mastered within two Prabaras. Then they concentrated upon the sixteen-syllable charm to be mastered after ten thousand crore repeated recitations. At that juncture, the three brothers were seen by a Yakṣa woman (7). Smitten with love, she offered herself to Rāvaṇa but getting no response, she struck him on the chest with the ear-lotus. Another lady said, 'Know that man to be fashioned from wood'. Falling in their intent, they informed Anāvṛita Yakṣa that three men having cared a straw for him were engaged in mastering magic charms (8). Full of rage he went to them and asked as to which deity was the object of their meditation. Not receiving any reply, he created numberless disturbances like serpents, lions, ghosts, fire etc. but to no avail (9). Then with the help of his magic powers he produced such an illusion that Ratnāśrava, Kaikāśī, Candranakhī and other relatives, being mercilessly lashed by Mlecchas, were crying piteously for rescue and making heart-rending appeals to their sense of filial duty (10). As even then none of the three brothers was disturbed in the least, the magic fumes of Ratnāśrava, Kaikāśī and Candranakhī were killed and before their very eyes served to jackals and hounds. As still they were unmoved, he threw a blood-stained magic head of Rāvaṇa in front of Bhānukaṛṇa and Vibhiṣaṇa. Thereupon the latter two were slightly perturbed. When their magic heads were

thrown in front of Ravana he remained quite undisturbed. The gods cried bravo and Ravana got the mastery over one thousand magic charms (11). The names of some of the magic charms recounted (12). Bhanukarṇa was the master of five charms and Vibhūṣana of four. Ravana founded a city called Svayamprabha and got constructed a shrine called Sahasraśikhara. Hearing the news of Ravana's prosperity hoards of Monkeys and Demons poured in (13). Informed by the Avalokanī charm that the on-coming hoards consisted of his friends and relatives Ravana surrounded by his one thousand charms as also Bhanukarṇa and Vibhūṣana went forth to receive them. Ratnaśrava with his kinsmen came to the royal palace and embraced his sons with love and joy (14).

## X Sandhi

Ravana's marriages Lanka is won back

Ravana came to possess the magic sword Candrahasta through five-meal fasts. Once when he had been on a pilgrimage to Meru Maya and Marica along with the beautiful princess Mandodari came to Ravana's palace and being informed on inquiry by Candranakhi that after mastering Candrahasta he had gone to Meru and that he was to return shortly they waited when towards the dusk the earth began to shake darkness and light appeared to play or at once it would rain thanks to the Vidyas of Ravana who was approaching (1). Candranakhi explained these unusual phenomena as being due to Ravana's wondrous powers.

On arriving Ravana saw Maya's tent and he was informed that two Vidyadharas Maya and Marica were waiting for an interview with him. Then he performed worship at the shrine and of a sudden he and Mandodari happened to see each other. Seeing faultless beauty pervading every of her limbs he felt unable to withdraw his glance from her (2-3). Divining Ravana's mind Marica introduced himself and Maya as two brothers coming from their Devasagita City on the Southern Range and requested to immediately accept Mandodari in marriage it being the most auspicious moment. Ravana consenting the marriage was celebrated and the bride and bridegroom entered the Svayamprabha city (4).

Once while he was passing by the Gandharva Tank on mount Meghodiara he was seen by the six thousand Gandharva princesses bathing there surrounded by guards. They declared their resolve not to accept as their husband any one else except Ravana (5). The guards informed Gandharva Surasundara who together with Kamaka and Budha hastened in great rage to the scene. Seeing the huge army the princesses despaired. But Ravana with a smile used the sleep-inducing charm and fettered them with serpent bonds (6). Thus marrying the six thousand girls he returned. Long after this Mandodari gave birth to two sons Indrajit and Ghanavahana.

In Kumbhapura Bhanukarṇa also was married. Day and night he would make trespasses in the Lanka territory. As the subjects complained messenger Vacanankara was sent to warn Sumalin. He threatened. In spite of your hundreds of faults Vaisravana keeps calm. But if you will not check your grandson's mischief you shall have to recenter Patalalanka. You remember Malin's fate and the same course of events appears to be repeating. So better hand over your grandson to us as a prisoner (7). Full of rage at this Ravana

drew his Candrahāsa sword to finish the messenger on the spot, when Vibhīṣana checked him saying it was unbecoming (8). The messenger escaped with his life. Rāvana and others became equipped and marched. Here on the report of the messenger the Yakṣa also made preparation and flew to Mount Guṇja. The Demon forces arrived and the opposite armies closed in battle (9). Description of the battle: Vaiśravaṇa challenged Rāvana (10). Their battle described. Ultimately Rāvana struck Vaiśravaṇa who, as he swooned, was removed by his lieutenants. The Demons declared victory but Kumbhakarna wanted to pursue the enemy (11). Vibhīṣana dissuaded him. Vaiśravaṇa's aerial car Puspavimāna was captured. Recalcitrant elements were punished. Rāvana established himself as the overlord of hundreds of states (12).

### XI Sandhi

#### Acquisition of a wonder elephant: defeat of Yama.

From the Puspavimāna Rāvana saw the white Jina shrines, which, Sumālīn told him, were erected by Hariṣeṇa (1). Sumālīn related the episode of Hariṣeṇa—how for eight successive days Hariṣeṇa performed great exploits till in the end he came to possess the whole earth with its precious treasures (2). When Rāvana halted on Mount Sammela, a terrific noise was heard. They were roars of a marvellous elephant, which is described (3-4). Rāvana undertook to tame that gigantic elephant, as to him the task was a child's play (5). With wonderful skill, strength and knowledge of the elephant lore, the elephant was tamed. One and all of Rāvana's kinsmen danced for joy (6-7).

He was full with the talk of the elephant, which was named Tribhuvanāṅkārā, when a wounded warrior arriving there gave him the news of the crushing defeat of Kiṣkindha's sons in a battle with Yama. Immediately Rāvana marched to Yama's city (8). There he saw numerous inhuman instruments of torture and their wretched victims. Rāvana released the convicts, threw Yama's guards in their place and destroyed the instruments of torture. The news reached Yama (9), who, veritably the death incarnate, came forth with his terror-striking and most destructive weapons (10). Fight between Yama and Rāvana. Yama was worsted in the battle. He ran to Indra and declared his decision to resign his post (11-12). Thereupon Indra wanted to march on Rāvana, but his minister advised him first to dispatch a messenger to him and give Surasaṅgita city to Yama. Rāvana gave Yamapuri to Ikṣvāku and Kiṣkindhapuri to Sūryavara and started towards Laṅkā (13). Rāvana reached Laṅkā where his installation ceremony was performed (14).

### XII Sandhi.

Abduction of Candranakhi by Khara and Dūṣana. Rāvana's reversal at Vālī's hand. Vālī renounces the world.

On enquiry from Rāvana as to which of the kings were hostile to him, some one told him of the mighty Vālī, the son of Sūryavara, who excelled in strength and speed all the persons in the

three worlds (1), who had accepted Samyaktva and had vowed not to bend his head to anyone except the Jina. Hence his father Sūryatava fearing conflict with Rāvaṇa had renounced the world. Another person said: 'The Monkeys are friends with us since Śrīkaṇṭha's days. Moreover, all are heroes only so long as they have not experienced onslaught of Rāvaṇa's arms' (2).

Once when Rāvaṇa had gone to marry Tanūdarī, Khara and Dūṣaṇa, abducted Candranakhī and killing Candrodara occupied Pātālalaṅkā. The pursuing Demon forces, not finding the entrance to Pātālalaṅkā returned. When Rāvaṇa returned, he found his household wrapped in gloom (3). On receiving the news, as he was setting out to punish Khara and Dūṣaṇa, Mandodirī dissuaded him and Maya and Mārīca were sent to celebrate Candranskshī's marriage. Khara was crowned Candrodara's queen Anurādhā gave birth to a son Virādluta in the forest (4).

Rāvaṇa sent a messenger to Vālī. He recounted to Vālī the history of their family friendship and advised him to go to Rāvaṇa to pay regards (5). But Vālī turned away his face and did not even listen to the messenger's words. The latter thus rebuffed rudely said: 'Either you come and salute Rāvaṇa or offer battle.' Thereupon Vālī's minister gave the messenger an idea of Vālī's strength (6). Returning, the messenger gave report to Rāvaṇa, who taking a vow to cure Vālī of his arrogance, marched against him (7). Vālī also came out. The armies were on the verge of closing in battle, when minister Vipulamati advised them to stop the vast scale destruction that was imminent and decide the issue by a personal combat. Both consenting, the combat began (8-9). Eventually Vālī with his right hand lifted up Rāvaṇa along with his aerial car. The Monkeys roared with victory. Thus curing Rāvaṇa of his pride, crowning Sugrīva and advising him to serve Rāvaṇa, Vālī went to Muni Gaganacandra, practised austerities and acquired divine powers. Later on he went to Mount Aṣṭapada and continued his austerities there (10-11). Sugrīva married his sister Śrīprabhā to Rāvaṇa. Nala and Nīla, sons of Ikṣurava were sent to Kiskupura. One half of Sugrīva's kingdom was given to Śaśikṛpā, the son of Dhruvā and Vālī. To Sugrīva was married Sūtārā, daughter of Jvalanaśikhā, the king of the Northern Range, because though her hand was sued by Sahasragatī, Jvalanaśikhā's Guru was against that match. Sahasragatī consumed by the fire of separation went to a forest to acquire a magic charm. Sugrīva got two sons Anga and Ahgada (12).

### XIII Sandhī.

#### Lifting of Kailāsa Rāvaṇa marches against Indra.

Having married Ratnāvalī, while Rāvaṇa was returning his aerial car stopped mid-way. Though urged on, the car did not proceed owing to venerable Vālī's presence down there (1). Angrily Rāvaṇa descended, as Mārīca informed him that below on Kailāsa was a sage practising austerities and that his ascetic power was the cause of stopping the car (2). He descended on Kailāsa, whose description follows. Seeing Vālī there, Rāvaṇa burned with jealous anger, and to take revenge of his past defeat prepared to throw Vālī together with Kailāsa into the ocean (3). With the help of the excavating charm, he raised the mountain from its roots, starting



## XV Sandhi

## Defeat of Sahasrakirana and Nalakubara

He marched against Sahasrakirana. As Sahasrakirana was coming out from water, guards informed him of the onset of some hostile king. He took his bow and stood ready to face the army (1). He comforted his highly frightened queens by telling them to fully trust the strength of his thousand arms (2). Seeing the whole army of Demons fighting from the sky with magic weapons on one side and Sahasrakirana alone fighting from the earth on the other gods denounced it as immoral. Thus shamed, the Demons came down to earth and forsook the use of magic weapons. Sahasrakirana fought bravely (3). Hearing that Sahasrakirana, though single handed had kept the whole army at bay, Ravana went forth mounted upon his elephant and destroyed Sahasrakirana's chariot (4). Sahasrakirana mounting on an elephant destroyed Ravana's armour and laughed at him as a novice in archery. Enraged thereby, Ravana struck him with a lance and with a jump captured him (5). Ravana brought him as a captive to his residence.

Some Janghacarapa sages informed Satacara Sahasrakirana's father, who was a recluse. He came to Ravana (6). He asked Ravana to release Sahasrakirana as he was a carandehin (destined to get salvation during the current existence). Ravana obeyed and offered Sahasrakirana his kingdom back. But the latter said 'After enjoying such water-sports and such a fight with you I find kingship tasteless. I prefer to strive for unanapa-tion' (7). He installed his son in his place and renounced the world. As these news were communicated to Anarajya the king of Ayodhya, he too with his son Anantaratha renounced the world, putting the reins of the kingdom in Dataratha's charge.

Ravana proceeded onwards and destroying the sacrifice (of King Marutta) marched towards Magadha (8). Comforting Narada subduing Marut and marrying his daughter he stayed there for nine years and thence went to Magadha. He married his daughter to Madhu the King of Mathura to whom Camarandha had presented Sula-yudha. Thence he went to Kailasa paying obeisance to the shrines of the Jinas. Ravana showed to his people places where Bharata and Bahubali had attained Nirvana and where being pressed down by Valin's foot his body was tortured (9).

Hearing the news that Ravana was nearby Nalakubara, the governor of Durlanghya City of Surendra, on the advice of his minister planted machines for defence and put the Asuli charm round the City, which was thus rendered impregnable. Ravana's forces besieged the city (10). But they informed Ravana that such machines were planted that nobody moving within one Yojana of their range would escape alive. Ravana was very much worried by this. Here Nalakubara's wife Uparambha fell in love with Ravana and unable to bear separation, told her friend that only in meeting Ravana lay the fulfilment of her youth and life (11). Her friend Victrama undertook to arrange the meeting. Uparambha told her 'In case he shows unwillingness to accept me tempt him with the offer of the secret of the Asuli charm and promise the Sudarsana Chakra'. Victrama went to Ravana and

told him that through his separation, Uparambhā was on the verge of death (12) If he accepted Uparambhā he would be the master of Āsā, Sudarsana Cakra and Nalakūbara At this Ravana looked at Vibhūṣana The messenger went to take her bath Vibhūṣana observed, 'This is the occasion for employing strategem (13) If you are bent on success, somehow acquire Āsā and you can still manage not to touch Uparambhā' Agreeing with this, Ravana presented garments and ornaments to the messenger and then asking for the Āsā charm got it (14) Now the two hostile armies fell upon each other Vibhūṣana soon captured Nalakubara The city as well as the Sudarsana were also captured Uparambhā was not accepted by Ravana Nalakubara was thus subdued, and the kingdom was given back to him (15)

### XVI Sandhi

Indra's consultation with his ministers

Failure of the negotiations

Ravana and Indra prepare for war

Indra's spies gave him an idea of Ravana's policy and the strength of his army (1), of how he spent his day and night according to a fixed schedule, which made provision for doing justice to all the state and private duties (2-3) As Indra did not avail any of the previous opportunities of extirpating the enemy, who had grown from strength to strength, now he had become very mighty But Indra said 'To have killed a boy was below my dignity' (4) Indra then proceeding to the consultation hall, where extreme secrecy was maintained, asked his ministers 'As the enemy now appears almost invincible, what course of policy is to be followed?' Bharadvāja said 'You act according to your best lights without consulting the counsellors' Thereupon Viśalacakṣu said 'Even in chess the king does not move without the help of the minister' (5) Parasara, Piśuna, Kauṭilya, Manu and others stressed the necessity of an increasingly greater number of ministers for the successful running of the state Eventually all expressed their opinion in favour of maintaining friendly relations with Ravana (6) So long as the expedients of conciliation, dissension or gift worked why should anybody resort to war? They pointed out various malcontents among Ravana's feudatories who provided a fruitful soil for sowing dissension They advised, 'With this end in view the messenger Citraṅga should be sent to Ravana's court' (7) Accordingly Citraṅga was called and while Indra was giving him instructions, Nārada informed Ravana of the impending arrival of extremely clever Citraṅga, and of the political design underlying it He strongly advised him to reject the offer of friendship as at that moment Indra was weaker of the two This good turn was done to him by Nārada remembering Ravana's help at the time of Marutta's sacrifice (8) Nārada left and Ravana gave instructions to his commander-in-chief to guard the forces against spies

Citraṅga came to Marica's palace and thence was brought to Ravana, who, after due ceremony inquired about the strength of Indra's forces Citraṅga said, 'Indra is all powerful' (9) Ravana praised him as a very clever messenger and asked the purpose of

his visit. Citranga said, 'Let friendly relations be established between Indra and you. He offers to you his daughter Rūpavati' (10) Ravana replied, 'You hand over to me all the cities on the Vijayardha and we are friends, or prepare tomorrow for war'. Thereupon Citranga gave him an idea of the strength of the various constituents and divisions of Indra's army and of his fortifications. Ravana said, 'If I fail to vanquish him in battle, I would throw myself in blazing fire' (11-12). These words were echoed by Indrajit. Citranga while leaving invited them all to the feast of battle (13). Indra was informed. He made preparations for war and came forth on Alrāvata (14). Strategic arrangement of Indra's forces (15).

## XVII Sandhi

### War between Ravana and Indra. Indra's defeat

On Ravana's arrival both the armies fell upon each other (1). Description of the battle (2). Seeing his army retreat under pressure from the enemies Mahendra's son Prasannakuti rushed through the ranks of Indra's forces (3). As he was engulfed in a volley of arrows from the Gods, Śrimalin first confronted Candrar, who retreated. Yama took his place. He also beat a retreat and Kubera too after him met the same fate. Nobody could give him a stand (4). Then Kesarin, Kanaka and Agni together confronted him. But they also turned their back. When Indra's sons faced him he severed their heads. Thereupon as Indra himself was moving, Jayanta offered to go (5). Jayanta challenged Śrimalin, who forthwith broke Jayanta's bow and destroyed his chariot. Jayanta, saved by a hair's breadth swooned, but coming to himself destroyed Śrimalin's chariot. Śrimalin fell unconscious but recovering fell upon Jayanta who struck him on the chest with a bolt. Śrimalin fell dead (6-7).

Now Indrajit rushed forth with a challenge and in the duel destroyed Jayanta's armour. Before he can jump and catch hold of him Indra intervened (8). Several stalwarts gathered and surrounded lonely Indrajit. But he displayed the highest heroism. On being informed of this Ravana rushed forth in his chariot (9). At Ravana's order the charioteer brought him near Indra and the battle raged at its climax (10). Every one sought out his match and got engaged with him in a deadly struggle (11). Description of the fighting warriors (12). Description of the battle ground (13). Description of the fight between Ravana and Indra. Ravana mounted his elephant and again fell upon Indra (14-15). Description of the elephants of Ravana and Indra (16). Young Ravana's agility put aged Indra at a considerable disadvantage. Ravana took a jump and bound his opponent with a garment. The Demons declared victory and all the generals of Ravana's army captured their opponents. Thus taking with him hundreds of captives Ravana returned to Lanka (17). Sahasrara, Indra's father begged for his son's life. Ravana released Indra along with his vassals on their agreeing to perform the menial services allotted to each. But Indra gave up his kingdom and renounced the world (18).

## XVIII Sandhi.

Rāvaṇa takes vow not to commit rape:  
 Marriage of Pavanañjaya and Añjanā:  
 Repudiation and re-acceptance of Añjanā

After Indra's defeat, while Rāvaṇa was returning from a pilgrimage to the summits of Mandara, he heard a great hubbub which was explained by Mārīca as being due to gods proceeding to pay homage to Anantaratha, who had attained Kevala. Rāvaṇa went to the Kevala and saw there all people taking some one or other of the religious vows (1). Sage Dharmaratha urged Rāvaṇa to take a vow. Rāvaṇa replied, 'I can accomplish all the feats of physical strength considered impossible, but cannot observe a vow' (2). Still thinking hard he took a vow, not to accept any woman against her wish. After this, he returned to Lañkā.

Mahendra, the king of Mahendra city, seeing her daughter Añjanā coming of age, went to seek for a suitable husband for her to Mount Aślāpada where hundreds of Vidyādharas were assembling on the Aślāpukā festival (3). There he became friends with Prahlāda, the king of Ravipura, to whose son, Pavanañjaya, Añjanā was betrothed and the marriage ceremony was fixed to take place after two days (4). In the meanwhile Pavanañjaya became so love-lorn that his friend Prahasita noticed his sudden emaciation and asked the cause (5). He said, 'If I do not see the face of my beloved today, I will die.' Thereupon both went at night to Añjanā's sleeping quarters and saw her from the window. Prahasita congratulated his friend for getting such a matchless beauty (6). Añjanā's friend Vasantamālā was congratulating her for getting a husband like Pavanañjaya. But another friend Mitrakēśī said, 'Before Vidyutprabha, Pavanañjaya counted for nothing.' Hearing these words Pavanañjaya raised his sword in indignation and was going to sever the heads of both the girls, when Prahasita checked him from doing anything rash. Grievous, he returned to his residence. Spending somehow that endless night, he started with his retinue in the morning. When other kings with great difficulty persuaded him, he decided that having accepted her hand, he would desert her for twelve years (7-8).

Through this long unbearable grief Añjanā became completely worn out. In the meanwhile as his messenger returned without collecting tributes from Varuṇa, Rāvaṇa had declared war on him (9). In the battle that ensued Varuṇa's son Bāhika and Puṣpakā took Khara and Dūṣya captive and they retired with Varuṇa to their watery castle. Lest his brothers-in-law be killed Rāvaṇa removed the siege and sent directives to the Vidyādharas of all islands. One such came to Pavanañjaya and he started forth with his army, when crying Añjanā came out to give him a send-off, but he spurned her. She said, 'With your going away life too will depart from me, since it was sustained by your presence only' (10). Though struck with these words, Pavanañjaya went away disregarding her.

Encamping on the banks of Manasa lake, Pavanañjaya saw there the female Kalraṭika pathetically bewailing for her dear companion from whom she was separated because of the night-time. This sight moved Pavanañjaya to imagine the plight of poor Añjanā for all these years and he resolved to recover his bride

her immediately. Thereupon Prahasita and Pavanañjaya flew across the sky (11). In a moment they arrived at Añjana's quarters. Pavana hid himself and Prahasita informed her of Pavana's arrival. Vasantamālā did not believe it, but Pavana himself appeared and smothered Añjana in a passionate embrace (12).

## XIX Sandhi

### Añjana, accused of unchastity and abandoned Birth of Hanumat Pavana's Search Their Reunion

In the last part of the night Pavana prepared to leave when Añjanā asked for some token for convincing others in case she conceived. Pavana gave his armlet and left. In course of time seeing Añjanā big with child her mother-in-law accused her of unchastity, Vasantamālā showed Pavana's armlet and girdle as evidences of his visit and offered to pass any other ordeal (1). But Ketumatī was unconvinced. She got them lashed and on her orders a fierce soldier drove them away from the city and left there (2). They spent a frightful night in that wilderness. Then she went to her father's city and as the news of her arrival reached him he gave orders to decorate the city and arrange for her reception (3). But coming to know that Añjanā was pregnant and had come crying with Vasantamālā alone, without any escort or paraphernalia, the king suspected some blot on her character and ordered to drive her out forthwith from the city. His minister advised him to make enquiries before taking any steps, for discord between mothers-in-law and daughters-in-law was proverbial. But the king was firm in his conviction and so Añjana and Vasantamālā were driven out of the city.

They entered a frightful forest, crying bitterly and blaming Fate for its cruelty (4-5). Añjana's lament. Completely exhausted, they arrived near the Paryanka cave where sage Amītagaṇi practised austerities. Añjanā paying obeisance to the sage asked about the wicked deeds committed by her in her previous lives on account of which she had been suffering (6). Vasantamālā attributed her sufferings to the unlucky child in her womb. But the sage said: That child is destined to become a hero and get emancipation during this very existence. But Añjana in her previous existence threw away the Jina idol worshipped by her co-wife out of ill-will, hence her present suffering. Henceforth she will enjoy all blessings. With these words, the sage left.

At this juncture a terrible lion appeared before them. Añjanā fell unconscious and Vasantamālā flew up in the sky and began to scream and lamentingly appeal for rescue. Hearing this Māricūḍa, a benevolent Gandharva-chief assumed the form of Aśṭapada and chased the lion. Vasantamālā came down to Añjana (7-8). The Gandharva sang a charming song. They became conscious of some benevolent being residing there, who gave them protection and comfort. While they stayed there in the Paryanka cave Añjana gave birth to a son bearing all auspicious marks.

Pratīśūrja passing across the sky saw them and coming down enquired about them (9). Vasantamālā introduced Añjana and related their tale of woe. With tears in his eyes, the Vidyadhara introduced himself as Añjana's maternal uncle and king of Hanu-ruha. Shedding tears of joy they embraced each other (10). Pra-

tisūrya comforted them, took them in his car and started. The mischievous child fell out of the flying car down on the earth. The Vidyādhara brought him back to Añjanā. Coming to the city Pratisūrya celebrated the child's birth. He was named Sundara, being very beautiful, Śrīśaila, because by his fall he pounded the mountain to dust, and Hanumat, as he was reared up in the Hanuruha Island (11).

Here securing the release of Khara and Dūṣaṇa and successfully negotiating friendly treaty between Varuṇa and Rāvaṇa, Pavana returned. Seeing the apartments of his wife empty, he made inquiries and coming to know what happened went with his friend to his father-in-law. Not finding Añjanā there, he went away somewhere, sending back his friends with the message to his mother that Pavana was consumed up by the fire of separation (12). His grievous friends returned. Pavana entered a wild wood and enquired the animals and birds there about his beloved. While thus roving, he saw a huge banyan (13). There he begged his elephant Kālamegha to excuse him for his past ill-treatment and took before him the vow of becoming a recluse in case no tidings of his beloved reached him. Thenceforth he observed complete silence. The elephant guarded him.

Prahasita informed Pavana's mother (14). She broke down with grief and lament. Prahlāda comforted her and made inquiries with the Vidyādhara of both the Ranges. Messages were despatched to all (15) including Pratisūrya. Hearing the bad news, Añjanā swooned. Pratisūrya comforted her and assured her of finding out Pavana (16). He went to King Prahlāda and thence wandering in search of Pavana, they came to Bhutaravā forest. There Kālamegha elephant attacked the party. He was tamed with the help of cow-elephants. Then the searching party found out Pavana. The Vidyādhara surrounded him but he was reticent and motionless (17). Then he wrote a verse on the ground, 'If Añjanā is no more, I will put an end to my life. If she is living, I would open my mouth.' Thereupon Pratisūrya related everything upto the naming of Añjanā's son. Hearing these words Pavana got up. Pratisūrya brought him to his city Pavana and Añjanā were reunited. They talked of their tales of joys and sorrows (18).

## XX Sandhi.

### Rāvaṇa's war with Varuṇa: Varuṇa's Defeat

Hanumat came of age, when Rāvaṇa declared war on Varuṇa. Messengers were sent to his allies and feudatories. Hanumat urged his elders to send himself to assist Rāvaṇa (1). He submitted that though he was young, he was second to none in valour. Eventually permitted, he went with his forces to Laṅkā. Rāvaṇa saw Hanumat coming (2). He received him with due honour and at once he marched against Varuṇa and encamped on Mount Velandhara (3). Spies informed Varuṇa. He was advised to submit to mighty Rāvaṇa. Wrathfully Varuṇa told them, 'What could Rāvaṇa do at the time of the captivity of Khara and Dūṣaṇa?' (4). Varuṇa armed himself. His numerous sons appeared on the battle front. The two armies fell upon each other (5). Description of the battle; Rāvaṇa was surrounded by Varuṇa's son (6). Here Varuṇa was surrounded by

Ravana's sons and generals Ravana's chariot and armour were destroyed. But Hanumat went to his succour and dispersed the siege (7). He was on the point of binding all the enemy forces with his magic tail, when Varuna challenged him. While they were fighting Ravana intervened and threatened Varuna to send the way of Yama, Indra and others (8). Varuna retorted and both fell upon each other. At this juncture Hanumat bound Varuna's sons. Receiving these sad news, Varuna lost heart and Ravana captured him. Bhanukarna brought there the whole of Varuna's harem crying piteously. Ravana denounced his action as unbecoming (11). Ravana married Varuna's daughter and returned to Lanka in great triumph. He honoured Hanumat. Sugriva and many others offered their daughters to Hanumat. Thus marrying eight thousand girls, he returned to his city. All other kings also were honoured.

Here, Sambukumara went to a forest to acquire the Surjahasas sword (12).

# APPENDICES

## APPENDIX I

Introductory colophon and prasasti stanzas,  
from PC and RC

From the Paumacariu

I Stanzas found in the beginning Section of Ms. 8 of the  
Paumacariu

- 1 चउमुह-महम्मि सरो दम्भीभट्ट(दे) व मणहरो जत्यो ।  
विणि वि सयम्भु-कम्भ कि कीरद वडपणो सरो ॥
- 2 चउमुहएवत्त सरो सयम्भुएवत्त मणहरो जीहा ।  
नहामय-नामहण अम्भ वि कहणो व पावन्ति ॥
- 3 अन्नीलार्णे सयम्भु(म्भ) चउमुहएव व योग्गह-वहाए ।  
नह व मण्डवेह अम्भ वि कहणो व पावन्ति ॥
- 1 तावन्विचय मण्ड-दो अम्भ अवाभत्त मण्ड(२त्)-मायदो ।  
जाव व मयम्भु-मायद-अट्टुसो [तच्छिरे?] पट्टह ॥  
मण्ड(२) विचय-दो छ(२) उहवार-महुर-दुण्णिच्छो ॥  
वायणे-कम्मदो मयम्भु-मण्डपाणदो जयत्त ॥

II One stanza given in the opening of the constituted text of the  
Paumacariu

- 6 शहुर-ममाउ-जाल सट्ट-दत्त जय-वेमदपविच ।  
बुह-महुर-योग रत्त उवम्भु-कम्भुज जयत्त ॥

III Colophons of some of the Sandhis of the Paumacariu

Colophon of the 1 Sandhi

- 7 इव एव पउमवर्णिणं वल्लभमिदं-सयम्भुए-कए ।  
'विच-अम्भुपति' इव एवम् विर माह्वि वम्भ ॥

Colophon of the 2. Sandhi

8. Same as 7 except विचवर विमदम and वार

Colophon of the 13 Sandhi

9. इव एव पउमवर्णिणं वल्लभमिदं-सयम्भुए-कए ।  
'वडपागुडम' विच तमम माह्वि वम्भ ॥  
उवम्भ १३ ॥

(1) See critical notes on p. 8 of the present text.

(2) The stanza is found again at the end of 16 Sandhi of PC in all the three Ms. editions and archetypes are identical respectively for Sandhi and archetypes in 2. MS.



## Colophon of the 17. Sandhi:

10. इय चारुगडपरिण, वणञ्जयासिय-सयम्भुएव-कए ।  
आणह 'रावणविजयं' सत्तारहमं इमं पव्व ॥

## Colophon of the 18. Sandhi:

11. इय रामएवचरिए, वणञ्जयासिय-सयम्भुएव-कए ।  
'पवणञ्जणाविवाहो' अट्टारहमं इमं पव्व ॥

## Colophon of the 20. Sandhi:

12. इय 'विम्बराहरकण्डं' बीसहिं आलासएहि मे मिट्ठं ।  
एण्ह 'उज्जाकण्डं' साहिज्जन्तं णिसामेह ॥  
13. मेवरायपोव तइत्तुअ 'वगत्ति गत्तो तुमाणु पावेण (?) ।  
णामेण सायमिज्जन्ता सयम्भु-परिणी महासत्ता ॥  
14. सीए लिहाविजमिणं बीसहिं आमासएहि पडिक्कं ।  
'मिरि-विज्जाहर-कण्ड' कण्ड गितं कामएवत्त ॥

## Colophon of the 42. Sandhi:

15. अज्जा-कण्डं समत्त । आइच्चमिं (अणा) माए ।  
आइच्चुएवि-पडिमोवमाएँ सयम्भु-परिणीएँ देहविय ॥  
वीजमउज्जा-कण्डं

## Colophon of the 56 Sandhi:

10. सुन्दर-कण्ड समत्त ।

## Colophon of the 77. Sandhi:

17. जुगत्तकण्डं समत्तं ॥ उत्तरकण्डं आरभ्यते ॥  
विरि-मुणि सुव्व-रित्थं जयामि ॥ जुगत्तकण्डं णिसामेह ॥

## Colophon of the 78. Sandhi:

18. जुगत्तकण्डं समत्तं ॥ ज्येष्ठ बवि १ सोमे ॥

## Colophon of the 83. Sandhi:

19. इय पउमपरिय-सेत्ते सयम्भुएवत्त कह-वि उज्जरिए ।  
तिहुवण-सयम्भु-रइय वयामिय सीय-दीव-पव्वमिअ ॥  
20. वन्दइआसिय-तिहुवण-सयम्भु-रइ-काहिपआमचारियत्ता ।  
सेत्ते भुवण-मगासे वेआसीमो इमो सम्यो ॥  
21. कहुरामत्त विजय-मेणियत्त विस्वारिओ जसो भुवणं ।  
तिहुवण-सयम्भुणा पोमपरिय-सेत्तेण णित्तेसो ॥

## Colophon of the 84. Sandhi:

22. इय पउमपरिय-मेणे सयम्भुएवत्त कह-वि उज्जरिए ।  
तिहुवण-सयम्भु-रइए म-परिवण-हसीम-अव-कहणं ॥  
23. इय रामएव-चरिए वन्दइ-आसिय-सयम्भु-मुज-रइए ।  
'मुहयण-मण-मुह-अवणो चतरासीमो इमो सम्यो ॥

Colophon of the 85. Sandhi:

24. इय पोमचरिय-सेते सयम्भुएवस्स कहु वि उव्वरिए ।  
तिहुअण-सयम्भु-इयं सीया-सण्णात-यव्वमिणं ॥
25. वन्दइजासिय-महकइ-सयम्भु-लहु-अइयजाय-विणिवद्धो ॥  
यिरि-पोमचरिय-सेते पञ्चासीसो इमो सग्गो ॥

Colophon of the 86. Sandhi:

26. Same as 17.
27. Same as 19, except d साह-णिज्जाण-यव्वमिणं ।
28. वन्दइजासिय-तिहुअण-सयम्भु-परिरइय-रामचरियस्स ।  
मेमम्मि जण-वसिडे छायासीसो इमो सग्गो ॥

Colophon of the 87. Sandhi:

29. Same as 19, except d इरि-सरसं तस एव्वमिणं ।
30. वन्दइजासिय-कइराय-तणय-तिहुअण-सयम्भु-णिम्मिय-  
पोमचरियस्स सेते सत्तासीसो इमो सग्गो ॥

Beginning of the 88 Sandhi:

31. तिहुअण-सयम्भु जकरं एकसो कइराय-वविकण्णण्णो ।  
पउमचरियस्स वुआमणि व्व सेतं कय जेण ॥

Colophon of the 88 Sandhi:

32. Same as 19, except d राहव-णिससमण-यव्वमिणं ॥
33. वन्दइजासिय-कइराय-वविकण्ण-लहुअ-जाय-वउवरिए ।  
रामायणस्स सेते अट्ठासीसो इमो सग्गो ॥

Beginning of the 89. Sandhi:

34. वायरण-वउ-कउण्णो आगम-अउणो पमाण-विपइ-यओ ।  
तिहुअण-सयम्भु-मव्वली जिण-तिल्ले वहुउ कम्म-भर ॥

Colophon of the 89. Sandhi:

35. Same as 19 except d वल-षाणुप्पत्ति-यव्वमिणं ।
36. इय एएण महाकव्वे वन्दइजासिय-सयम्भु-नणम-कए ।  
रामायणस्स सेते एसो सग्गो णवासीसो ॥

Beginning of the 90. Sandhi:

37. तिहुअण-सयम्भु-मवलस्स को गुणो वण्णित जए तरइ ।  
बोलीण (पालंण) वि जेण सयम्भु-कव्व-भारो ममुन्नुओ ॥

Colophon of the 90. Sandhi:

38. Same as 19, except d राहव-णिज्जाण-यव्वमिणं ॥
39. वन्दइजासिय-तिहुअण-सयम्भु-परिविरइयम्मि महकव्वे ।  
पोमचरियस्स सेते सपुण्णो ववइमो सग्गो ॥

## IV Colophon at the end of the Paumacariu

- 40 सिरि-विज्जाहर-कण्ड मन्धीओ होन्ति वीस-परिमाण ।  
उज्जा-कण्डम्मि तह वावीस मुणह गणणाए ॥
- 41 चउदह मुन्दरवण्ड एकाहिय-वीस जुज्ज-कण्ड म् ।  
उत्तर-कण्डे सरह सन्धीओ षवइ सव्वाउ ॥
- 42 Same as 28
- 43 Same as 34 with trifling variants
- 44 Same as 31 with trifling variants
- 45 चउमुह-सयम्भुएवाण वाणियस्य भवस्तमाणा ।  
तिहुअण-सयम्भु रइय पञ्चमिचरिय महञ्जरिय ॥
- 46 सन्ने पि मुजा पञ्जर-मुज ष्व पडियस्वरारइं सिक्खन्ति ।  
कहरायस्स सुओ पुण सुय ष्व सुइ-गम्म-सम्भूओ ॥
- 47 जइ ण हुउ छन्दवडामणिस्स तिहुअण-सयम्भु लहुतणओ ॥  
तो पडडिया-कण्वे सिरि-पञ्चपभि को समारेउ ॥
- 48 सव्वो वि जणो गण्हइ णिय-ताय-विदत्त-दक्ख-सत्ताण ।  
तिहुअण-सयम्भुणा पुणु गहिय सुकइत्त-सत्ताण ॥
- 49 तिहुअण-सयम्भुमेवत्त मोत्तुण सयम्भु-इव्व-मयरहूरो ।  
को सरह गन्तुमत्त मज्जे णिस्सेस-सीसाण ॥
- 50 इय चास पोमचरिय सयम्भुएवेण रइय सपत्त ।  
तिहुअण-सयम्भुणा त समाणिय परिसमत्तमिण ॥
- 51 चेष्टित्तमयन वरित वरण पारिबमित्तमी यच्छन्दा ।  
पर्याया रामायणमित्युत्त तेन चेष्टित्त रामत्त ॥
- 52 वाचयति ध्रुणोति जनस्तस्यायुर्वृद्धिमीयते पुण्य च ।  
अकृष्ट-खडग-हस्तो रिपुरपि न करोति वरमुपना (म) मेति ॥
- 53 माजर-मुज-सिरिकइराय-तणय-कय-पोमचरिय-अवसेस ।  
सपुण्ण सपुण्ण वन्दइओ लहइ सपुण्ण ॥
- 54 गोइन्द-मयण-मुअणन्त (?) त विरइय वन्दइ पवम-तणयस्स ।  
चल्लल्लादाए तिहुअण-सयम्भुणा रइय (?) महप्पय ॥
- 55 वन्दइय-आग-सिरिणान्-पट्टइ-अव्वयण-मण-समूहस्स ।  
जारेणत्त-समिद्धी-सन्ति-मुह होउ मव्वस्स ॥
- 56 एत्त-महा-सग्वस्सो ति रयण भूसा मु रामकह-वण्णा ।  
तिहुअण-सयम्भु-जणिया परिणउ वन्दइय-मण-तणय ॥  
इति रामायणपुराण समाप्तम् ॥

From the Rāṭṭhanemacariu.<sup>1</sup>

## I The opening Kadavaka of the Rāṭṭhanemacariu.

- 57 तिरि परमायम-भासु रायल-कला-कोमल-दन्त ।  
 करहु बिहूमणु कण्ठो जायव-कुरुव-कुलुप्पणु ॥  
 चित्तवद्द सयम्भु काई करम्मि हरिवस-महण्णउ के त्तरम्मि ॥ ७  
 मूळ-वण-तरण्डउ लद्ध पवि जम्महो वि ण जोइउ को वि करि ॥ ८  
 णउ णाइउ बाहन्ति कलाउ एक्कु वि ण मन्थु परिमोक्खलाउ ॥ ८  
 सहि अवसरे सत्तइ धोरवइ करि कम्भु दिण्ण मइ विमाउ मइ ॥ ९  
 इन्देण समण्डिउ वायरणु रम्भु मइ वेसे वियरणु ॥ ९  
 रिदण्णेण छन्द-यय-यथाह भम्मइ-दण्डिणे हि अलङ्कार ॥ ७  
 बाणण समण्डिउ धणपणउ त अवसर-इम्भइ अण्णणउ ॥ ८  
 सिरि-हरिमे विव णिउमत्तणउ अचरेहि मि कइहि कइसणउ ॥ ९  
 छइउणिय-नुइ पुवएहि जइव चउमहे ण तमि वप पउडिया ॥ १०  
 जण णयणाणन्द-जेयेरिये आत्तीसए सुब्बहुं केरियए ॥ ११  
 पारम्भिय पुणु हरिवस-कहा स-सयय-वर-सयय विवार-महा ॥ १०  
 ॥ चत्ता ॥  
 पुण्डह मापहु-भाहु अ-वर-सरण-विपारा ॥  
 पिउ जिण-मानणे केम कहि हरिवसु मइराउ ॥ १३

II Colophons of some of the Sandhus of the Rāṭṭhanemacariu.  
Colophon of the 1 Sandhu

- 38 इय रिदण्णेनिचरिए धवलइयासिय-सयम्भुए-कए ।  
 पढमो समुद्विज्जयाहिक्खेय-आमो इमो सणो ॥

## Colophon of the 92 Sandhu

- 59 तेरहु पाइवकण्ड कुरण्णो-सूणपीन सग्गीओ ।  
 तहु सद्धि मुज्जकण्ड एव वाणउदि सग्गीओ ॥  
 60 सोममुपस्त य वारे तइया-दिवहाम्भ फग्गणे रिक्खे ।  
 सिउ-गामेण य ओए समाणिय मुज्ज-कण्ड ३(२) ॥  
 61 छब्बरिसाई तिमासा एयारस वासर सगम्भुस ।  
 वाणवइ-सणिय-करण मोलीणो इतिओ कालो ॥  
 62 चियह्मिहवस्स वारे धस ११-वियहम्मि मूलणस्सवत्त ।  
 एयारममि कन्दे उत्तर-कण्ड समाइत्त ॥  
 63 वर तेवस्सिओ मूत्तुणं मान-परिखण्ड ।  
 मूत्तुसत्तणक दु म मान भदमो दिने दिन ॥

## Colophon of the 99 Sandhu

- 64 इय रिदण्णेनिचरिए धवलइयासिय-सयम्भु-कए  
 कविराव धवल-विनिमित्ते धो सयवसरणकयन  
 नाम निन्धाणवो सन्धि ॥

## Beginning of the 100 Sandhu.

- 65 कोऊय पोमचरि मूळयपरिय च मूळ-नण्णवन्ति ।  
 हरिवस-ओह-हरवे सरत्तइ मुण्डि-देह ज्व ॥

(1) These passages are taken from Premī, Mahākavya Svayambhuṣaṇa aur Tribhuvana Svayambhuṣaṇa, 1942, 392-395 excepting 66, which is taken from the Poona Mā of the Rāṭṭhanemacariu.

## APPENDIX II

### Citations in SC identified from Svayambhu's Epics

#### 1 Said to be Caumuhassa

- हृत् अञ्जुण तुम्हाए उरणु । SC IV 3a  
 कुरु पञ्चारिउ अञ्जुण ण, त तुम्हई सो हर्से एउ रणु ।  
 रसहो सीसु जयदहरो, सइ घरहु सन्व मई एककु वणु ॥ RC 67 11 Ghatta
- " वअविन्वइ, जनु सिद्धई परसमाणु जनु अण्णो ॥  
 पहु एकहो तहलोवहो, सोज्ज देव परमण्णो ॥ SC V 5  
 हय पि घई जनु मिद्धई परसमाणु जनु अण्ण ।  
 महु-वकरहो सइ सोसहो सो ज देव परमण्ण ॥ PC 3 3 11
- ॥ कहवि सहरई पहरइ, थणसिहरोपरि मुपउताइ ॥  
 वेग बलगाहो मयणगुराहो प पइ छइछइ उताइ ॥ SC V 9  
 कहं वि स चहिरई विट्ठई पहरई थण सिहरोपरि मुपउताइ ।  
 वेग प बलगाहो मयण-गुराहो प पायई छइछइ उताइ ॥ PC 14 7 9
- 4 गवफणुण गिरिसिद्धोपरि फुल्लपगामु ॥  
 को इवु मे को प इवु जोअइ कहुणामु ॥ SC VI 24.  
 कएइ अङ्गारप-सकासउ खइ तन्निव फुल्लपलासउ ॥  
 प दावागल जाउ गवेनउ को मई दइउ क दइउ पएउ ॥ PC 71 1 1 2  
 फणुण फुल्लपगामु जिह लविसगए गिरिवरे । PC 80 11 Ghatta b
- व(ह)णुसत रण परिवेदिज्जइ गिसिद्धई ॥  
 प गअण बालदिवायइ जलहरई ॥ SC VI 42  
 हगुवन्तु रण परिवेदिज्जइ गिसिद्धई ।  
 प गयणमसे बाल-दिवायइ जलहरई ॥ PC 65 1
- 1 भाइविओअ विह जिह करइ विहीसणु साओ  
 तिह तिह दुवणैण अअ सह विवइ वाणएणो ॥ SC VI 71  
 नाइ विओए जिह जिह करइ विहीसणु सोउ ।  
 तिह तिह दुवणैण अअ सह विवइ वाणएणो ॥ PC 71 1
- मुरवरतासअर रावण दट्टु जामु जा नएइ ॥  
 अणुपहि मगइ चुक्कइ पवणो इमिहि जएइ ॥ SC VI 74.  
 मुरवर शमर, रावणु दइव जामु जनु कएइ ।  
 अणु कहि महु, चुक्कइ एव पाई तिहि जएइ ॥ PC. 77 13 13
- बाजाला फरता विन्धवा गुणहि विमुक्का पाणहरा ॥  
 जिह दुजणु मज्जणउवरि जिह पसरं प नट्ठन्ति सय ॥ SC VI 50  
 दुम्मह मलोह वण्णज्जला, विषण-सीण पावहए ।  
 गुण-मुक्का धम्म-विबज्जिव तो वि सोक्ख पावन्ति सय ॥ RC 84 11 Ghatta

9. ताव पडपडहपडिपहपहपहपहणे ।  
 पाई मुरदुन्दुही दिण्ण गयणळणणे ॥  
 रसिअ सजसल गाअन्ति वरमळणल ।  
 तिबलि दड्ढन्त धुम्मन्तवरमहलम् ॥ SC. VIII 4  
 ताम पड पडह पडिपहपह पडु-यळणणे,  
 पाई मुर-दुन्दुही दिण्ण गयणळणणे ॥  
 रसिय सय मळ्ळ जाय म्हा गोन्दल,  
 टिबिल-दण्डन्त धुम्मन्त वर मन्दल ॥ PC. 24 2 1-2.
10. वारणहोमज्ज उम्मगिम करेवि ॥  
 सीहकिसोर ठिउ, वण पइमरेदि ॥ SC. VIII 6.  
 वारन्तहो मज्ज, उम्मगिम करेवि ।  
 रिसि-सीह किमोर(व), विव वण पइमरेदि ॥ PC 33 3 9.
11. तिहुअणगूध त गअ गूध येत्तवि सीणकसाअउ ।  
 गउ सततविरह ताउ, पुरिम तापु सपाइअउ ॥ SC VIII 17.  
 तिहुअण-गूध, त गयउध, येत्तेवि सीण-कसाअउ ॥  
 गय-सन्तउ, विहरन्तउ, पुरिमतालु सपाइउ ॥ PC 3 1.
12. धणधण्णसमिदहो, पुह्विसिदहो जणमणअणानन्दणहो ॥  
 रणवासहो एत्तहि, रामाणन्तेहि किउ उम्माह पटटणहो ॥ SC. VIII 21.  
 धण-धण्ण-समिदहो पुह्व-समिदहो जण-मण-अणानन्दणहो ।  
 वण-वासहो जन्तेहि रामाणन्तेहि किउ उम्माहउ पटटणहो ॥ PC. 31 1 1.
13. खरदूतण मिलेवि । रणवि ते त्तिण जाइमा ॥  
 ग अअकाले इह । रावणहो पडवी धाइआ ॥ SC. VIII 25.  
 खर-दूतण मिलेवि वन्दणहिडे तित्ति य जाइय ।  
 ग अय-काल-छह रावणहो पडीवी धाइय ॥ PC. 41 1
14. अक्खइ गउत्तमसामि । तिहुअणे लद्धपससहो ॥  
 मुण सेणिम उप्पत्ति । रक्खससाणरवसहो ॥ SC VIII 27.  
 अक्खइ गोत्तम-सामि, तिहुअण-लद्ध-पससहो ।  
 मुणि सेणिय उप्पत्ति, रक्खस-साणर-वसहो ॥ PC 5 1

# APPENDIX III

Parallel Passages

of the

*Paumacariu* (I-XX), Ravisena's *Padmacarita*

and Vimalasūri's *Paumacariya*

(pp 1-32)

## APPENDIX III

Parallel Passages of the *Paumacariu* (I-XX), Raviṣeṇa's  
*Padmacarita* and Vimalasūri's *Paumacariya*.

PC.

RP.<sup>1</sup> (and/or VP.)

- |   |  |
|---|--|
| <p>1 (a) चन्द्रमाण सुहृकुहर विणिग्गव,<br/>रामकहा-याह पद कमागव ॥ 1 2 1.<br/>(b) पद रामकह सरि स्रोहन्ती,<br/>गगहर-देवहिं दिट्ट वडन्ती ॥<br/>पञ्जह् इन्दभूह-आपरिपं,<br/>पुण्ण धम्मेषु गुणालङ्कारिण ॥<br/>पुण्ण पदवें संसारारापं,<br/>किचिहरेण अयुत्तरकार्यं ॥<br/>पुण्ण रविसेणापरिय-यसाए<br/>कुक्षिपं नवगाहिय कहराए ॥ 1 2 6-9.</p> | <p>1 वर्षमान जिनेन्द्रोक्तः सोऽयमर्थोऽगनेश्वरम् ।<br/>इन्द्रभूति परिप्राप्त सुवर्ग धारिणी-भवम् ॥<br/>प्रभवं कस्त कीर्ति ततोऽनुत्तरावामिनम् ।<br/>लिखितं तस्य संप्राप्य रवेर्गोऽयमुद्गतः ॥<br/>1 41-42.</p> |
| <p>2 अहिं फासिम-वचणहं दासिमहं,<br/>णजमित ताहं मे कह सुहाहं ॥ 1 4 6.</p>   | <p>2 तथा शास्त्राभ्यानामैः ।<br/>सदिग्ध-कुसुमेयुक्त ध्रुवमिश्रीकिगीकनैः ॥<br/>2 16.</p>  |
| <p>3 अहिं वचसा-मण्डव परियलन्ति,<br/>पुण्ण पम्भिय रस-सल्लिहं विद्यमित ॥ 1 4 8.</p>   | <p>3 फलसाद-धय पान-मुखरंमुद्र मार्गगाः ।<br/>वन्देवी-प्रवाकरा द्वाक्षणा यत्र मण्डपाः ॥<br/>2 18.</p>  |
| <p>4 अहिं ते पदपु रायमिहु,<br/>× × ×<br/>मे पिहिमिपं णव-ओण्णपं<br/>सिरे सेदव भाहदड ॥ 1 4 9.</p>   | <p>4 तत्रास्ति स्तूपतः कर्मन् नासा रात्रयहं पुरम् ।<br/>इक्षुसामोद-सुभग सुवर्णर शौरनम् ॥<br/>2 33.</p>   |
| <p>5 इम्मह व गण्हिं मम मिम्मणेहिं ।<br/>वहुर व सुराहिं चअळेहिं ॥ etc.<br/>1 5 4-8.</p>  | <p>5 (a) हस्तद्विरिव दुक्कानं पद्मजानां कदम्बकैः ।<br/>etc. 2 21b-22.<br/>(b) नववीर सदा वा(विश्व-पूजितादर-<br/>वारपे. ॥ etc. 2 104-106a</p>  |
| <p>6 अहिं भोसण्णिमि-कळे गण्हं,<br/>कम्पयरवण्णया ॥<br/>चउवह रयण विसेम जिह,<br/>कुळयर उण्णया ॥ 1 11 9.</p>  | <p>6 अथ कलान्तरोत्तरया हनि पादेजनुकमाह-<br/>कम्पयारव-अण्णेषु धुण्ण कावकरी स्थितिम् ॥<br/>3 74.</p>   |
| <p>7 चन्द्रो रोहिणि व । 1 13 4a.</p>  | <p>7 रोहिणीव कलावत । 1 3 91.</p>   |
| <p>8 1 13 5-9.</p>  | <p>8 3 100-110.</p>  |
| <p>(a) आहरण-मिदि पर आर-मेत्त । 1 13 5b.</p>   | <p>(a) अवितोत्पल-श्यामि कवच भारमात्रकम् ।<br/>3 100b.</p>  |

1. The passages in the right hand column are taken from RP. unless in-  
dicated otherwise.



- (b) तहें गिण-कायण्णु जें विण्ण-सोहू,  
सल्ल पवल्ल पर कुहुम-रसोहू ॥ 1 13 6
- (c) पासेय कुलिङ्गावलि जें चार,  
पर गरुपड मोत्तिय-हार भास ॥ 1 13 7
- (d) लोयण जि सहावें दळ-विवाळ,  
आहम्बर पर कम्पोट-साळ ॥ 1 13 8
- (e) कमलासारें भमन्तएण, खलिवळण मर्दे ।  
मुदलीहूपड कम-जुणल्ल कि गेउर-सर्दे ॥  
1 13 9
- 9 1 14 4-8
- (a) का वि  $\times \times$  गावह वावह ॥ 1 14 4
- (b) का वि वेह सखोल्ल सहरयें ॥ 1 14 5a
- (c) सग्वाहरणु का वि सहुँ वर्यें ॥ 1 14 5b
- (d) पावह का वि चसर ॥ 1 14 6a
- (e) उक्कलय-जग्ग का ॥ पविरक्कह ॥ 1 14 7a
- (f) का वि जक्ककळ्ळें पसाहह ॥ 1 14 8a
- 10 वर-पल्लें पवुत्तिययें छुमिणावलि विही ।  
1 14 9a
- 11 दम जुणु तळ होखह तिहुअण तिकळ जुणु ।  
1 16 1b
- 12 (a) विण-सूळ सगुट्टिड ॥ 1 16 8a
- (b) उहू  $\times \times$  दिवायह ॥ 1 16 9b
- 13 बोहन्नु भम्ब-जण-कमळ-सण्ह ॥ 1 16 8b
- 14 केवळ-किरणायह ॥ 1 16 9a
- 15 मोह-पार विण्णसयह ॥ 1 16 9a
- 16 छडु सकेय-जयदि किय जक्के  
परियधिय ति-वार सहसवसे ॥ 2 5
- 17 भमारें भावा-वालु यवस्सिणु ॥ 2 2 7b
- (b) निर्णुण कोट्टम पट्टे  
कावण्णस कलहुजम् ॥ 3 106b
- (c) मण्डन खेत<sup>(1)</sup> देव ।  
ऊचयो हार भाररुड वृषव परिकरित ॥  
3 108
- (d) मण्डन मुण्डमालाया<sup>(2)</sup> वस्त्राद्यधुग्भूत वरम्  
असितोत्पल-दामानि केवल भागम नरम् 3 100
- (e) मूषण भमरा एव निळीना कमलागवा ।  
पादयोरैश्वरीके च नूपुरे निप्रयोजने ॥ 3 110
- 3 114-120
- (a) काविह  $\times \times$  वपगाचति वीणया ॥ 3 114
- (b) लाभ्यूनदायिनी काविह ॥ 3 115a
- (c) भावेनी कावळी काविह  
भूषणनी तव परा ॥ 3 118b
- (d) चमरागिणी काविह ॥ 3 118a
- (e) मण्डलापट्टा काविह  
चवत पान्नीयता ॥ 3 116 b
- (f) काविह गंधावुळेसे ॥ 3 119b
- 10 (a) शयनीये खे सुता साखल-त-येनके ।  
3 121b
- (b) भवाक्षीव  $\times \times$  खगार ॥ 3 123b
- 11 जगार त्वमि संभूतल्लोक्कवस एव धुनें  
3 153b
- 12 उदितसव दिवाकर ॥ 3 202b
- 13 प्रबोधे वासवीरानी भम्बसवउदुगरी ।  
3 203b
- VP विनिन्दमाण् रोहितो भवेप कमलार्थ  
2 36b
- 14 VP केवळ-किरण-दिवावर ॥ 2 43b
- 15 अज्ञान-तमसायें ॥ 3 202a
- VP केह-पचार-क्षितिरे ॥ 2 43a
- 16 (a) तव साकेतनगरी पवदेन विनिर्दिष्टम् ।  
3 169a
- (b) पुरे प्रदक्षिणीकृत त्रि शक- ॥ 172a
- 17 मायावासम् । ॥ 173a
- VP मायावासं उन्मि पाठ ॥ 3 76a

- 18 अहं चदाविह तिहुलजग्याह ॥ 2 3 1b. 18 तं अहमारोप्य । 3 175a.
- 19 पण्डु सिलोवरि सुरवर पारज, 19 पाण्डुसम्पत्संज्ञायां सिलयां सिद्धिद्वारे ।  
लुहु सिंहासने ठमिड मडारज ॥ 2 3 8. ततो जिन-सुरेसेन स्थापितः ॥ 3 177.  
VP. ठमिडप पण्डुसम्पत्-सिलार सींहासने । 2 15a.
- 20 पणवणारः न-मेरि अण्णलिय । 2 4 1a. 20 ततः समाहि(ह)त्ता मेर्यः । 3 178a.
- 21 2 4 1-8. 21. 3 166-168; 178-181.  
VP. 3 87-91.
- 22 वहु मङ्कल-कलसेहिं जिणवव । 22 महीप्रमिव त नाथं इम्भेज्जधरेरिव ।  
पं णव पाउस-काजं, अभिनिच्य । 3 187.  
मेहेहिं अहिंसिचु महीद्व ॥ 2 5 9.
- 23 तेहेहिं वज्र सुहं सहसन्ने । 23 वर्णयो कुण्डले कृते ।  
कण्ण-जुअलु जग-गाहो विजसह, तेषां सुरगामेन वज्रसूची विभिनयो ॥  
कुण्डल-जुअलु सवि आहंसह ॥ 2 6 2-3. 3 188.
- 24 तिहुअण तिलपहो तिलउ यवन्ने, 24 (a) तिलकेन ध्रुवोर्म्यं × × निभूतितं ।  
मणे आसङ्किउ इतसोपणेत्तं ॥ 2 6 5. तिलकस्य त्रिलोकस्य विभ्रतः ॥ 3 200.  
(b) त्रेलोक्य-मण्डनसास्य  
कुतोऽयमण्डन परम् । 3 196.
- 25 क्वालोपणं क्वालणहं, 25 रूपं पश्यन् जिनस्मत्सं सहजनयनोऽपि सन् ।  
तिपि ग जन्ति पुन-वृत्तेत्तं ॥ 2 7 2. सुनिर्मितो न संशयः ॥ 3 174.  
VP. पुनय तो य न तिव्वह  
अच्छिण सहस्रमेतेण । 3 77b.
- 26 वामकरहुहुड लिहोरेवि, 26 कराण्णे वतो ग्यसमयुवं वज्रगणिना ।  
वाडहो तेधु अमिउ संभोरेवि ॥ 2 7 4. 3 221.  
VP. अहद्वय-अमय-वेहण-वणेण । 3 107a.
- 27 जणविहं जं वि विहु अहिंसिचउ, 27 सुरेस-पूजया अथ प्रज्ञानां जिनो यतः ।  
रिसहु भणेवि पुण रिसहु जं वुत्तउ ॥ ततः तस्य नाभिरुपा निम्पहु. पितरो वृत्त ॥  
2 7 8. 3 219
- 28 काउं मल्लपणं गाहु, 28 कनीयसेव कलेन परा वृद्धिमवार तः ॥  
णिम-वेह-रिदि पविहहुह । 2 7 9a. 3 224a.
- 29 अमारकुमारोहिं सहुं कीलन्वहो । 2 8 1a. VP. (a) अणुदिवहं परिवहुह । 3 107a.  
(b) पत्तो सती(मिदि) कलेन अणेण । 3 108a.
- 30 देवदेव मुन मुक्खा-मारो । 2 8 2b. 29 कुमारैर्जुषो कयसरीन्दनेदिने (तै) ।  
31 ते कण्णयद सण्ण कण्णणा । 2 8 1a. वज्रराखो कीटा ॥ 3 222.  
VP. सुरवारयपरिकिण्णो × × कीलन्ते । 3 107.
- 32 सिद्धिणय संघार असारउ । 2 10 2a. 30 बुधा-सवापितार । 3 237b.
- 32 एनं पिणस्तु संघारय् । 3 266a.

- 33 अणहो अणु करइ मिषणु, ।  
से त्रि हुइ बह्रायहो कारणु ॥ 2 10 3b.
- 34 पाह देव जे सई ठम्मोहित । 2 10 4b.
- 35 सिधिया-बाणे सुत्त-सारड,  
× × × वरिठ अहारड ॥  
देवेहिं लण्डु देवि उछाड्ड ॥ 2 11 1-2.
- 36 'गमह् परम-सिद्धान' मणन्ते । 2 11 4a.
- 37 बामीयर-पबळोवेरें वसियड ।  
केव्हि जण मण-मयणाणन्दे,  
विचड थीर-समुहे सुनिन्दे ॥ 2 11 5b-6.
- 38 तेग तमाण सगेई कड्या,  
रायहे चड लहास पण्ड्या ॥ 2 11 7.
- 39 अड वरिसु चिड काडसाए । 2 11 8b.
- 40 पण्डुपुत्र जडाड, रिहहो रेहन्ति मियाड,  
सिदिहे मळन्ते । काहे, पूसाड-जाणामाड ॥  
2 11 9.
- 41 मचल । 2 12 1a.
- 42 पादल-मुष्पाए कड्या । 2 12 2b.
- 43 हेम वि मदिचले वसिड अण्ड । 2 12 6b.
- 44 को-वि फळहे तारेडिणु अण्ड ॥ 2 12 8a.
- 45 'बाहु' अण्डि । 2 12 8b.
- 46 इह्यो बाणो समुद्रिच अण्वे । 2 13 1b.
- 47 हहिं अण्वेरे अण्विचिणि पाड्ड ।  
2 13 6b.
- 48 पुचिड अण्विचरेण, विणि वि × × × ।  
विच कळे वचयेण, उवचय-वचय-विह्या ॥  
2 14 9.
- 49 (a) 2 16 2-5a.  
(b) दोषहे । 2 16 5a.
- 33 (a) अड वरिड पराचीने  
लोके मूलवमागत । 3 265a.  
(b) इयं तल्ल समुत्पन्ना  
सुदिर्वैराग्यकारणम् । 3 263a.
- 34 (a) बाधु नाथ-वमुद ते । 3 269a.  
(b) तल्ल प्रबुदस्य सयमेव । 3 272a.
- 35 सुरनाथवितस्त्वर्था ॥ × × ×  
आदल्ल सिधिया नाथः ॥ 3 278.
- 36 नमः सिद्धेभ्य इत्युक्त्वा । ॥ 282a.  
VP. सिद्धान ममुकारं दातव्यम् । ॥ 136a.
- 37 रत्नपटे केडान् प्रतिपद्य मुग्धाधिप.  
चिज्ञेय × × क्षीरकूपारकारिणि ॥ 3 284.  
VP. बजाडो × × वेहे मणिपदलवर्त्म वेमुने  
× × क्षीरसमुद्रिच पविचवइ ॥ 3 137.
- 38 उदयवि च चरगारि नृपाणा खाभिभविता ।  
× × × × × प्रतिपन्नानि नमतां ॥ 3 286.  
VP. पण्डि उदयेहिं चरं वता उदण  
परमविचल । 3 136b.
- 39 वार्धनार्थं च चाचोरस्यप निधनः ।  
3 287a.
- 40 बायोदूता अडसल्ल रेडुपाण्डुमूर्तयः ।  
पूसात्या इव उज्जानवदिप(वि)चल वर्येण ॥  
3 288.
- 41 निधनः । 3 287a.
- 42 दु कानिलवमाहता । 3 290a.
- 43 वविचिपडिता मूयो । 3 290a.
- 44 मताः वचिन् पत्तातने । 3 291a.
- 45 (a) उच 'मज्जा' । 3 301a.  
(b) मज्जावः । 3 301a.
- 46 विवेकमेव बायो × × × मुखाधुक् ।  
3 294b.
- VP. अण्वरतल्लिच पुट्ट । 3 142b.
- 47 VP. दाव य वचता वविचिचि । 3 142a.
- 48 VP. अह मण्ड नागराया भो भो मुद्व  
कि मनेचेल अविन दुवदिनद थ × × डि  
3 147.
- 49 (a) 4 8-9.  
(b) चिचिच । 4 8b.

- 50 पट्टण् इत्थिणवक् सपत्त ॥ 2 16 6b.
- 51 सयवसुह उजाण वधु ॥ 3 1 1b
- 52 वीयउ मन्दर णाहँ समुट्ठिउ ॥ 3 6 2b.
- 53 केण वि पञ्चाणुप्पय लहया ॥  
oto 3 12 2-4.
- 54 छण्णवह सहास वःअण्णाहँ ॥  
सहो वह पञ्चासउ वन्दणाहुँ ॥  
× × ×  
चउरासी लण्णहँ गयवराहुँ,  
जट्टाराह कोविउ इणवराहुँ ॥  
कोवीउ निणिण वर पेणुवारँ,  
वत्तीस सहास गराहिवाहँ ॥  
वत्तीस सहासहँ छण्णणाहुँ,  
कम्ममत्ते कोवि पवहह हलाहुँ ॥  
णव निविणउ रयणहँ सत्त सत्त ॥  
3 13 2-7a
- 55 गणणवह सहास महागराहुँ ॥ 4 2 3a
- 56 किं पट्टिण्ण वराए, भट्ट-सयाए,  
विट्ठि-उण्ण वरि मण्डहँ ॥ 4 8 8b
- 57 वेट्ठिउ × × ×, वेत्ती-आउहँ  
वहिनिविण्ण-वग्गीसहिँ ॥ 4 12 9a
- 58 (a) कइजाले वरिट्ठिउ विमहणाहुँ ॥  
4 13 1a.  
(b) भण्डु वि शिखुह पणउ ॥ 4 14 9b
- 59 उण्णण्णे गाव-त-उजाले ॥  
विमल्लेस्सुव-वसें उण्णणउ,  
परणीवर सुरूव-सण्णणउ ॥ 5 1 2b-3
- 60 दसहिँ सहासहिँ सट्ठियउ ॥ 5 2 9b.
- 61 मिउ चट्ठोवपासे सुसामउ,  
पण्डपण-भो वड्ड भण्डउ ॥  
× × × पारणउ करण्णियु,  
अउरह भवणउर विहरेणियु ॥ 5 3 1-2.
- 62 उण्ण उण्णणु गायु सहो वड्ड ॥ 5 3 3b
- 63 अट्ट वि पाविहउ ॥ 5 3 4a.
- 50 हाविनपुर × × × स समागन ॥ 4 6a.  
VP वयपुरनयर कमेण सपतो ॥ 4 2a
- 51 VP सयवसुह उजाणो ॥ 4 16b.
- 52 कैलसमिव वट्टयम् ॥ 2 115a.  
VP हिमिगिहिसिहास सहास ॥ 38b.
- 53 अणुवताणि सप्राप्ता केचिन् ॥ etc.  
- 2 196-197.
- 54 अक्षरा विषयल्लस नव × × ॥  
× × ×  
अय सुअभिओटीनां हल्लकेट्ठिउवेदिता ॥  
चतुर्भिरपिकाक्षीनिभ्रूणां वरदत्तिनाम् ॥  
कोट्यवाटो दणो इण वाणिनां × × ॥  
द्वारित्तव सहस्राणि पारिवातां × × ॥  
तावन्त्येव सहस्राणि देशानां × × ॥  
चतुर्दश न रत्नानि × × × ॥  
पुराणीय सहस्राणि नवति पट्ठिभिनिता ॥  
4 62-66a.
- VP (a) मत्तवारणम चउरासीहँ सयवहस्ताहँ  
तावहया परेसेवा हाण × × ॥ 4 59.  
(b) पुत्ता व पवसया ॥ 4 62b
- 55 आकराणा सहस्राणि नवतिनवसंयुता ॥ 4 62.
- 56 (a) किं वराकेन धाकेन विह्वेतामुत्तापयो ॥  
4 70b.  
(b) दट्ठिमुदे प्रवर्त्तताम् ॥ 4 71b.  
VP किं वहेव लेवस्स ॥ 4 42a.
- 57 वास्तीउ-विक्खेपासे(री)रउमे समहोरणे  
× × × वग्गीभि वेट्ठिउ × × ॥ 4 76
- 58 कैलससिखरे प्राप विह्वेति नाभिमन्दन ॥  
4 180b.
- 59 अवेस्वाडुउयेवेकु लेखटीटेयु राजयु ॥  
× × समुरपथो धरणीभरनमउ ॥ 5 59
- 60 सहस्राणि वड्डनेन सभं ॥ 5 69a
- 61 पट्ठोवपासयुपाय तसै नापाय पाएण ॥  
प्रसराणे दलो × × × चतुर्दशलेखेप्पल ॥  
5 70-71a.
- 62 तलेउमवक् कण्ठउरानं ॥ 5 71.
- 63 अक्षी व चट्टिहावांसि ॥ 5 72b.

- 64 गणद्वार पवद् लवण वर-साहुड्ड ॥ 5 3 5a.
- 65 (a) पेक्खेदि भागायग्गु विणिन्दहो,  
मच्छरु भाणु वि गच्छिउ परिन्दहो  
(b) सो वि गग्गि समत्तरणु पद्वत्त,  
विणु पणवेत्तिणु पुरउ विविट्ट ॥ 5 7 8-9.
- 66 विदि-मि××वहरदं परिहरियहं ॥ 5 7 10b.
- 67 भीम-सुभीदिहिं ॥ 5 7 11a.
- 68 (a) पुक्ख-मवन्तर-योहं ॥ 5 7 11b.
- (b) उहं महु अण्ण-भवन्तेरे पण्डणु ॥ 5 8 1b.
- 69 कोमुकविमाणु ॥ 5 8 3a.
- 70 कद्द रवत्तियि विज्ज सहुं हारं ॥ 5 8 3b.
- 71 कुप्पहसार ॥ 5 8 4b.
- 72 सीस पाम-जोयण-विशियणी,  
उट्ठाणपरि सुउल्लु म्हे दिण्णो ॥ 5 8 5.
- 73 अण्णु वि पुक्क-बार छज्जोयण,  
कद्द पायाउकल्ल वणवाहण ॥ 5 ॥ 6.
- 74 विमलकिप्पि-विमलामल्ल-मग्गिहिं परिमिउ ॥  
5 8 8.
- 75 कल्लारिहं पड्डु ॥ 5 8 9a.
- 76 वहरं काठं ×××,  
अनिनन्निगहो गड वन्णहत्तिपुं ॥ 5 9 1.
- 77 (a) कद्द होसन्ति भवन्ते काठं ॥  
सुहं जेहा ॥ 5 9 3b-4a.
- (b) कद्द तित्थवर देव पड्डम्मन्ना ॥ 5 9 4b.
- 78 मागहमासपुं कद्द भहारड ॥ 5 9 5b.
- 79 पद्द जेहउ कल्लकल्ल-पड्डाणउ,  
भरड-गराडिउ पुक्क वि राणउ ॥  
पद्द विणु वन होसन्ति परोसर,  
पण्ड वल्लपुव पण्ड ॥ गरायण,  
×××× पण्ड वि दसाण्ण ॥ 5 9 7-9.
- 80 दल-उत्तेरेण सण्ण, भरडु जेम विरुत्तलउ ॥  
5 9 11.
- 81 सद्दि सहस्र हूय वर-पुच्छु ॥ 5 10 4a.
- 64 नवति × गणेसाः × साधुनं × ससं ॥ 5 73.
- 65 प्रथमण्डलमेवासी दह्मा दूरे विनोदुन ॥  
सर्वं गर्वं परिलज्जय प्रणनाम ×× ॥ 5 94.
- VP पेच्छद्द तमतिमिरदं विण्णत्त भानण्डं  
दिन्दं ॥ मोत्तण निययगम्वं ×× ॥  
सत्थेव सविधिदो नचासवे समोसरणे ॥ 5 79b-80.  
5 95a.
- 66 सुफरंती ॥ - 5 95a.
- 67 नीम सुनीमो ॥ 5 149a.
- 68 जन्मान्तरसुत्तप्रीत्या ॥ 5 162a.
- 69 विमानं कामनं नाम ॥ 5 167a.
- 70 (a) राशती नियं ॥ 5 167a.
- (b) दराससै हारम् ॥ 5 161a.
- 71 अल्लनहुण्णवेत्त ॥ 5 155b.
- 72 विज्जदुशोक्क-मानाणः सर्वतः ×××  
उट्ठेति नगणे ॥ 5 156.
- 73 वल्लजेजवीयनं ××× अल्लपारोदय मित्तम् ॥  
5 163a.-164.
- VP. पावाल्लारपुरं ××× ॥  
विषे छज्जोयणवण्ड ॥ 5 182.
- 74 विमलसल्लाप्याया ×× ॥ वेदिदोसो ॥  
5 169a, 170a
- 75 प्रविशो नगरी लद्धाम् ॥ 5 177a.
- 76 वन्दनामान्यदा सातोउज्जितं होयदवाहन ॥  
5 184a.
- 77 भवद्विपजिनेधरा ×× अभिष्मन्त्यपरे कति ॥  
कति वा समविष्मन्त्या ॥ 5 186-187a.
- 78 भाषाउर्धमायणी लल्लभायमाणव ॥ 5 190a.
- 79 (a) एरु-वाउदसोऽतीत यक्कविहधिया परि ॥  
भवानेको × जनेप्पन्ति दशापरे ॥ 5 221.
- (b) वासुदेवा अभिष्मन्ति नव सारं प्रतीधरे ॥  
यक्कदेवाय तावन्त ॥ 5 225.
- 80 (a) प्रागन्तु स ॥ 5 239b.
- (b) दशाधिकं शतं तेन साकं खेवरभोगिना  
××× निष्पन्नं ॥ 5 240.
- 81 पुत्राणां विप्रतां यच्चिनुत्तमां  
जातां कष्टिददशायां ॥ 5 243.

- 82 एक-दिवसे  $\times \times \times$ ,  
बन्दनदत्तये गव कलामहो ॥ 5 10 5.
- 83 भरत-कियई। 5 10 6a.
- 84 करई किमि जिम भवणहो रवणसु। 5 10 7b.
- 85 दण्डरयण  $\times \times$  भमाविज। 5 10 9a.
- 86 सयल वि छातहो पुसु पवसिय। 5 11 2b.
- 87 बह्वि कहवि। 5 11 3a.
- 88 दुम्मन दीग-वयण  $\times \times \times$   
सकेय-गयरी संपत्ता। 5 11 4.
- 89 इडुमि न पाग गरिन्दहो। 5 11 5b.
- 90 वण वडियई विजु-विपुडियई,  
सुविमय  $\times \times \times \times$  ॥  
जळपुसुव-वड-सुर-वावई। 5 12 8.
- 91 पणिसुगेवि राउ सुप्यंगड पडिड। 5 13 4.
- 92 कि सोद कि सन्धावारो। 5 13 7.
- 93 विपविज ताहु विडि  $\times \times \times$ ,  
वई सुड महुयड कलकमन्तो ॥ 5 14 8.
- 94 विह धुमगाड, रस-डगपडु अण्णन्तर।  
तिह कामावड सन्तु, कामिणि-वयणासण्ड ॥  
5 14 9.
- 95 सम्मड कण्णड पर-भापणड। 6 3 2b.
- 96 6 4 5-9a. (Names of Islands)
- 97 माइय-मासहो पडम दिवो,  
वई तिरीकन्डे विजु पयामड ॥ 5 9b.
- ॥2 वे कदाचिदयो याताः कैलासं वन्दनार्थिनः। 5 249a.
- 98 VP. कारियाइ गवहेण। 5 171a.
- 84 VP. रवणस्य किमि उवायं इहुं कुण्ड। 5 171b.
- 85 दण्डलेव परिशेषं प्रनक्तिरे। 5 250b.
- 86 भस्माद् भावभावात्ताः कुलात्ते। 5 252b.
- 87 कनमपि। 5 253a.
- 88 (a) कुचितौ। 5 254b.
- (b) चीनवदनी। 5 278b.
- VP. ताएगुरिं समुपयो। 5 175b.
- 89 नाचं प्राणस्त्रावीन् धृष्यात्। 5 255a.
- 90 केनेमन्त्रिपतु-सप्तविमुहपुडुदवदिताः। 5 270a.
- VP. इन्वपमुन्नेग-मुविणव-विजुलमा-  
डुसम-कुयुव-भारिचण। 5 185.
- 91 VP. राया तं विज बोक्क  $\times \times$   
मुण्णववकेमले पडिओ। 5 192.
- 92 VP. कि मण्ड वडुमरैए। 5 199a.
- 93 (a) रावीर-सम्पुडेपदव,  
दिरैफ व निरीवितम्। 5 305b.
- (b) पति मधुकरः प्रातः। 5 307b.
- VP. पेण्डइ भवरे पडम-मण्डो। 5 218b.
- 94 (a) मकरन्दरवाधः। 5 307a.
- (b) यथाऽयमन संघ(ः)कः प्रतो धारुं मधुमताः।  
प्राप्त्यामो वयमप्येवं वण्ण-ओ-मुळ-मइजे ॥ 5 308.
- VP. जह पडमगन्पण्डो नहो विव मडुपरो  
अविनागो।  
वह उवह-वयण कमडे, मावणो चेव नहो ई ॥  
5 219.
- 95 सभाय एव कन्यानां यत्पराकार-धेवनम्। 6 44a.
- VP. होही पर-खेहाया  $\times \times$  वर-कमा। 6 20a.
- 96 6 67-69a.
- VP. 6 31-33.
- 97 नेवल दिवसे वडये  $\times \times$  वनी  $\times \times$   
अलो डोपं थानट-भापिदम् ॥ 6 86.
- VP. पंचसप्त पडमदिवसे तीरीकन्डो निम्बभे। 6 36a.

- 28 **॥** वेग समानु खेडु करेकि । 6 7 1a. 98 (a) ततसौमहती रन्तु मीतिरस समुदित ।  
 ॥ 111a.  
 (b) वेरसौ साकं रन्तु प्रवृत्ते वृष । 6 114a.  
 VP कीलपदेकं नरिन्देन । 6 43b.
- 99 नवरेदि मि धरावेवि सहै धोवेवि । 6 7 1b. 99 प्राद्वित्वा च ताम् । ॥ 121a.  
 VP. धेतुण ताण । 6 48a.
- 100 गड किङ्क-मडीहर गिरे सिद्धव,  
 चउद्व-जोयन-धमणु गयव ।  
 किउ सदसा तम्पु सुवण्णमड,  
 गामेण किङ्कपुव भण्णमड ॥ 6 7 2-3. 100 (a) किङ्कमादेव । 6 128.  
 (b) पुरे वन  $\times \times$  ध्यातं किङ्कमुपपदा ॥  
 6 128a.  
 (c) प्रमाण योजनान्यस्य चतुर्दशमन्तत  
 6 124a.  
 VP. किङ्कि मेष पम्बजोवरि सुवण्णपायार ।  
 चोद्वसजोयन-विउल किङ्किमपुवरे कर्ण वेण 6 49.
- 101 जहिं चन्दकन्तममि-चमिद्ववड,  
 ससि भजेवि न दिखेई जे चमिद्ववड । 6 7 4. 101 (a) सशक्त-सदशाकारैर्मणिमि.  $\times \times \times \times$   
 रजनीधवि कुर्वाणा सन्देई रजनीकरे ॥ 6 129.  
 (b) च द्रव्यान्तममिचमया सकिमोवाचमिद्रिका ।  
 6 130a.
102. 6 7 6-7. 102. 6 126-128.
- 103 अकरोपक विहसमि व घरेई । 6 7 7b 103 दसन्त ॥ वेपाणां भवमानां वृकृताम् ।  
 6 128b.
- 104 वृक-दिवसे देवागमणु,  
 गिदवि जन्तु गन्दीसरदीवहो ।  
 चन्दपडिदि सु वे वि गड ॥ 6 7 9 104 (a) कदाचिदथ  $\times \times$  दसन्तं वन्द्या (1a)  
 भवया दीपं वन्द्यीश्वरमुदितम् ।  
 पाकसाचनवेक्षिष्ट सजा देवे ॥ 6 137-138b.
- 105 स-पसाहणु सपरिवाक सपड,  
 मणुसुसर मरिहक जाम गड ॥  
 पकिङ्कलिउ वाम वमणु गरहो ।  
 ॥ 8 1-2a 105 (a) वेचरेध समं वृत्ते । 6 142b.  
 (b) सदाशय. मायुसाधरवेजेन  
 विचारितमति कृत । 6 143.
- 106 मई भण्ण मयन्तेई काई किउ,  
 जे सुर गय मडु जि किमायु गिउ ॥  
 धरि धोर वीर-उठ हई करमि,  
 गन्दीसरावसु जे पदसरमि ॥  
 गड पम भजेवि मिय पडणहो,  
 सजायु सगवेवि गन्दीसरो ॥  
 गीसन्तु जान गिदिसन्तरेण,  
 जिह वजकण्डु काकन्तरे ॥  
 तिह इन्दवडु तिह इन्दमड,  
 तिह मेव स-मन्द ६ पण्णमड ॥  
 तिह रमिपडु  $\times \times$  ॥  
 पवमड गामे भमरपडु, 106 (a) अतिक्वन्ताल्ले दह्मा  $\times \times$   
 गीरोणमिहल्ल  $\times \times$  पविदेवया चके ।  
 6 144-145a  
 (b) मनोरथ कर्ण वे कर्णमभंदा  
 भद्रये पूर्ववृत्ति ॥ 6 148.  
 (c) तस्याम् कसमि कर्माणि तानि चैत्यममनि ।  
 मायु नन्दीश्वरं दीपं गतिमे न विहन्वत ॥  
 इति निधिल्य मनसा न्यस्य रात्रभरं सुते ।  
 अभय महाभूमिपरिस्फलावर्षपरिषदः ॥  
 वज्रवन्धस्ततः ॥ 6 151-153a.  
 (d) इत्यायुपमभोवो  $\times \times$  ।  
 एत इन्दवतो जातो देवस्यस्य मन्दर ।

वासुपुत्र-सेयस-त्रिपित्वहो ।

शान्तेरं पिदि मि पतिद्विवल ॥ 6 8 3-9.

107 तहो पत्रणे केण ॥ कह लिहिय ।

दीहाल्लूठ ॥ 6 9 1b-2a.

108 पुरवन्तेरं कुषिड ज्जाहिचइ,

'स मारहु लिहिया जेण कह' ॥ 6 9 4

109 कुल देवयई । 6 9 8b.

110 मरहे चित्तेरं धंछं छंछं लिहाविष । 6 9 9b.

111 विणिज मि सेडिड व्हें कंवि छिड ।

6 10 1b.

112 उप्पण्णु करुव लसु सुउ । × × ×

परिचल्लो वि भय्ज्जग्गु पुण्ण,

पुण्ण लयराणन्हु विस्सल्लगुण्ण ॥

पुण्ण गिरिणन्हु । 6 10 2-4d

113 प्फाई दिणे लववण्णु णीमरिड । 6 10 6.

114 महप्पि वाम तहो लक्खणेण,

मणसिद्धरिं प्पविष मक्खणेण ॥ 6 10 7.

115 तेण-मि मात्थहिं सिद्धु कह । 6 10 8a.

116 उप्पहिक्खमल देव उप्पम्भड । 6 10 9d.

समीरपयतिः तस्मात्तस्मादपि रविप्रभः ॥

ततोऽमरपयो ज्ञातः ॥ 6 161a-163a.

(c) भेयसी देवदेवस्य बाहुराजस्य चान्तरे ।

अमरप्रभसंज्ञेन ॥ 6 216.

VP. सेयस-मज्जवओ विणन्तरे तह व

वासुपुत्रस्स अवरपदेण ॥ 90.

107. VP. तहि तस्य आलिहेए

× × × एवज्जे वीहण्णुहे । 6 70.

108 केण विवाहे मम विजिना । कपय. × × ॥

× × × अतोम्यस्य ऋष्यस्य ॥ 6 173.

VP. कुमारो दहो जेगेहं भरणपिट्ठमि

लिहिआ बाणर-जहमा ॥ 6 74a.

तस्य कुलं निम्माई बाई ॥ 6 72.

109 VP. देख्भवा । 6 75.

110 मौलिकोटिपु ।

अजेषु गुह्यजेषु तोषाणा व मूर्खसु ।

खिरस्सु चातपत्राणामेतावाञ्छ प्रयच्छत ॥

6 190b-191.

VP. छतेसु तोरवेसु व अपसु पासाव-सिद्धरे

मरहेसु ।

काक्य दमपक्षिण्ण अनेह पवज्जे सिप ॥ 6 80.

111 भेयिद्वयं विजित्वा(सा<sup>३</sup>)ऽहौ × × ×

आस्थापयद् वचो राजा । 6 195.

112 (a) तस्य सुतो ज्ञात कपिलेदुः । 6 199a.

(b) सुतं प्रतिवाकस्यापि मगनामन्वर्त्तित ।

तस्यापि खेवरानन्दस्यपि गिरिनन्दन. ॥ 6 206.

113 अम्बदाऽव × × विष्कम्भतो रग्नुमुदान ।

6 228.

114 देव्यास्त्रस्य पयोधरौ × × कपिना

नखझटिभिः निपाटिते ॥ 6 237-238a.

VP पयंगमो × × नहेहि आरोह पयङ्गमपे ।

6 102

115 निहतो बाणमाहूय तद्विकेजेन वातर ।

॥ 239b.

VP. एवा सिद्धु तद्विकेसो वाणिज पयगमं दहइ ।

6 103.

116 महोदधिकुमारोऽभूत् । 6 243b.

VP. वसुपक्षा उग्रदिकुमारो । 6 109.



- 117 बुद्धार-भोर-धग्गर-सरह ॥ 6 11 5b. 117 कुनीपणनिःखनैः । 6 246b.  
VP. (a) महापोरे । 6 107b.  
(b) बुद्धारवं करेता । 6 108b.
- 118 जलें थळें भायसिं ण माहयह ॥ 6 11 6b. 118 VP. जलम्लमासे । 6 107b.
- 119 अण्णहं उम्मूलिप-तकरहं, 119 उरिष्ठप्य पर्वतान् केचित्  
अण्णहं संपालिय-मरिहरहं ॥ 6 11 7.- केचित्तुन्मूल्य पादपान् । 6 247a.  
VP. के एत्थ सिलाद्वया अवरे  
विरि-विमिह-वनख-द्वया य ॥ 108a.
- 120 सिह पहरपाठ सिह सिहउकह ॥ 6 12 1b. 120 निहस वानरै पाप सवाय वरणं कुतः ।  
6 249b.
- 121 चिन्तेवि । 6 12 4a. 121 म्यन्तिनयत् । 6 251a.
- 122 के सुग्गहं । ॥ 12 5a. 122 के युयं । 6 253a.
- 123 मरुएवि-कजें कइ पाइवउ । ॥ 12 7b. 123 अररायः खयायायां इतो योऽसौ प्रवनाः ।  
6 255b.
- 124 रिसि-पञ्चगमोकारहुं रलें, 124 साधुपरादेन सप्राप्तौ देवतामिना 6 266a.  
सुरवउ उण्णणु तेण फलें ॥ 6 12 8. VP. साहु-मभारेवं उरिष्ठमारा अहं जातो ।  
6 110b.
- 125 थिउ विमुकेसु × × × जहं, 125 तेन × × असौ गुरंतिरुमुयइतः । 6 260.
- थिपसह सहरिसि × × × जहं 6 13 2. 126 पत्ररुमुंनि धर्मम् । 6 273a
- 126 पुणु पुण्णिउ महरिसि 'पग्गु कहे' । 6 13 7 a. VP. साहुं पुच्छन्ति विगपमन् । 6 112b
- 127 जातो सि जासि कासीविस्सें । 6 15 2b. 127 अमृत × × विषये कासीनागि । 6 318  
VP. बाणारसीएँ एको जातो । 6 135a
- 128 अजेंवि काविण-सण्ण-गालु, 128 काविप्रयमवं × × अत्य × × भजमुपाग-  
पसो सि पावर जोहउ-अवणु ॥ वम् । तयोवी. × × योऽसि. सुतोऽभवत् ।  
सगहो वि अवेप्पणु सुदमह, वतः अच्युत जातस्त्वं विष्टुकेतो नमधर. ॥  
हुको सि प्पय अइमिहव ॥ व्यापोऽपि मुषिर् भ्रान्त्वा भद्रुममहावने ।  
पाणुकिउ हिण्णेंवि अव-महणें, लङ्गाया प्रपदोद्याने साखादुग्गवि गतः ॥  
उण्णणु पवक्कमु पमय-वणें ॥ ततोऽसौ विहृतः स्वर्गं त्वया चारेण चावगात् ।  
पाह इउ संमाहि-अरणेण सुउ, प्राप्य पञ्च-नमस्कारं कातोऽयं सागताः ॥  
पुणु गम्पणु उरिष्ठमाउ हुउ ॥ 6 15 5-7 6 325-328
- 129 रलें सुकेसु थवेवि । 6 15 9b. VP. जोइपरासिचणे पते ।  
तसो पुओ समपो इहउरिष्ठेओ पुने समुल्लो ।  
साहो वि परिभमिता संघारे वागरो जालो ॥  
6 142b-143
- 130 अहहं मोहन्ति यल्लन्ति हव ॥ 7 2 8b. 130 चके देहस बुद्धेन रकुट-सन्निहसलम् ।  
॥ 367a
- 131 (a) पुर उमोवन्तिव दीवि जेम, पण्डह 131 ततोऽसौ चन्द्रकेधर म्पदीयम नमसात् ।  
मग्गारु करिउ तेम ॥ 7 3 8 पर्वता इव वे प्राणाः इयानतां योऽवाहितः ॥  
6 424
- (b) ससि-जोणहएँ विणु थें मदिहरिण्णु । 7 4 3b.

- 132 गणियारिणं वाक, गिय किक्किण्णहो पासु 132 वभाषवदिमा बाळा ततोऽन्यं व्योमचारिणम् ।  
किह । सरि-सट्ठि-वहल्लहं कळहल्लहो कळ-  
हसि विह ॥ 7 3 10 भात्री सद्-सरसम्पन्नं इतीमुत्तमिना यथा ॥ 6 415
- 133 भजन्ति स्मभ विह्वलन्ति मग्ग ॥ 7 9 4a. 133 मधस्य सम्भममावाय नमन्नासे परः कपिः ।  
6 441a
- 134 कङ्कादिह पसु सुकेसु ताम । 7 5 6b. 134 सुकेसो राक्षसाधिपः x x x आयातः ।  
6 450a.
- 135 किं पाराउट्टं पळ-तसुहं । 7 6 1b. 135 तेनेकेन विना रैन्यमिषयेतथ उद्यातम् ।  
VP. सुकेसिराया समग्रपतो । 6 18 3b  
■ 454a
- 136 जे विजयसीसु हळ सुय विसाल, 136 निदय तव आत्मा येन पापेन वैरिणा  
सो णिउ किक्कत-दुत्तम्वरसु ॥ 7 9 7 प्रापितोऽसौ महाविद्रा ॥ 6 498
- 137 वण-यदल्लहं मिपदि । 7 10 2a. 137 दृष्ट्वा शरदि तोषदम् । 6 503a.
- 138 सहसाराङ्कनारहो देवि रज्जु । 7 10 3a. 138 सहस्राहं द्रुतं राजवे स्थगयित्वा । 6 505a.
- 139 किक्किण्णहिवो वि । 139 गतो मेहं किक्किण्यो बन्दिन् जियन् । 6 508
- 140 गळ वग्गण्डित्तं मेरुतो-वि ॥ 7 10 4b. 140 (a) निर्दोहं सतीनायममहाधैन भावरा ।  
6 513b.  
(b) अभ्युत्थानं करोतीव नमनं च नमनाहः ।  
6 515b.
- 140 जोवड व पङ्कहिय-कोपणेहिं,  
इल्लह व कमलावर-आपणेहिं ॥  
गापह व भमर-महुणरि-सरोहिं,  
पहाह व गिम्मळ-जळ-णिमरोहिं ॥  
पीसमह व छलिय-लबाहरोहिं,  
पणवड व कुल-मळ-गुदभरोहिं ॥  
7 10 1-8
- 141 महु मरिहरो वि किक्किण्डु उज्जु । 141 पर्वतोऽपि स किक्किण्णः प्रख्यात x x  
7 11 1a. पूर्वं तु यपुरित्वासीत् ॥ 6 522
- 142 पङ्क छह । 7 14 8b. 142 प्रविष्टास्ते ततोऽलङ्गाम् । 6 565a.
- 143 छन्वीस वि सहसहं वेक्खणमहुं । 143 बह्विचरिण सहस्राणि च शोपिताम् । 7 25b  
8 1 6a
- 144 भट्ठायाळ-सहस-वरउवहं हिं । 8 1 8b. 144 अत्वारिणसहस्राणि सहस्राणि च शोपितो  
7 24b.
- 145 व माळि सुमालि करे धरह । 8 2 9b. 145 अथ कालिगमित्युचे भुवालो । 7 41a.
- 146 मोळ-वेस णारि । 8 3 1b. 146 कविता x x मुक्कदेव्या । 7 47b
- 147 विड्डु जिहाळं माळि णाराण् । 8 9 1b. 147 मात्स्यो आनन्देऽप्य x शरं ॥ त्रिचक्रान् ।  
7 85
- 148 करिराममिह । ■ 9 3a. 148 रथाहनिगोहम् । 7 86a.
- 149 वाम-पामि यणे देवि वल्लभिहं,  
मिण्णु मिहाळं मुरादिह सत्तिहं ॥ 8 9 1 149 संलम्ब्य वेदो व्योममन्त्रिणाऽप्यमरोत्तमः  
समादृत्य तदे वाक्यं हत- ॥ 7 22
- 150 सं मिमुमेवि गळ चोहद जोगेहिं,  
सर-वपुरद परिट्टिउ होगेहिं ॥ 8 10 6. 150 तद् वचार्थं यत् यत् भद्रुमायेन परर ।  
चक्राच चतस्रं धेनः ॥ 7 91
- 151 महु भादंसु देवि परमेत्ता । 8 10 7a. 151 खल ये वण्ड पावनम् । 7 92b.
- 152 हारीवरणि पङ्क-वपमि । ■ 2 2b. 152 नीलोत्पलदेव्यं पद्मवन्नाम् । 7 150a.

- 153 कसु केरी  $\times \times \times$  तुहुँ । 9 2 3a 153 कस्यासि दुहिता पाडे । 7 159a  
 154 योमयिन्दु गिरह । 154 व्योमविन्दोरहं युता । वैद्वीति मरुतेरा  
 हउ तामु भूय  $\times \times \times$  कइकसि नामे  $\times \times$  ॥ कर्तुं पित्रा निरुपिता ॥ 7 162  
 गुरुनयणेहिं भागिय एउ वणु ।  
 उउ तिण्णी ॥ 9 4b-6  
 155 अट्टकणमिउहं जाणयें, 155 तत्तेऽष्टात्रिमिउह  $\times \times$  रमधवा  
 युधइ रयणासव-राणपेण ॥  $\times \times$  ॥ 7 185  
 9 3 2 VP अट्टकमिमिउधरो  $\times \times$  मेमिउमो ॥ 7 80  
 156 होसन्ति पुत्त उउ तिण्णि । 9 3 8a 156 उपस्यन्ते त्रय पुत्ता । 7 186a  
 VP इहिवि तिण्णि पुत्ता । 7 81a  
 157 लो परिपाटिअइ पण्णेहिं । 9 4 3a 157 नागेऽरुतल्लेन । 7 219a  
 VP नागसहस्रेण चिय ओ लो उदिसअ । 7 95  
 158 वइसुहु वइसिउ अणेग किउ । 9 4 9b 158 यानोऽसौ वइशाननस उताम् । 7 222b  
 VP कव वइसुतो नाम । 7 96  
 159 भागमंहे कहि मि ण माइयई । 9 5 2b 159 VP न मायइ नियेसु अण्णु । 7 154  
 160 परिविन्निउ गउ सामण्णु गइ । 9 5 5a 160 महानेव नर खेऽपि भविसे विस्मिन्नवत् । 7 218b  
 VP विवेइ तो मनेव होहिइ एवो महागुत्तो । 7 94  
 161 जहें जन्तउ केरंहेलि वइसवणु 161 (a) वैश्वरग वीरवाचके । 7 233b  
 पुणु उरिउअ जणमि एहु कवणु । 9 5 8b (b)  $\times \times$  पच्छेति व मावरम् । 7 234  
 (c) अन्न खेऽवम् ॥ 7 235a  
 162 (a) ल मिमुयेवि  $\times \times$  वज्जिउ । 162 लउ साऽकयत्तस मातुससीय ए वे । 7 236a  
 $\times \times$  19 6 1  
 (b) ॥ माइ सुहारउ वइसवणु । 9 6 3b  
 163 कमःगय । 9 6 4b  
 164 कइयहुं माणेसहुं राय तिय । 9 6 5b  
 165 रायविणिग वि भीसणु भीम-वणु । 9 7 1b  
 166 अहिं णीसायन्तेहिं अययेहेहिं,  
 कोसन्ति दान तहुं वन्तेहेहिं । 9 7 3a  
 167 मा अट्टकलोहिं पसेदि गय । 9 7 6a  
 168 सम्म-कामण-कम्प । 9 7 6b  
 169 पुणु छाइय सोहइ-वससीय,  
 जय (!) कोरि लहास-दुओचरिय ॥  
 163 पुलकमावाताम् । 7 238a  
 164 उरुली कदा पु एव जयससि ॥ 7 241a  
 165 (a) प्रथ  $\times \times$  भीमं वम्म महावरम् । 7 237a  
 (b) दुमीवणम् । 7 239b  
 166 पुशाजगरनि व्वाभमेत्तिनेसारवारै । 7 258a  
 167 मियावाशासुरी । 7 264a  
 168 सर्वकामावर । 7 264b  
 VP सम्मकम्पा । 7 107b  
 169 लो जणियुवारम्पा सुविता येइवाउरम् ।  
 मन्त्र कोटि-खइरायि यस्याशान्दहारिता 7 206  
 VP जविउन्न समारणा विज्ज नि दु सोऽपरवर  
 निवन्दा ।  
 इह-कादि वइससाइ-रंवे मन्त्र न परिसाये ॥  
 7 108

- 170 वच्छायेलें पद्व सुकोमलें,  
कण्णायपसणोत्तुप्पल ॥ 9 8 5
- 171 पैदु गल ... कट्टमव । 9 8 7
- 172 जकलहों वज्जरित षण्णत्तिमहों । 9 8 8b.
- 173 कं ज्ञापहों कवणु देव धुमहों । 9 9 4b
- 174 उवत्तगु शेर पारम्भियव । 9 9 6a.
- 175 धट्टकूवेहिं । 9 9 6a
- 176 भासोवित्त-वित्तहर जज्जवेरहिं, सद्ध-सीह-  
कुज्जर वरेहिं ॥  
गय-भूय-विमारेहिं रक्कसेहिं, गिरि-पवण  
हुभासण-पाडसेहिं ॥ 9 9 7-8
- 177 सपत्तु वि वणु-जणु कलुण्ड कम्भन्तु ।  
9 10 2.
- 178 वेणुपहिं पिड्डिज्जन्तहों । 9 10 8a.
- 179 तिर-कमळहों वाह मि वेराहं,  
रावणहों गम्पि हरित्तमियहों । 9 11 7-8a.
- 180 तिव जगल्लं वज्जित × × × भाह्मिं ।  
9 11 3a-4
- 181 तें ज्ञाणहों वलिय मणामण्ड । 9 11 8a.
- 182 विज्जहों सदासु उप्पण्णु । 9 11 9a.
- 183 PC 9 12 1-8. RP 7 324-  
332 and VP 7 135 142 enumerate  
the Vidyas several names are  
common.
184. Similarly cf. PC. ॥ 13 1,  
RP 7 333 and VP. 7 144 and  
PC. 9 13 3, RP. 7 331 VP. and  
VP. ॥ 145.
- 185 गामेव सवैधु जल्ल विट । 9 13 6a
- 186 व रिदि सुजेवि वत्ताणहों,  
भायहों कट्ट-वाटहाण-वळहों ॥ 13 26 a.
- 187 साहेप्पिणु वन्दहासु,  
गड भरिणु देव महीहरासु । 01 16
- 188 एविपें भायव वट्टवट्ट गाम । 10 1 7a.
- 170 विशाले हृदये चक्रवर्तसेन तावन्म ।  
7 279b.
- 171 काष्ठमया इमे । 7 278a.
- 172 यद्वा × × अनाहुत इति श्रुताः । 7 267.  
VP. चक्रको आवाडिओ नामं । 7 109.
- 173 आराधयत वा देव स्तरम् । 7 282b  
VP. कयरे देवं विचिन्तेह । 7 115b.
- 174 VP. घोस्वसगं कुण्ड तेसि । 7 116b.
- 175 नानारूपधरा । 7 286b.  
VP विविदेहिं क्वेहिं । 7 117b.
- 176 RP. 7 287-289 mention सर्प,  
केसरिक्, दंष्ट्र, हस्तिन्, मरुत्, बाव, छ,  
जुह, and VP. 7 118-120 me-  
ntion वेगल, वायमन्दर, वह, भूपा  
वित्तहर, सीह.
- 177 अन्तं पुरं च कुर्वाणं विज्जार्णं मनस्सिद्धम् ।  
7 293a,  
VP. मन्तेवरं वितावं कुणमाणं बन्धव  
व । 7 123a.
- 178 ताव्यमाना व चाप्ताजे । 7 295a.
- 179 पुरो दण्डनस्यपि नृपां ज्ञात्रोर्निपातिव  
7 308b.
- 180 तनोरपि पुरो नृपां दण्डीवस्य पातिवः ।  
7 309a
- 181 वेन ती...भातावीवद्ध प्यान-विक्कम्पन्तु ।
- 182 VP. वट्टवट्ट विज्जार्णे × × विट् । 7 180
- 185 सर्वत्र भूमिदि श्यातं जयते च विवेकितम् ।  
7 337a.
- 186 ते रम्यवत्तं सुत्ता विपाटिजितवसुवत् ।  
सर्वतो रजतां वंषा. प्रज्ञा. ॥ 7 347.
- 187 संताप्य चन्द्रहासे शैकटके पतो प्रादा,  
वन्निवर्द्धं विनयुज्जगत् ॥ 4 36.
- 188 धुम्माव वतोऽग्नेव स्थानं कुर्वन्तु सन्ध्याः ।  
8 38b.

- 189 दीसह सुणासु  $\times \times \times$  189 नेत्र-कान्ति-नवी-सेतु-बन्ध-प्रक्षिप्त-नासिकाय  
 ॥ ०१ गवय-जलहो किं सैव-वन्धु ॥ 8 62b.  
 10 3 7
- 190 दहगीव-कुमारहो-जहो-वि-पितुः 10 4 1a. 190 cf. अभिप्राय-शेविदः 8 78a.  
 191 तं बहुवच  $\times \times \times$  विसह सवंपदु पट्टु ॥ 191 तमं तया ततो यातः सर्वप्रभुपुरं हृत् ॥  
 10 4 9a. 8 81a.
- 192 कलहरवच लामें गिरि विसासु ॥, 192 नाम्ना मेघरवं गिरिम् ॥ 8 22a.  
 10 5 2a. VP. नेदुवरं पन्वयं वतो ॥ 8 29b.  
 193 कुमारहो छह मदास ॥ 10 5 3a. 193 पद्द सदासि कयानाम् ॥ 8 95b.  
 194 दयप्यासग-गम्पु  $\times \times \times$  194 ता युगपद् दृष्ट्वा कम्पा रत्नभर सुतम् ॥  
 सहसचि दिदु परमेस्वरीहो ॥ 10 5 5a-5a. 8 99a.  
 195 तउ भम्हो कारणे युक्तु मासु ॥ 10 6 6a. 195 अस्वत् प्रयोक्ताद्याय प्राप्तोऽस्वत्प्राप्तं संवत्सु  
 8 122a.
- 196 किर काई सियाळोई धाएपई 10 6 7a. 196 cf. VP. गदहस किं य कीरह बहुपदं  
 वि वायधेयु मिलिपुट्ट ॥ 8 45a.  
 197 पदा विसहर-पांसोई ॥ 10 6 8a. 197 नागपावै.  $\times \times \times$  बरुपा ॥ 8 135b.  
 VP. अह बन्धु नागपावैहि ॥ 8 51b.
- 198 धामेळुं वि पुजेवि ॥ 10 7 1 a. 198 सोचिताले तत्तस्याभि. पूजां य परि  
 लम्बिता ॥ 8 136a.  
 199 पेंतदे वि कुम्भपुरे कुम्भयण्यु ॥ 10 7 4a. 199 (a) अथ कुम्भपुरे ॥ 8 142a.  
 (b) भास्करभरणः ॥ 8 143a.  
 VP. लयेव कुम्भनपुरे ॥ 8 57a.
- 200 वयणाळहार-दूतः ॥ 10 7 6 a. 200 हूतो वाक्यालहारसंज्ञितः ॥ 8 165a.  
 VP. वयणाळहारद्वयं ॥ 8 67a.
- 201 वरुहु गम्य ॥ 201 प्रतिवेश ततो दूत  $\times \times \times$  ॥  
 लेहि ॥ किं भवमुपायु किं वि ॥ 10 7 7 सपचारं च संश्रत इत्यर्थं लोकमार्गः ॥  
 8 164.
- 202 सोसठ गिवागि इत्त कुम्भयण्यु ॥ 10 7 8 a. 202 सेऽयुक्तं  $\times \times$  प्रयत्नवैतवं वीरं विहारयितु-  
 मात्मनः ॥ 8 168b.
- 203 एचहो पासिठ पायाळ-कट्ट, 203 अलङ्कारेदयं  $\times \times \times$  तदेव निदं भू-  
 पइवेसठ पुजु-नि करेवि सट्ट ॥ 10 8 3 प्रभुसमिपाम्पट्टि ॥ 8 176.  
 VP. पुनरपि परिणीतिरं  $\times \times$  ॥ ८३१.  
 सिउं मरणि ॥ 8 75b.
- 204 कहे उणउ वणउ कहे वणउ ह्दु ॥ 204 कोऽसौ वैभवयो नाम को वेन्द्रः परिभा-  
 10 8 7 a. चते ॥ 8 181a.  
 VP. को वेसवणे नाम को वा मि इ  
 मण्यह ह्दो ॥ 8 77a.
- 205 पई पडु करेविणु बलि-विहायु ॥ 205 विरहात्त वातवायं वने बलिम् ॥ 8 183b.  
 10 8 9 a.

- 206 विणिदायण दूणण एण ।  
परिभनइ भयसु परमण्डलेहि ॥  
10 8 10 a 11a.
- 207 बीसारिइ दूइ ।  
10 9 1a.
- 208 गिरि-गुञ्जले ।  
10 9 8a
- 209 सर-सण्डव किउ तदि दसतिरेण ।  
10 11 1b.
- 210 धणु पारिइ × × ×,  
दहमुदरहु किउ लय-सण्डव-सण्डव ।  
10 11 6
- 211 इउ धणउ मिण्डिवालेण उरते ।  
10 11 8a.
- 212 गिउ गिय-सण्डवलेहि बहसवणु ।  
10 11 9a.
- 213 धण-विण्डे ।  
11 1b
- 214 \*मिणाकाई ।  
11 1b.
- 215 पुण्डित पुणु सुमाणि दहमीने । 11 1 1b.
- 216 (a) कहइ सुमाणि वसण्णहे । 11 1 9a.  
(b) विषमधणई × × ×  
एवई हरिसेनई केराई । 11 1 9b
- 217 एवई तेण वि मिमियई  
× × × \*कुन्दुबकई । 11 2 9a
- 206 अकीर्तिइदवसुनीं येके छुरवणे हते । ।  
8 189b  
VP. दूणण भारिण वि सुदणण जसो न  
निण्डइ ।
- 207 दूअ × × क्षिप्र निष्कासितो । ॥ 192b.  
VP. दूओ × × निष्कृतो । 8 84b
- 208 गुणाख्यस्य × × × पर्वतस्य । 8 201a.  
VP. गुण(अ)वरणवय । 8 88b.
- 209 तत वार्णदशानम सण्डपं च वन चक्रे ।  
8 235b.  
VP. दहमुहो नयणे सरमण्डव कुणइ ।  
8 117b.
- 210 दत्तात्म्याच्छिनषाप चक्रे चैतं रपथुतम् ।  
VP. नाव दुहा विणक रतो न सनुग्गिओ ।  
8 118b.
- 211 हृदये × × मिण्डिमाळेय × × जघान  
कैरसेयसम् । ॥ 239.  
VP. मिण्डिमाळेय वण्डयसम्मि पदओ धमओ ।  
8 120.
- 212 मूलै × × × बीतो धनदः । 8 241b.  
VP. भिषेदि एणे वेसमणे मेहिदुक्कण हवसुतो ।  
8 122
- 213 छमहान्त पयोमुच । 8 274b  
VP. मेडा हव । 8 188b
- 214 जिनालया । 8 276b.  
VP. जिनालया । 8 188b.
- 215 अथायान-यवाऽपुष्पा सुवाक्षिनम् ।  
8 272a  
VP. पुच्छइ वसण्णो × × न सुमाणि ।  
8 185b.
- 216 सुमाणी तमशाडयद्वः × × अमलि × × ×  
मिराजन्ते जिनालया कारिता हरिपेणेन ॥  
8 275-277a.  
VP. भणइ सुमाणी दयाणच । तेण ह्ये  
× × जिनालया करिहा ॥ 8 137
- 217 तेनामी कारिता । 8 399a  
VP. तेण ह्ये × × कारिया बवलदुहा ।  
8 209a.

- 218 गट सुणन्नुं हरिसेण-कहाणउ,  
सम्मेय-इहेहिं सुणु पवाणउ । 11 3 1
- 219 इन्दु वि चरवि ण सङ्खियउ  
सम्पासणे पपहो। बारणहो। 11 3 9a
- 220 सवक्रिय-सुन्दर । 11 4 2a
- 221 (a) सस समुत्तुङ्ग गड वीरर । 11 4 3a  
(b) महु-विहङ्ग-लोचय । 11 4 4a  
(c) वट्ट × × कुम्भत्थलु । 11 4 6a  
(d) मल्लिय-गण्डत्थलु । 11 4 6b
- 222 (a) विभुल विलसिच-कारणे,  
सोहिं पपपळे चविउ । 11 6 5-6  
(b) मण्डालिउ । 11 6 6b
- 223 मेळिउ कुसुम-वाणु मुर चिन्हे 11 7 6b
- 224 लिङगविहङ्गणु वाणुपणासिउ 11 8 1a
- 225 विङ्गमहता-करि-कड-मणुराहउ,  
तहिं मवसरे महु पणु पाण्ड 11 8 2
- 226 पहर-विहङ्ग । 11 8 3a
- 227 मिडिसें × × × पण्ड । 11 9 1b
- 228 विदंसिउ मल्लियचणु । 11 9
- 218 (a) हरिसेणस चरिं थुत्ता  
× × × प्रस्थत पुन । 8 401  
(b) सम्मेय-मूधर-सान्ते × × ×  
चकार चिबिरम् । 8 405  
VP (a) हरिसेण-कड सोळा  
× × × परियओ सहसा । 8 211  
(b) मवदण्णो × × ×  
सम्मेय-पम्पव नियम्ब । 8 212a
- 219 (a) इन्द्रेणपुण्डली वरुनसमयेन वारण । 8 412b  
(b) मने पुरदः स्यापि दुर्महोऽयम् । 8 413a
- 220 VP कुपद्विय सम्पन्न । 8 215b
- 221 (a) इत्थानां सप्तकृत् दशकं परिणहत । 8 418a  
VP सप्तसहेह नव हरपं भायय । 8 215a  
(b) महुविहङ्गलोचन । 8 418b  
VP महुविहङ्गलोचन । 8 215b  
(c) वट्ट महाकुम्भम् । 8 420a  
(d) मल्लदण्डम् । 8 421a
- 222 (a) विभुलविलसितेन × × कट्टिण  
ततो × × उदयस × × ×  
भासुन् मवदणम् । 8 339  
VP विजुलविलसिण × × चरिओ । 8 176a  
(c) भासुनान्ते । 8 345a  
VP भासुनान्तेहि । 8 177b
- 223 सङ्कमुया मुत्ता ताणववा × × हरे । 8 401a
- 224 त्रिलोकमण्डनानिख्यां प्रापय दयवरत्न । 8 432a  
VP भुवनात्मन्तरामयेव । 8 225
- 225 स्थिते दशमुखे दत्तिरूपया × × सहसा  
× × प्राप्त पुरय । 8 436b 437a  
VP यवकहासो ताव न समागमो खेरते ॥ 8 226b 227a
- 226 सप्तहरमन × × दर्शयन्(म)त्ता तत्तु । 8 433  
VP पहरणवन्दियवत् । 8 227b  
VP मयो विगध । 8 236b
- 228 VP विदसिया न नरया । 8 237a

- 229 एम ज्येष्ठिणीसरितः सप्तम्यु 11 10 6b. 229 VP. निगद्यो जमो  $\times \times$   
रहगवतुरहसद्विओ । 8 238.
- 230 के विसुणैवि  $\times \times \times$   
किर निगद्य सण्णैवि पुम्बुव,  
अगणै वाम मन्वि विउ 11 13 1-2a  
230 इति मुत्ता मुतापीयः समासाय कृतेपतिः  
निष्ठो मन्त्रिवर्गो । 8 487.
- 231 मुरसैगीयणयद जमरायहो । 11 13 6b. VP. एव जमस्य वयणं मुनिकण एणारम्भं  
उम्बन्तो  $\times \times$  मन्तीहि निवारिओ । 8 252.
- 232 वृहमुहो वि जमदरि उम्बुस्यहो  
किक्किन्धरि वेवि सूरवहो । 11 13 8. 231 प्राप्य वा मुरसपीतपुरस पठिता नमः ।  
8 494a.
- 233 मज लङ्गहो सवहमुहउ  
णहो काम विमानो मणोहउ । 11 13 9. 232 मवरं सूर्यजये वही किक्किन्धरं  
तयर्हरजये किक्कुपुरम् । 8 497b-498a.
- 233 मारुय पुण्यकं चारुविमानम् । 8 502b.  
विहूउसिखरं  $\times \times \times$  प्रस्थितः । 8 503.
- 234 'मीणम्' । 11 14 1a. VP. पुण्यविमानाकणे उम्बुओ वृहमुहो वयणं,  
वचह मङ्गमिमुहो । 8 256b-257a.
- 235 किं वमाउवद-मन्विउ । 11 14 3a. 234 'मीणम्' । 8 509a.
- 236 (a) हुम्बणीउ । 11 14 3b. 235 तमासवववकायम् । 8 508b.
- (b) मरणम् । 11 14 4b. 236 नाग-रत्न-कर-व्यातम् । 8 509b.
- (c) सूरकन्ति-मणि । 11 14 5b.
- 237 'जल-कणोका' । 11 14 6b. 237 'कर्मिसहसिम्' । 8 508b.
- 238 परिभनमि  $\times \times \times$  जमरा । 11 14 7b. 238 महामाहवमाहुतम् । 8 508a.
- 239 जलु पीसरित सधु परिमोसो । 11 14 9a. 239 एवं पीराः समागत  $\times \times \times$  धान्दु ।  
8 521.
- 240 गान्द-नद-अध-सह-वउसिहि 11 14 10a. VP. उम्मेसि मावर-अणो विनियमो मदिमुहो ।  
8 271b.
- 241 'आयरा' । 11 14 10. 240 जम नन्द विरेदीव वधेसो देहि वततम् ।  
इति मङ्गलवाक्यानि अनुवाच । 8 505.
- 242 (a) उह्मदिवह पट्टु ओ । 11 14 11a. 241 धृतिनार्यम् । 8 519.
- (b) विह मुरवह । 11 14 11b. 242 (a) प्रविषेय निशनीओ सङ्गाम् ।  
8 518b.
- 243 को मेरेहो भवेवि, विमवह ज्येवि,  
वहिं उ परीवह व्यावह । 12 1 9b. VP. सङ्गामि वदिओ रदवज्जो । 8 201b.
- 244 मर वरु-रिओ मुर-मुम्हरिहो । 8 24-25. 243 VP. उम्बुहो वय-हिने चार्ड नमिह  
विमरुहो  $\times \times \times$  पुम्मे रर । 8 518b.
- 244 मर वरु-रिओ मुर-मुम्हरिहो । 8 24-25. VP. दन्-धम-विमरो । 8 201b.
- 244 मर वरु-रिओ मुर-मुम्हरिहो । 8 24-25. 243 VP. उम्बुहो वय-हिने चार्ड नमिह  
विमरुहो  $\times \times \times$  पुम्मे रर । 8 518b.



- वा ००० चन्दयहि इरिय खर-दूमणेहि ॥ VP. जावयिच दहनयणी विवरणे ०००  
12 3 2-3. तमुकमु कारणाये ताव यरदूमणे ००० हरि  
चन्दणी । 9 11-12.
- 245 जिह कण्ण सेव पर-भायणिय । 12 4 4. 245 कन्या नाम ००० देया परसादेव निययाव ।  
9 32.
- 246 चउदह सहास विजाहरुं । 12 4 5. VP. अबस्य होइ ००० कथा । 9 15.
- 246 VP. विजाहराय ००० चोरस सहसा ।  
9 16.
- 247 यणे निवसन्तिवणे ०००  
मुड तप्पण्य विराडि । 12 4 9. 247 अए च मुठ ००० विपिनवासया ।  
००० विराडितामिधया आह । ॥ 42-44.  
VP. सा दारय पसया नामेव विराडिदुमारे ।  
9 21.
- 248 वृथन्नेरं जल-वृथावणेन ००० रावणेन ॥ 248 (a) वनस परिमरं ।  
पहुविड महामह वूड उहि  
००० बालि जहि ॥ 12 5 1-2. (b) इषासेन ततो वृत्तः  
त्रेपितोऽसौ महामतिः । 9 51a.  
VP. मह रावणेन तदवा  
वाकि-वसिन्दस्व ऐसिभो एवो । 9 24.
- 249 ००० पुण सुराउ,  
जमु भजेवि व्हो पइसाक कउ । 12 5 12. 249 बमारति समुद्रास ०००  
अकंताः स्थापिताः । 9 54.  
VP. सिक्कराहचरया ००० निवन्ने  
उविया मए ००० जिबिऊन जने । 9 27.  
9 56.
- 250 वाउ ००० गमादि तुई । 12 5 14a. 250 एहि प्रणमं मे कुइ ।  
VP. (a) जहुं एहि । 9 26.  
(b) कुइ प्रणमं । 9 28.  
9 58.
- 251 वडेवि थिउ मणमण्य । 12 6 1. 251 विमुजं जाला । 9 64.
- 252 सीहविडमिचणं । 12 6 6. 252 नाता व्याप्रितमिपी ।  
VP. वापलिअमी । 9 31.
- 253 भरे बालि देउ किं पई न मुड ००० ॥ 253 बहु-समुद्रपर्वन्तं जम्बुद्वीपं क्षयेन यः ।  
जो गिरितसेण गिडिनि कमइ, त्रिः परील ००० पुनरायनत् ॥ 9 6.  
चकारि नि सावर परिममइ ॥ 12 6 8. VP. (a) रे इय कि न-यायकि वाकि । 9 32.  
(b) चउरागरपेन्तं जम्बुद्वीपं परादिणं काउं । 9 3.
- 254 पणवेरिण्य तिछोकादिपइ,  
सामण्णो अण्णो जउ जउइ 12 11 2. 254 अन्ने न प्रणमाभीति जितपासन्तुमत्तः ।  
9 84.  
VP. मोणुण विवपरिन्दं  
न पइइ चउयेणु अपरसु । ॥ 29.  
9 90.
- 255 गुरु मयवचन्तु आमेण जहि । 12 11 6. 255 मयवचन्दस्य गुरोः ।  
VP. सुमियवचन्तरस । 9 46.  
9 61.
- 256 नरावण-सीउई । 12 11 9b. 256 VP. नारावन्तं सिद्धावरे ।

- 257 सिरिषह भइणि तहों, \* 257 दशमीवाय सुमीचे वितीये श्रीवभाम् ।  
सुमीये दिण्ण दसाण्यहों । 12 12 1 9 100.  
VP. सुमीयो वि हु कळ सिरिषम  
देद रक्कसिन्दरुस । 9 50
- 258 विजाहरु णामें जळणसिहु ।  
तहों पीय सुतार-णाम णेण,  
भगिणज्ज दसतण्यह-वेरेण ॥  
गुरु-यणे तसु ॥ पट्टविय,  
सुगीयहों पावर परिट्टविय ॥  
परिणेवि कण णिय शियय-पुव,  
दसतण्यह-हें वि विरहगि गुव ॥  
पजळह ॥ 12 12 1b-8a.
- 258 (a) हुताचनयिसस्यासीत्, मुता × × × ।  
मुतारेसि मता व्याति × × तां  
साहसयसिर्नामा × × दूतैरयावत ॥  
10 2-6  
(b) ततो मुनिभिर्हताया × × ×  
सुमीवाय मुता दसा × × × ।  
कुत्वा पामिण्णुतीं तां सुमीव पुण्यसंचय ।  
इयम् ॥ 10 10-11.  
(c) चक्राङ्गस्य वरीरज × × ×  
अमाप्रिदग्ध ॥ 10 13-14.
- VP (a) जलणसिह वैयर कुवा  
× × × वास नामेण ।  
साहसगई × × अहितवह परिणेत ॥ 10 2-8.  
(b) सुमीवस्स वरतण् दसा ।  
परिणेतण मुतास सुमीयो ॥ 10 8-9.
- 259 विजाहरु-कुमारि रणणावलि  
निबालोयपुरधरे ।  
परिणिवि पळह नाम वा धमिभउ  
पुण्णविमाणु अम्भरे ॥ 13 1 1
- 259 (a) विद्याधरकुमार्ये । 9 101.  
(b) निबालोकेऽथ नगरे  
× × रम्भावली मुता ।  
उपवस्य पुरीं वातो निजां  
× × नमता × × × ।  
सहसा पुष्कर स्तम्भमार ॥ 102-104
- VP निबालोए वयरे × ×  
रणणावलि ति मुहिना × × × ।  
वीए विराहदेउ पुण्णविमाणुसिहसव गणणके  
वच-तस्स विरह भाण ॥ 9 52-53
- 260 गे कळण-खेळें पण-भामणु । 13 1 5
- 260 गेरोसि व तट प्राण्य सुमहद वायुमण्डलम् ।  
9 104
- 261 भीमहउ हूयळ किङ्किणीळ । 13 1 6
- 261 सन्धभमे णटादिअणि । ॥ 105
- 262 मारिचें युवद देव देव,  
स भुजङ्गमु चन्दण ससु जेस ॥  
उम्भिय-पिर-धोर-कळाव-वाडु,  
अपळह कळालहों उजरी साहु ॥  
मेरे व अकम्पु ॥ 13 2 5-7a.
- 262 (a) मारीचस्तत आचसो × × × ।  
'अणु देवैष कैलासे स्थित प्रतिमया मुनि ॥  
9 107  
(b) आसकारिकारप्रलम्बितमुनद्वय ।  
पनगाभ्यामिवास्मिह भद्राव-दनपादयम् ॥ 9 127  
(c) मुनिबलम् । 9 128
- VP. (a) साहित पयको मारीई । 9 55.  
(b) पलम्बभुययुजळ । ॥ 62a  
(c) मेरे विव निबळ । 9 62b.

- 263 ओसाति विमाणु दवचि देव, 13 2 9.  
 फुहृ ण जाय ।
- 264 त मास-वपणु विमुणोपिणु । 13 2 10
- 265 किं यमिभत विमाणु । 13 3 9.
- 266 उम्मुळोवि कइकासु जे हायरे विवमि । 13 3 10b.
- 267 तलु मिन्देवि पइहु । 13 4 1b.
- 268 भासण-ऊणु जाड पायाळयले  
 धरणिन्दरायहो । 13 6 1b.
- 269 रेहृ कणाळि मणि-विष्णुमणि ॥ 13 6 9.
- 270 वदधु कुम्मागार किड । 13 6 10b.
- 271 चोराठा मेळिओ । 13 7 1b.
- 272 भचार-भित्त बहु देहि । 13 7 9.
- 273 अरुहृ अचावण-सिळहिं वाळि 13 8 6.
- 274 परिमळोवि पन्दिट दत्तसिरेण,  
 पुणु किय गरहण गागर-मिरेण । 13 8 7.
- 275 ज तिहुवण-गाहु भुरप्पिण,  
 अण्णहो गमिड ण तिरकमल्ल ।  
 तं सम्मत्त-महुमुहो,  
 छट्ट देव पई परम-कल्ल ॥ 13 8 10.
- 276 कव पुज विगिण्हो । 13 9 2
- 277 सपि अमोहविजय । 13 10 4.
- 278 अत्थवणहो दुक्क पवङ्क वाम । 13 12 5.
279. 14 3 3-10.
- 263 विवतंयाम्यतो देशाद् विमानं निर्विगम्भितम् ।  
 × × × यावद्वायाति खण्डता ॥ 9 110.
- 264 शुत्वा माटीच-वचनम् । 9 111.
- 265 विमानं लम्भ्यते मम । 9 131.
- 266 वैकासनगमुन्मूल्य सिषाम्बधौ । 9 133.
- VP. एवं चित् पञ्चवं × × × उम्मुळि-  
 क्क सवतं घणामि तहुं छलितमाहे । 9 66.
- 267 प्रविष्टो धरणी भित्ता । 9 135.
- VP. भूमी येत्तु पविटो । 9 67.
- 268 चलिंति नागरावस्य विहरी धरणधुतो । 9 191.
- 269 स्फुरत्कण्यमि । 9 192.
- 270 बभूव सकृद्वयस्य कूर्माक्षरो दधानना । 9 151.
- 271 एवं च सर्वसत्त्वेन कृत्वा रात्रिवाद् अगव । 9 152.
- VP. एवो कथो जैव राग अइयोते । 9 78.
- 272 भर्गभक्षं जे प्रयच्छ । 9 157.
- 273 आतापन-सिलापीड-मल्लकसम् । 9 128.
- 274 प्रणम्य त्रि प्रदक्षिणं । नितान्तं तं च  
 गिन्दिरा सारारमुत्थरानन ॥ 9 172.
- 275 विनेत्र-चरणी सुचवा करोमि न नमस्कृति ।  
 अम्यस्येति स्वयोक यद् सामर्थ्यस्यास्य दत्तकम् । 9 160.
- VP. मोत्तणु जिणवर्णिदं अजसत् न पण्णो  
 दुदं जे से तत्तेव दत्तकमल्लं । 9 8.
- 276 चके जिणवर्णनम् । 174.
- VP. एहृ एवं । 87b.
- 277 अनेपवेजयानाम शक्तिम् । 209.
- VP. सणी अमोहविजया । 9 101.
- 278 ततो × × × जण्यमात्तं दिवाकर । 10 52
- VP. कमेण अत्थं चित् दिवसो समझेने 10 27.
- 279 ददर्श नर्मदां फेनपटले, हांसरासिब हृत्  
 स्फटिरस्यपस्रस्रस्रिणी शिखरुषिणी ॥  
 सर्वगभूविजयासाध्यानामर्तोत्तमनामिका  
 निस्फुरच्छ क्रीनेना पुत्तिनोदकप्रविच्छा ॥  
 नानापुष्पसमासीनां निमल्येदकवत्तम् । 10 60-62a.
- VP. 10 30-32.

- 280 मोहप्राप्तः । 14 3 12b. 280 महाप्राप्तिमुपागतः । 10 62.
- 281 जलु जन्विर्दोहं विरुद्धं विमलम् । 14 4 8. 281 यत्र सत्तादनामज्ञैः × × × जले यंत्रप्रयोगेन क्षणेन विधूते सति । 10 68-69.
- VP. विविध-वसवन्त-विरह-विद्वजम् । 10 35.
- 282 माहेश्वर-परमेष्ठि । 14 4 9a. 282 माहिष्यवीपुत्रः । 10 65.
- 283 क्विं मि × × × घटलिङ्गं जलु etc. 14 6 2-8. 283 काचिर्बललेपेन चकार भवन् जलम् । अन्या कुंकुमपंकेन दृष्टचामीकटप्रभम् ॥ धौतशान्भूलाग्राणास्यराणां ह्युपेयितान् । चक्षुषा व्यंजनां च लक्ष्मीरभङ्गुत्तमा ॥ 10 81-82.
- 284 परण्ड कोमल-कुवलय-चार्दं । 14 7 1. 284 VP. वेत्तुं हवीर्दं हृदयं भजा । 10 89.
- 285 विद्वद् गृहार्हं यम-सिंहोच्चरि सुपटुर्ह । 14 7 9a. 285 कुनो न सपदादिनैः । 10 71.
- VP. उदे नक्षत्रेण वदुषः । 10 40.
- 286 विदुर्भोगं लहसकिरलु पर घण्टम् । 14 8 2-3. 286 प्रपितो भुवि × × × सहस्रास्मिन्वैषं चरं परमदुन्दुः ॥ वदन् यस्व दासगाम् ॥ 10 65-66.
- 287 रावगो वि जल-हील करेपियु, सुन्दर सिपय-वेह विरहपियु ॥ उपरि सिंगवर-पडिम चडावेंवि, विविह-विठाण-जिवहु घनघोवेंवि ॥ × × × × × × × × × गामाविहर्हि विलेखण-मेधर्हि, दीव-भूव-वलि-पुष्क-जिवेधर्हि ॥ दुज्ज करेवि किर गामह आवेधर्हि ॥ 14 9 1-5a.
- 287 (a) रावगोऽपि सुखं ज्ञाता । 10 86.
- (b) सिङ्गता-विठाणु-मिठवन्ध\* । 10 87.
- (c) प्रतिभार्तः । 10 86.
- (d) स्थापयित्वा । 10 89.
- (e) वितामके । 10 88.
- (f) धूपेराळेपने पुष्पैर्मनोर्जैर्बहुमकिभिः । सिपाम महतीं पूजाम् ॥ 10 89-90.
- VP. (a) वरपालुवा पुल्लेगे । 10 47.
- (b) कन्यवीदे टावेह पडिगामो जियवरिण्णापं । 10 46.
- (c) परिय-विद्याप\* । 10 47.
- (d) बाळन महापुंये सपुल्ल × × × वस्स वपुण्वस्स तथो ॥ 10 47-48.
- 288 वरसुह पडिम डेवि विहवण्डु । 14 9 8. 288 दत्ताननः क्षिप्रं यदीत्या प्रशियातनाम् । 10 92.
- 289 दुरिड गवेसहो । 14 9 9a. 289 विज्ञायतामरम् । 10 92.
- VP. यनेसेह । 10 49.
- 290 'देहु' भजेपियु । 14 13 9a. 290 आकाशपरम् × × । स्वरितं दृष्टतामेव । 10 99.
- 291 कटिकहो मीसरीट । 15 1 6. 291 निर्जणाय जलाशयम् । 10 102.
- 292 सिद्ध ससुराम् । 15 1 9b. 292 VP. क्विदुर्ह । 10 59.
- 293 भग्नीसिद्ध । 15 2 2. 293 इत्याश्रयम् । 10 102.

- 294 चविउ पसेप्यर सुर-पवर ॥  
 'महो भहो भर्षाह रसेरि किय,  
 एहू दें बहु वणु वि गयेनं विय ॥  
 × × × × × × × × × ×  
 च निम्वेनि निरियर उरियहँ,  
 विय महियहँ ॥ 15 3 3-6
- 295 पविहारं भविउत रावणहँ,  
 परमेसर × × × ॥ 15 4 1
- 296 तिजवविहूतले आरुहिउ ॥ 15 4 6
- 297 मादेसर-पुरवह विरहू किउ,  
 निविलहँ मल-माहूँ विउ ॥ 15 5 1
- 298 लण्णाहु सुरणे कपरिउ ॥ 15 5 3
- 299 कहँ वयु सिक्किवउ ॥  
 जजाहि वान भन्मासु करँ,  
 पण्डले शुभकजहि पुणु समरँ ॥ 15 5 5 6
- 300 गरवह जिडाहँ कोन्गे हउ ॥ 15 5 8
- 301 वान दसालेण भावसेण,  
 उण्णदि पणु धरियउ ॥ 15 5 9b
- 302 मिउ गिय-से छवहँ × × × विण्डियउ ॥  
 15 6 1
- 303 ॥ भहूयहँ रवि गउ अलवणु ॥ 15 6 ॥
- 304 जहूचारण-रिसिडे × × × सवकरहँ  
 × × × गम वउ ॥ 15 6 6 7
- 305 गुरु वरिय दिण्णहँ आरुणहँ ॥ 15 7 1
- 306 सुहँ सहसकिरण ॥ 15 7 2
- 307 पणवेणियु सुवहँ उण्णण ॥ 15 7 4
- 294 (a) विचेहरं वर व सुणाम् × × × ॥  
 अहो महानय वीरिज्याय कनुमीयित ॥  
 10 108-109
- (b) बहवय नमयरा ॥ 10 110
- (c) इति युत्वा × × × वपायुका  
 भुव गाता खेवरा ॥ 10 111
- 295 प्रतीक्षेण चाक्यावमिति कैलाससिन्धे ॥  
 विव × × × ॥ 10 120
- VP पविहारेणक्याह ॥ 10 6
- 296 आरुह निम्वेणभूषणामान नननारणम् ॥  
 10 122
- VP आरुहो × × × भुवनालङ्कारनननय ॥  
 10 61
- 297 सहसकिरण वर के विरध × × × तन  
 सहसकिरण समास द्विपौसमम् ॥  
 10 123-124
- VP विरहो सहसकिरणो कमी खण्डेव  
 वयमे ॥ × × × आरुहो गयवर ॥ 10 63
- 298 मुक्त वाण विमिय कहुण्म् ॥ 10 125
- VP. मुक्क हूनिविणयणे  
 वरवुह-नम्वहणमेयहरे ॥ 10 64
- 299 कुतस्व उपदेशोऽपमायात × × × ॥  
 वावधपनुर्वेदमधीय कुव च धम ततो मया  
 सम बुद्ध परिपत्ति ॥ 10 127-128
- VP सिस्पाहि वाव रावण पणुवेय  
 × ताहे मए समाण जुजसउ ॥ 10 65
- 300 विमेद × × × व कुतनालिक्कपहरे ॥ 10 129
- 301 वावदुत्पल × × × समहापदवम्भद ॥  
 × × × उदीतपाए ॥ 10 131
- 302 नीत सविनय वद्धा ॥ 10 132
- VP वरियण नीओ विवयावास ॥ 10 68
- 303 इव नी(वी)विमुपायत सहसकिरणेवम्भद ॥  
 10 133
- 304 उतवाहुरय शुत्वा × × × महाचाम  
 कवीय ॥ 10 139
- 305 ग्राम व वर के ॥ वउवमोपमिडे वतो ॥  
 10 142-143
- VP कयफण्णो × × × दिग्गवण ॥ 10 72
- 306 सहसकिरण वतो मुव ॥ 10 147
- VP सुवध वव मुव वे ॥ 10 76
- 307 उवाच केवलीपुत्र प्रजत ॥ 10 148

- 308 गिय-गन्धपु गिय-गान्धे योर्वे 15 8 2 308 VP उष्णिग नियन्त्रे पुत । 10 83.  
 309 चमरे भमरे दिण्ण चर स्याउहु 15 9 4 309 अमुनेन्नेण यदत्त शूलरत्न मद्वागुणम् ।  
 12 12  
 VP एयस्स सुकरयम दिञ्च अमुने । 12 6  
 310 थिउ भवर गमिण कइलास-धेरें 15 9 5 310 निरेण × × प्रापाहापदभूधरम् । 12 72  
 VP अज्ञावयपन्वय पत्तो । 12 36  
 311 चन्देरिपणु जिणवर भवणार्हें । 15 9 8. 311 वमस्कृतजिनालय । 12 78  
 312 गलकुन्वरहों दुल्लह-णयस-परमेसरहों । 312 नल्लुवर × × पुरे दुल्लहसहके 12 79  
 15 10 2 VP गलकुन्वरों सि वाम दुल्लहपुरे परिवचह ।  
 12 38  
 313 यलवन्तहें जन्तहें । 15 10 6 313 उदारयन्त्राणि । 12 92.  
 314 महीं होन्तिणें । 15 12 1 314 मयि सत्ताम् । 12 104.  
 315 तहें तुमुळें चुम्बें × × ×,  
 जिह सहसकिणु रणें रावणण ॥  
 तवसणें, गलकुन्वर भरिउ विहीसणें ॥  
 15 15 6-7  
 VP, गहिओ विहीसणें गलकुन्वरपत्थिओ मन्दे ।  
 12 68  
 316 बाणर चिण्डु × × × महिण्णहों चन्दु । 316 सुमहेन्दस्य कपिकेतो । 12 205  
 17 3 9 VP कइओ महिण्णुओ । 12 95  
 317 महीं ताप जियन्तें । 17 5 10 317 वलेव मयि देवेन्द्र । 12 225  
 318 तिरिमाळि पहरिसिउ । 17 6 8 318 श्रीवाळी × × × तुह । 12 231  
 VP तिरिमाळीण सहिरिहें । 12 103  
 319 दहसुह-विस्मिण × × × । 319 कनकेन ततो भित्ता जयन्तो विरवीकृत ।  
 सुसुमुरिउ महारहो कणव-वहरणेण 17 7 1 धीमाणिना ॥ 12 234  
 VP तिरिमाळीण × × × कणएण  
 गिरहो कओ चयन्तो । 12 103  
 320 मुप्पा विदलल्ल उट्टिउ । 17 7 8 320 मूर्च्छाबाध परित्यागादुत्पत्ते । 12 235  
 VP मुय्जानस-वेम्भलो पाओ । 12 103  
 321 भीसण मिणिपाळ-वहरण-वक,  
 भाउहाम-रु किउ सय-सकह । 17 7 4 321 आहल भिण्णिमाजेन जयतेव तत कृत  
 श्रीमालिर्निर्वाणोपाय प्रहरणेन । 12 236  
 322 सुरह-गन्धुणेण × × × गव अर्पेवि ॥  
 भाइउ वच्छन्तहें, पडिउ रसायलें ॥  
 17 7 9-10 322 सुराजस्य सुतना स्वान्तरे इतो गाढ  
 गदवा पडितो भुम्भि । 12 240  
 VP जय-वेण × × × वहुओ यण त  
 रोवर्त्ति तिरिमाळि गयण्णदारेण । 12 104  
 323 सम्दण सम्दणेण सचुरह,  
 गयवर गययरेण सुसुमुरह ।  
 उरउ उरउमेण विविहायह,  
 गरवर गरवर-धाए पायह ॥ 17 9 4-5, 323 दस्यो नाजिना वामी वारयेन भवतत्र ।  
 तत्रत्येन च उग्रस्थो रणेन ज्वल्यते रथ ॥  
 12 264

- 324 सारहि पाहि पाहि रहु तेचहें  $\times \times \times$  324 उवाच सारहि  $\times \times \times$  तसैव एकप्रहस्य  
जेचहें सुरवह । 17 10 1-3. चमुचो नाछलो रप. ॥ 12 305-306  
VP. वाहेहि रहवरं मे तुरिय इन्द्रस्य भविसुहं ।  
12 120
- 325 सरु बरगेउ मुकु सहसकखें । 17 14 6. 325 निशितमज्जमातेवं नायेन सर्गगतिनाम् ।  
12 322  
VP. अज्जेय पहरण सुहिन्देन  $\times \times$  विरञ्जय ।  
12 126
- 326 सरवरमि उरुहाविउ  $\times \times \times$  धूमलमचउ । 326 धूमलक्यांसं (१ मार्ग) विष्वापितम् ।  
12 327  
17 14 9.
- 327 पदक-कमोह-पहरणे पैसियं तुरेणं ॥ 327 तुरेज्जेव ततोऽसर्वि तामसात् धमस्तव ।  
तेमान्ववायेता वक्के ककुभाम् । 12 328.  
किउ भन्भारउ तेण रणज्जु ॥ 17 15 1-2. VP. इन्देण पुणरवे लहु  
विस्वस्यं तामस महासर्प । 12 128.
- 328 पेक्खेवि शिव-वल्लु भोगउत्तव । 328 ततो निज-वत्सं मूढं दृष्ट्वा रत्नधरः सुव ।  
मेहिउ दिणवरत्तु पञ्चकम्पउ ॥ 17 15 4. प्रभाञ्जममुचत् ॥ 12 330.
- 329 नागपास सर मुमह दसाण्ण ॥ 17 15 5. 329 यमविषदैन  $\times \times \times$  नागाञ्जुजितम् ।  
12 332.  
VP. नाग-नरा  $\times \times \times$  सङ्गाहिनेण दुक्का  
12 129.
- 330 गारुडधु वासवेंव विस्तमिउ । 17 15 7. 330 गारुडात् ततो दध्मी तुरेज्जः । 12 336.
- 331 अगउउ पवण-भोलिय मेइमि, 331 पञ्चवातेव वस्त्राभूय  $\times \times \times$   
कोठाकदी ने वरकामिणी । 17 15 8. दोतराभिसारायेप  $\times \times \times$  वलम् । 12 337.
- 332 तिजगविहूसयें गणें वरिउ । 17 15 10a 332 आरुडकिमगदूयम् । 12 340  
VP. आरुह  $\times \times \times$  भुवगावङ्गा-मत्तमय ।  
12 331.
- 333 कम्प वेदि औपुर्ण शिवदुउ । 17 17 4. 333 तव उत्पल  $\times \times \times$  बद्धागुदेन वेवेयम् ।  
12 346-347.  
VP. दिव्यद्रव्यं बद्धो । 12 137.
- 334 साव अपनत्त दसाण्ण-आपें 334 राक्षसाधिपपुत्रोऽपि एहीवा वावरात्मनम् ।  
आविउ वन्धेवि । 17 17 6. 12 348.
- 335 व पविणण्ण मधु सइसारे । 17 18 9. 335 VP. सदस्साये इच्छइ वचनेवं दु ।  
12 137.
- 336 गउ पय्येवि । 17 18 10a. 336 वीशो वेनेधरी धार । 12 106.  
VP. सिह  $\times \times \times$  पय्यज । 12 351.
- 337 रवें नाथु मनेवि पुन्दरहो 337 अशौ देवाधिपमहो नातो वरिद(गन्ध)म-  
परिवेवि सिहरें मन्दरहो । न्यरा । जितेन्द्रवन्दनो ब्रूया प्रलापधरः ॥  
14 2.  
आवह पदीवउ आव पदु ॥ 18 1. VP. सो  $\times \times \times$  वेह गन्तु पदरहण  
दोऊन पावसियथो आवधउ । 14 1.

- 330 मारुतं पशुपुच्छं हावेत्येव । 18 1 2. 338 पञ्च  $\times \times \times$  मारीचम् । 14 5.  
VP. पशुपुच्छं मारीचं । 14 3.
- 339 उह कडवल मुम्माई चाई माम । 18 1 3. 339 भवि मारीच मारीच कुतोऽयं निमरो महाय  
14 6.  
VP. कडवो केपडरीचमारो । 14 3.
- 340 उह नायेन समस्तवीर । 18 1 4. 340 अनन्तरक-संज्ञया कथितो मुनिः । 14 10.
- 341 हेरागमु । 18 1 6. 341 देवायमाः । 14 7.
- 342 परिप्रेक्षि मरेवि पुपेवि निविदु । 18 1 8. 342 नमस्कृतं हनुमा  $\times \times \times$   
मिताः सुमुनिगमनो । 14 14.
- 343 महवपई को वि को वि अमुवपई  $\times \times \times$  । 343 सम्मार्द्धनमसाताः चेविट चेविटुमर्त ।  
को वि समस्तु कपवि विट ॥ 18 1 9. महायनभताः चेविजाताः । 14 354.
- 344 धमरावु महारिख भग्द तेगु  $\times \times \times$  । 344 भव धर्मसायनेन मु अनाऽभावि  $\times \times \times$  ।  
 $\times \times$  रयगापरे हयगु न सेहि 18 2 1-2. ह्योऽयं धर्मलाला  $\times \times \times$  दृष्टतामेक-  
मपस्माद्वन्म ॥ 14 355-356.  
VP. भविभ्यो धर्मसायनेन मुनिना  
 $\times \times \times$  रयगापरे महा रयग । 14 151.
345. 18 2 5-7. 345 cf. दुनामजिना वेवा वड्यो वागुट्टे ।  
जोनायो भगामीनाः । 14 363.
- 346 नर राकडि वर धरेवि । 18 2 9b. 346 न वरधोऽहं ऐविदु वरधं नः । 14 364.  
VP. भवमायेई । 14 152.
- 347 परिमिनेवि । 18 3 1. 347 माधवं । 14 370.
- 348 के मई न मयिपुह पासगु । 348 न मया मारी, परस्मैपु विवर्जित ।  
व मयपे वदवि न पर-कनगु । 18 3 2. दईत-न ॥ 14 371.
- 349 मरिण्डु मरिण्डुमने तुवपई । 18 3 4. 349 मरुदधन  $\times \times \times$  मरुदधनपं नम तुगु ।  
15 13-14.  
VP. मरुदधनपं नम मरुदधने । 15 10.
- 350 वही दिवपरेव मायेन भग्द, 350 (a) न को वरनवायपु । 15 15  
वही दुईप नममुयः मायेन । 18 3 5. (b) मरुदधु रीरै-कनवदु-वरी 15 10  
VP. (a) दिवःपु-वरीवद्वि-नम २ 15 11  
(b) मरुदधनवद्विः । 15 12.
- 351 किमुदम मरिण्डे । 18 3 6. 351 क दुव-मरुदधनवद्विः । 15 21.  
VP. मरुदधनवद्विः । 15 13.
- 352 इयमम निम । 18 3 7. 352 मरुदधनवद्विः । 15 22.
- 353 नर  $\times \times \times$  विदु-मरुदधन मरुदधनो । 15 3 9. 353 मरुदधनवद्विः । 15 23.
- 354 वपई मरुदधनवद्विः  $\times \times \times$  मरुदधन । 15 4 1. 354 वरुदधनवद्विः । 15 24.
- 355 मरुदधनवद्विः मरुदधनवद्विः । 15 4 2. 355 मरुदधनवद्विः मरुदधनवद्विः । 15 25.
- 356 मरुदधनवद्विः मरुदधनवद्विः । 15 4 3. 356 मरुदधनवद्विः मरुदधनवद्विः । 15 26.
- 357 मरुदधनवद्विः मरुदधनवद्विः । 15 4 4. 357 मरुदधनवद्विः मरुदधनवद्विः । 15 27.
- 358 मरुदधनवद्विः मरुदधनवद्विः । 15 4 5. 358 मरुदधनवद्विः मरुदधनवद्विः । 15 28.
- 359 मरुदधनवद्विः मरुदधनवद्विः । 15 4 6. 359 मरुदधनवद्विः मरुदधनवद्विः । 15 29.
- 360 मरुदधनवद्विः मरुदधनवद्विः । 15 4 7. 360 मरुदधनवद्विः मरुदधनवद्विः । 15 30.
- 361 मरुदधनवद्विः मरुदधनवद्विः । 15 4 8. 361 मरुदधनवद्विः मरुदधनवद्विः । 15 31.
- 362 मरुदधनवद्विः मरुदधनवद्विः । 15 4 9. 362 मरुदधनवद्विः मरुदधनवद्विः । 15 32.
- 363 मरुदधनवद्विः मरुदधनवद्विः । 15 4 10. 363 मरुदधनवद्विः मरुदधनवद्विः । 15 33.
- 364 मरुदधनवद्विः मरुदधनवद्विः । 15 4 11. 364 मरुदधनवद्विः मरुदधनवद्विः । 15 34.
- 365 मरुदधनवद्विः मरुदधनवद्विः । 15 4 12. 365 मरुदधनवद्विः मरुदधनवद्विः । 15 35.
- 366 मरुदधनवद्विः मरुदधनवद्विः । 15 4 13. 366 मरुदधनवद्विः मरुदधनवद्विः । 15 36.
- 367 मरुदधनवद्विः मरुदधनवद्विः । 15 4 14. 367 मरुदधनवद्विः मरुदधनवद्विः । 15 37.
- 368 मरुदधनवद्विः मरुदधनवद्विः । 15 4 15. 368 मरुदधनवद्विः मरुदधनवद्विः । 15 38.
- 369 मरुदधनवद्विः मरुदधनवद्विः । 15 4 16. 369 मरुदधनवद्विः मरुदधनवद्विः । 15 39.
- 370 मरुदधनवद्विः मरुदधनवद्विः । 15 4 17. 370 मरुदधनवद्विः मरुदधनवद्विः । 15 40.
- 371 मरुदधनवद्विः मरुदधनवद्विः । 15 4 18. 371 मरुदधनवद्विः मरुदधनवद्विः । 15 41.
- 372 मरुदधनवद्विः मरुदधनवद्विः । 15 4 19. 372 मरुदधनवद्विः मरुदधनवद्विः । 15 42.
- 373 मरुदधनवद्विः मरुदधनवद्विः । 15 4 20. 373 मरुदधनवद्विः मरुदधनवद्विः । 15 43.
- 374 मरुदधनवद्विः मरुदधनवद्विः । 15 4 21. 374 मरुदधनवद्विः मरुदधनवद्विः । 15 44.
- 375 मरुदधनवद्विः मरुदधनवद्विः । 15 4 22. 375 मरुदधनवद्विः मरुदधनवद्विः । 15 45.
- 376 मरुदधनवद्विः मरुदधनवद्विः । 15 4 23. 376 मरुदधनवद्विः मरुदधनवद्विः । 15 46.
- 377 मरुदधनवद्विः मरुदधनवद्विः । 15 4 24. 377 मरुदधनवद्विः मरुदधनवद्विः । 15 47.
- 378 मरुदधनवद्विः मरुदधनवद्विः । 15 4 25. 378 मरुदधनवद्विः मरुदधनवद्विः । 15 48.
- 379 मरुदधनवद्विः मरुदधनवद्विः । 15 4 26. 379 मरुदधनवद्विः मरुदधनवद्विः । 15 49.
- 380 मरुदधनवद्विः मरुदधनवद्विः । 15 4 27. 380 मरुदधनवद्विः मरुदधनवद्विः । 15 50.
- 381 मरुदधनवद्विः मरुदधनवद्विः । 15 4 28. 381 मरुदधनवद्विः मरुदधनवद्विः । 15 51.
- 382 मरुदधनवद्विः मरुदधनवद्विः । 15 4 29. 382 मरुदधनवद्विः मरुदधनवद्विः । 15 52.
- 383 मरुदधनवद्विः मरुदधनवद्विः । 15 4 30. 383 मरुदधनवद्विः मरुदधनवद्विः । 15 53.
- 384 मरुदधनवद्विः मरुदधनवद्विः । 15 4 31. 384 मरुदधनवद्विः मरुदधनवद्विः । 15 54.
- 385 मरुदधनवद्विः मरुदधनवद्विः । 15 4 32. 385 मरुदधनवद्विः मरुदधनवद्विः । 15 55.
- 386 मरुदधनवद्विः मरुदधनवद्विः । 15 4 33. 386 मरुदधनवद्विः मरुदधनवद्विः । 15 56.
- 387 मरुदधनवद्विः मरुदधनवद्विः । 15 4 34. 387 मरुदधनवद्विः मरुदधनवद्विः । 15 57.
- 388 मरुदधनवद्विः मरुदधनवद्विः । 15 4 35. 388 मरुदधनवद्विः मरुदधनवद्विः । 15 58.
- 389 मरुदधनवद्विः मरुदधनवद्विः । 15 4 36. 389 मरुदधनवद्विः मरुदधनवद्विः । 15 59.
- 390 मरुदधनवद्विः मरुदधनवद्विः । 15 4 37. 390 मरुदधनवद्विः मरुदधनवद्विः । 15 60.
- 391 मरुदधनवद्विः मरुदधनवद्विः । 15 4 38. 391 मरुदधनवद्विः मरुदधनवद्विः । 15 61.
- 392 मरुदधनवद्विः मरुदधनवद्विः । 15 4 39. 392 मरुदधनवद्विः मरुदधनवद्विः । 15 62.
- 393 मरुदधनवद्विः मरुदधनवद्विः । 15 4 40. 393 मरुदधनवद्विः मरुदधनवद्विः । 15 63.
- 394 मरुदधनवद्विः मरुदधनवद्विः । 15 4 41. 394 मरुदधनवद्विः मरुदधनवद्विः । 15 64.
- 395 मरुदधनवद्विः मरुदधनवद्विः । 15 4 42. 395 मरुदधनवद्विः मरुदधनवद्विः । 15 65.
- 396 मरुदधनवद्विः मरुदधनवद्विः । 15 4 43. 396 मरुदधनवद्विः मरुदधनवद्विः । 15 66.
- 397 मरुदधनवद्विः मरुदधनवद्विः । 15 4 44. 397 मरुदधनवद्विः मरुदधनवद्विः । 15 67.
- 398 मरुदधनवद्विः मरुदधनवद्विः । 15 4 45. 398 मरुदधनवद्विः मरुदधनवद्विः । 15 68.
- 399 मरुदधनवद्विः मरुदधनवद्विः । 15 4 46. 399 मरुदधनवद्विः मरुदधनवद्विः । 15 69.
- 400 मरुदधनवद्विः मरुदधनवद्विः । 15 4 47. 400 मरुदधनवद्विः मरुदधनवद्विः । 15 70.



- 356 णउ विसहर्दे उहयउ विवसु । 18 6 2. 356 अतिवाहयिहुं नाहं प्रमचामि दिनप्रमम् ।  
15 125
- 357 जइ लमु ण कविउउ विवहं ववणु,  
षो कउपे महु म्मिउउउ मणु ॥ 18 6 3. 357 VP. जइ तं महिन्दतण्यं अज्ज ।  
म पेच्छामि × × × तो विगवरीकेओ  
हं होहामि न एव चंदेहो ॥ 15 54.
- 358 ठं म्मिउपेवि मुक्कइ परसिपण,  
× × × वयमे पइसिपण । 18 6 4. 358 एवमुक्कसत्तेऽजोचदाद्यु म्मसितो हउर ।  
15 128.
- 359 विव त्राक-गवकसपे दिङ्ग बाक । 18 6 7 359 वातावरन्तिवौ मुक्कामसिरोकानावत्रवां  
तामपुवताम् । 15 139.
- 360 परमन्तेरे × × × जवइ वलन्तमाक । 360 अत्राऽन्तेरे × × × वदन्तिस्सकायिषा ।  
अभापउ ॥ 15 147.  
VP. एदन्तरम्मि वदिया वदन्तिस्सक  
नामओ मणइ । 15 65.
- 361 लहउउ ठउ बाणुल-जमु मापे  
मणइ पइअणु छहु जापे ॥ 18 7 2 361 अहो परमपन्थं वुक्खे मरुदारीके ।  
विश्रा बाणुद्वाराय यइ हमावि । 15 148.  
VP. धमावि पुमं वाजे वा रिक्का पवकवेणइ ।  
15 65.
- 362 सिह विहूमेवि भणइ वि मीसकेस ।  
सोदाममिपहु पहु पइहोरेवि,  
विउ पवणु कवणु शुणु संभोरेवि ॥  
18 7 3-4 362 विमहेत्तीति × × × अवहउ × × × पुं-  
पमिमहपववम् । म्मिउपमं परिसउव बावो-  
रेहवि वर-मुणव ॥ 15 155.  
VP. म्मिउपमं पमोपुं पवममं  
वसंउवि × × × परमपुं । 15 68-
- 363 (a) ठं जणउ गोपय-सावउहुं 18 7 5 363 मेरो बावोरेपुममल व × × ×  
(b) ठं विहूपइ-वरमअवाहुं 18 7 8 गोपयस्सावुपेव वा । 15 160.
- 364 बापेहिं बावोवेहिं कुंउउ णउ ।  
विउ × × × उवउव जण-कव ॥  
विउ उवउउ विह-मि उमि सिह ॥  
18 7 9. 364 (a) इउके ओपामसिदेविता ।  
15 163.  
(b) उवावेव उवउः । 15 164.  
(c) उवावेवोउवो × × × उवा-  
उवउवेवि । इउउवोऽपुन उवा उवउ ॥  
15 166.  
VP. ओउम वउवेव वउवेहिं उवावे-  
विउउवे उवउः कम्मि । 15 71.  
(b) उवावे उवउः उव उवउवे  
× × × उवेउ उवउवे उव । 15 72.
- 365 कवे-मिउ-वउउउउउ ॥ 18 8 2. 365 मरे-उउउउउउउउउउ, ॥ 15 173  
VP. उउउउउउ उउउउउउ ॥ 15 75.
- 366 सिव-वाउउउउ ॥ 18 8 3. 366 उउउउउउ ॥ 15 177.  
VP. सिवउउउ ॥ 15 77.
- 367 उव हवमि उवमु ॥ 18 8 4. 367 उवउउ उव उवउउ ॥ 15 185.  
VP. उवउउ उवउउ ॥ 15 80.

- 368 रवि उगाड । 18 8 4. 368 उदियाय च सिमांशुः । 15 181.  
VP. दिवसवरो उदियो । 15 88.
- 369 उमाह्व उाह्व नन्तण । 18 8 6. 369 तेन नितातं दु खिताऽभवत् । 15 193.  
VP. सोऽयं समर्थं तिरुव राता निन्नेद्  
15 85.
- 370 कः-चरण पेरुण्णु राजर्णेहि । 18 8 8. 370 वसुधैव कुटुम्बकम् । 15 215.
- 371 परित्यजित्यतः । 18 8 9a. 371 दधौ । 15 216.
- 372 एक-वार करवले धरेनि  
उयु × × × परिहरेनि । 18 8 9b. 372 समुद्र क्षान्ताम्येनां दु डेनासत्रजन्मना ।  
15 217.
- 373 दूत वित्तवियतः । 18 9 9. 373 दूतः प्रेषितः । 16 35.
- 374 वरुणहो जन्मेहि । 374 (a) राजीवपौण्डरीकायाः × × ×  
वरुणनन्दाः । 16 43.  
× × राजीव-पुण्डरीकैर्हि × × चारुल्लग  
× × परिष जगत् । 18 10 1-2. (b) यक्षीत चारुल्लग । 16 51.  
VP. (a) राजीवपुण्डरीका पुता । 16 10.  
(b) वरुणपुण्डरीकैर्हि गह्वरो चारुल्लगो । 16 24.
- 375 सायणहो न होसह कहि-मि पाड । 375 चरुपणभद्रस × × × मा भून्नरचक्राति.  
18 10 4. 16 53.
- 376 जोसह दुष्ट-वर्गे । 18 10 8. 376 अववर्षाशु × × × दुरीक्षणे । 16 87.
- 377 भविष्य जन्मेहि जीव मनु,  
जन्मे जायसह पदे नि सहुं । 18 10 9. 377 (a) सिद्धताप्रिय स्वरा × × × जीवितादि ।  
जीविताम्यधुना सामिन् कर्ष दूरगते त्वयि ।  
16 91-92.  
(b) मरणं भवेद् । 16 95.  
VP. जीवे मरण नि दुये आगतं मज्ज ।  
16 43.
- 378 माणस-सरवरे जावायु मुकु,  
आमवगहो काम पयसु दुकु । 18 11 2. 378 वज्रातो मानवं वरः । आवावववते तस्य ।  
16 98.  
VP उवद्विओ माणससरमि × × ×  
रुद्रो वरस निवेवो । ताव विव मायणेहि  
कनेर सुरो समलोणो । 16 44-45
- 379 बाकी नि दिष्ट विणु चक्रण,  
बादिजमान मयस्यण । 18 11 4. 379 (a) एककिनीमेन्माहुला चक्राकिनी  
नियोगान्तसुतमायु । 16 107.  
(b) ददर्श । 16 118.  
VP. तत्येका चक्रादि दिष्ट  
× × विरुद्धितवियती । 16 51.
- 380 चक्राह्वान्ति × × चक्रान्ति घन्ति । 380 (a) धुन्वानां पश्यती वैगाय । 16 109.  
18 11 5. (b) नानाचेष्टितकरीणीम् । 16 107.  
VP. दिष्टुण्ण पयस्यवति  
उदाय चक्रा वैवद् । 16 52.
- 381 जात वही कलुण-आठ,  
मई मरिमु भण्णु ज को वि पाड 18 11 6. 381 (a) ह्यवदतः । 16 113.  
(b) पापकेतव । 16 122.

- 382 उन्पयि पद्मार्जं वे वि मय । 18 11 9. 382 पुरः प्रहसितं कृत्वा वायुर्गन्धनमुपरो ।  
16 149.  
VP. दोष्णि ॥ गयणज्ज्वेग वचन्ता । 16 68.
- 383 पच भक्षणार्हं भवणु  
पचउणु होरि पिउ कहि-मि पचणु ॥  
गड पदसिउ भज्मन्तरे पद्दु,  
× × × भागमणु सिद्धु ॥ 18 12 1-3.  
384 एवदु पुणु जह । 18 12 5. 384 अनुप्याम् । 16 156.  
385 पद्दुर्हं वडिउ करे देवि देवि । 18 12 8. 385 गृहीत्वा दवित. पाणौ शयने मनुवाविषद ।  
16 171.
- 386 उं मरुतेजहि मिगमवणि । 19 1b. 386 होव मा कापोरुवेगं त्वम् । 16 229.  
VP. मा उन्मवस देहि अतार्प । 16 84.
- 387 कर मउठिकरेपिणु विण्णवह,  
एवसलहं गम्भु जह संभवह ।  
तो उचव काई देमि प्रणहो ॥ 19 1 2-3. 387 कृत्वा करुणाम्भोजं जगदाजनमुन्दरी  
× × × कडुमडी × × × ततस्त्वपरिह  
गर्भो ममावाच्यो भविष्यति ॥ 16 231-232.  
VP. भर्तृ विप उदुसमओ × × × तन्मो क्वाइ  
उपरमि होडी वगमिजवरो । 16 85.  
16 238
- 388 कङ्कणु × × × समउरैवि । 19 1 4. 388 वलये वत्ता । 17 4  
389 एउ काई कम्मु पई भागसिउ । 19 1 7. 389 तव जेनेरं कर्णं कर्णं । 17 16  
390 भयउउउ सज्जावउ वे वि मिहसरउ ।  
19 2 4. 390 सीखा निस्तरीभूताम् । 17 18.
- 391 हकाउरेवि पमणिउ दूर-भउ ।  
'एवउ × × × माहेन्दपुरहो दूरन्तरेण ।  
परिविवणि भाउ सहुँ रदवरेण ॥  
19 2 5-7 391 कृतमानं क्रूरमाहव किङ्करी × × ×  
क्षय्ये । × × × सीतनां महेन्द्रपुरावोवरं वानेन  
सहितो वत्सा निक्षिप्येहि । 17 12-13.
- 392 गउ वे वि चडाउरेवि । 19 2 9 392 वक्ष्या सर्वं वयारोप्य यानम् । 17 18.  
VP. सर्वं सहिवारै भक्षणा  
× × × जागमि वषाह्वा । 17 8.
- 393 भज्जण × × × ओवारिवा । 19 2 10 393 अवतार्येताम् । 17 21.  
394 रवि भयणज्ज्वो, भज्जणयें वेरउ  
दुनसु वि वसहन्वओ । 19 3 1 394 ततोऽज्जनो समानेभ्य इ खभारादिवोत्तमां  
× × × रविस्तुपायमद् । 17 22.  
VP. तव य अत्येभो दुरो । 17 9.
- 395 सादुवउ दुणु पविमजिउ विरि 19 3 5. 395 निरां हि वे कृष्णेणपौ । 17 29.  
396 पणु हउ-सोह करहो । 19 3 8. 396 पुरस्य कियतां शोभा । 17 36  
397 जे × × × सेरें वंजण हउ । 19 4 5. 397 वज्रेणोवाहते भुवी । 17 39.
- 398 दुसील दुदु × × × विणु संवे  
गवरहो गीसरउ । 19 4 6. 398 निर्वासतां पुरादस्मादं सा पापकारिणी ।  
17 39.  
VP. (a) चादेह पावकम्मा वत्ता × × × रता ।  
17 20.  
(b) धाउह उदु पुरवराओ । 17 24.

- 399 पभण्डु भागम्बु बन्ति सुचवि । 19 4 7. 399 तुतो नात्रा महोत्साहः समन्तोऽस्याति-  
यमम वयाद् । 17 40.  
VP. नामेण बहुच्छाहो समन्तो भणद् । 17 21.  
400 वयु गमिष पवद्भु । 19 5 8 400 सयं सख्या × × प्राप्तिम् वनम् । 17 65.  
401 धाहाविड । 19 5 8. 401 सा चक्र परिदेवम् । 17 66  
VP करेद परिदेवण बाला ॥ 17 30.  
402 विहि मि कलुषु कन्दन्तिपहिं 19 5 10 402 अत्यन्तसीनमेतस्यां छन्द्याम् । 17 79.  
403 हरिगेहिं वि दोवड मेछियड । 19 5 10 403 सुगीमिरपि निमुक्ता सुस्थला बाणविन्द ।  
17 79.  
रुभातिपातान् विग्रहूर्दसिधयः ।  
Raghavams's 14 37.  
404 पतिपङ्ग-गुह । 19 6 6. 404 पर्यङ्गुहाख्याम् । 17 218.  
VP. पतिपङ्गुहा । 17 75.  
405 णामेण भट्टारक अभियगद् । 19 6 7. 405 अतिगलाख्य । 17 139.  
VP. अभियगद् । 17 47.  
406 जिण पडिम सर्वाण्हें मण्डरेण,  
परिचित पत्त छे वहु दुहु । 19 7 4-5 406 (a) उपपत्तै कुटया तया चके बाट्या-  
काशाती जिनेन्द्रप्रतिपातना ॥ 17 168.  
(b) तमातिदु ल समागमम् । 17 198.  
VP. (a) \*खलीए × × रुहाए  
सिद्धपडिमा ठमिवा परमादिहसे । 17 62.  
(b) तं एत-महापुवस अहुहुय । 17 70.  
407 एपहिं पाकेमहि सयल-सुहु । 19 7 5. 407 अत्यैरेद व वेऽहोयः प्रियततो भविष्यति ।  
17 210.  
408 कीकाळ तिल-केसर-पत्तक । 19 7 8. 408 \*कीकाळयोगकेसरसयम् । 17 224.  
VP. केसराभियो । 17 77.  
409 \*गुल-सरित-गणपु । 19 7 9 409 गुजाध । 7 235.  
410 उप्पद्वेवि व्याधोसैं वसन्तमल्ल । 19 7 11 410 उत्पल स्मरिता व्योमिन् शयनसा ।  
17 240.  
411. 19 8 1-6 411. 17 255-257.  
412 रत्नजहें लहिव । 19 8 6. 412 कुठत प्रापमस्याः । 17 257.  
VP रत्नजु । 17 81.  
413 गन्धग्याहिद्व × × × पद-जवपार सह । 19 8 7 413 गन्धर्ब × × × काश्याश्वेदमीतिरा ।  
17 242.  
414. गमिपुद्द रत्नचूडहें ददुह । 414 गमिपुद्दस्य रत्नचूला निगदना 17 243  
415 गीत गीत × × × म्मेहेदक । 19 9 1 415 गीतं वेनाप्येतन्मनोहरम् । 17 284.  
VP बाइज पवतो × × × मण्डर । 17 85.  
416 को वि सुहि वसह वणें । 19 9 2 416 (a) कोऽप्यनुकम्पक । 17 285.  
(b) महारण्येऽपि × × मुहरो जव । 17 287.  
417 कहों पीयड कहों कुलउत्तिपड,  
कसु धेत पवहु दुहु.  
वर्ष मण्डहें जण । 19 9 10. 417 इव का दुहित कस्य वा पुत्र ।  
पत्नी च कस्य कजाद् वा  
महारण्यमिव भिता । 17 328.  
418 माहवमासहें बहुकट्ठमिदें । 19 9 5. 418 चैत्रस्य बहुलाष्टमी । 17 364.  
VP. बहुलद्वयी य पेतस्य । 7 107



- 434 सामिय-सम्माणु न चीतरह ।  
× × × पासु न सुमइ ॥ 19 14 8-9
- 435 हा पुत्त पुत्त कहिं गवईं तुह । 19 15 3
- 436 पवहायं पीरिय । 19 15 8.
- 437 उभय-वेदि-विलिपासियहुं । 19 15 10.
- 438 विपीरिय मादुल्लेख । 19 16 10.
- 439 मिय-विमार्गे आरुद्ध । 19 17 1.
- 440 (a) भूतरवाह दुकाई । 19 17 4.  
(b) तो कारमेहु वणें दिहु गउ । 19 17 5
- 441 गणियारिउ होहय वसिकियउ । 19 17 8.
- 442 अठणु लवुवि परिद्वियउ ॥ × ×  
कट्टमउ किरण निम्मजिउ गइ । 19 17 11.
- 443 गौहें विजानु पडिउ रिउहें  
सिरिसहलु गौहें हणुवन्नु जिह ।  
19 18 7-8.
- 444 पविदिगवर पवणहु । 20 1 4.
- 445 वरउ वरउ परिपाळहि मेहणि ।  
अहोहिं पावण भाण करेयी ॥ 20 1 6-7.
- 446 चरण लवेदिणु पभणइ पावणि,  
किं × × × अपुणु लुगसहो,  
मई हणुवन्ते हुन्तरेण । 20 1 9-10.
- 447 मभु विमुच प वेसिकउ आदउ । 20 2 1
- 448 पाउ सीहु किं करिण विहाउह । 20 3 4.
- 434 रावणस्यापि सन्धिर्वेन रणे कृतः । IE 68  
VP. कारेइ सन्धिइसयं  
× × दुर्य युगइ । 18 3
- 435 हा वरउ × × × कासि गतः । 18 69
- 436 सान्त्वयन्नमिशा × × × प्रहादः । 18 71.  
VP. संठाविलुण महिल पहाओ । 18 31.
- 437 द्विभेविमसिन् । 18 73.  
VP उभयवेदि वत्तम्मा । 18 32.
- 438 प्रसिधुयः समाधास । 18 85.  
VP. पविमुचणी आसाठेऊण अजणा । 18 36.
- 439 सम्राट्(18)वा समयानम् । 19 86.
- 440 (a) भूतरवाहवा दहसे ते महाद्विपम् ।  
8 88.  
(b) कारमेपास्यपवनद्विपः । 18 89.  
VP. भूतराणं वणें समधुपता  
पच्छन्दि तस्य हरिय । 18 37.
- 441 करिणीमिरयाहस द्विप  
× × × वलीकल । 18 98.  
VP. कलण वसे हरिय । 18 41.
- 442 पुत्तवर्षत्तमाकारं वाचपनतया स्थितम् ।  
18 10.  
VP. कवयोप । 18 43.
- 443 (a) विमाने स्थाप्यमानः सत्  
पतितः क्षतगदरे । 18 118.  
(b) भीषेत इति × × स्तुतः । 18 122.  
(c) हनुमानिति तेनास  
द्वितीयं नाम निर्मितम् । 18 124.  
VP. (a) विमाने विजन्तो  
महिवसे पविओ । 18 47.  
(b) सितिवेलो नार्ने से कयं । 18 49.  
(c) हणुओ ति तेग नार्ने । 18 51.
- 444 पवनवेपथु प्रसिधुयं । 19 4  
VP. पविदुरपनणने । 19 8.
- 445 ग-वं हृत्कहोये वरु त्वं पाकय × × ×  
सस कर्तव्य प्रीत्यभावा यथोचितम् । 19 7-8.  
VP. अहोहिं वासिकजं × × कावयं । 19 7.
- 446 दन्त्याव × × × विनयेनेदमवनीत् ।  
मयि स्थिते न युक्तयं यन्नुवावोधनम् । 19 10.  
VP. हणुमन्तो भगद विपयनमिअओ  
सन्तेण मइल्लुणउ न व लुते रणउहे गनुं । 19 9.
- 447 अलङ्कारावपास्यारे वरु त्वम् । 19 11.  
VP. महाण तुयं अज-वि वरण न वच्छाहि ।  
19 10.
- 448 VP. नावो विहु पववुओ  
मातपद्वे खर्यं वेइ । 19 11.

- 449 सामीरणि भातिष्ठि । 20 3 2. 449 परिष्वज्य दनुमन्तम् । 19 24.  
 450 वाय दत्तगणु वरगदो पुतेहिं, 450 ततोऽसौ सुगन्ध पुनः वरुणस्य समावृतः ।  
 वेविउ वन्दु जेम जीमुचेहिं ॥ 20 6 7. आदित्य इव गर्जदुभिः प्रादोषेभ्यस्तदर्थकः । 19 47.  
 VP. दहययणे वरुणस्व सुपदि वेदिओ  
 मेदेहि न दिवसवरो पातसकाळे । 19 24  
 451 दुम्पाए गवि मेहहुं मेत्ताविपडः । 20 7 9 451 मङ्गारयसमीरेण मनसद्वा इव । 19 53.  
 452 संवेवेवि विजा-उम्पुळे । 20 8 1-2 452 रुचिह्लासलपण्येन विद्यारविमूर्तिना  
 वाकर्षेत् । 19 55.  
 453 तान पयाहउ वणु । 20 8 2 453 तं दृष्ट्वा × × अन्वाक्रम्य वरुणः । 19 57.  
 454 रुदि भरसरे पण्यजय-सारें × × × 454 तावद पुनरागतं तस्य बद्धं पवनसुत्रम् ।  
 × × × निव-उम्पुळे वेदेवि परिप कुमार । 19 60.  
 20 9 8-9 VP. निवृद्ध वरुणस्व मन्दणा इष्टुओ । 19 28.  
 455 गिय-गम्पण-अन्धगेण स-कदणदो, 455 मुन्वा पुनरागतं बद्धं वरुण. शोफविह्वलः ।  
 पहरणु इत्येण सगम्ह वरुणदो, विद्याल्लगनेर्मुचो बभूव क्षयविभ्रमः × ×  
 राखगेण × × × चरिउ लण्णवे । 19 62.  
 20 10 1-2 VP. रावणो वि वन्धुः वरुण । 19 28.  
 456 कोकावेप्पियु वणु दसाते । 26 11 3 456 आनाय्य बह्मोऽस्मादि रावणेन । 19 39.  
 457 मरुण गहणु उउ सव्वहो वीरदो । 457 द्वयमेव रणे वीरो प्राप्यते × × × ।  
 गहर पलायणेण सजिज्ज । 20 11 4-5 ग्रहणं मरणं वाऽपि स्रतरेव पलविदुः । 19 91.  
 458 पासु मिहइ जो सो जि अवाणइ । 458 सवान शोकं मूरो अनो तिष्ठति वैरमायै ।  
 20 11 8 19 93.  
 459 तुहुं मडु रागड । 459 स्वामी स्वमत्सादयु । 19 97.  
 460 मडु सुय णामें सव्ववइ, 460 वृक्षान तन्मे सुता × × ×  
 ॐ तादें सज्जणउ पम्पिअहणु । 20 11 9 सत्यवतीति नाम्ना । 19 99.  
 VP. हृष्टयस्व देह कर्त्तुं सधमरं ज्ञान नामै । 19 32.  
 461 दिजइ पडमाय सुगवीने, 461 (a) पुनीवसहस्र × × × तद्वज्रा  
 खरेण अण्णकुमुम ॥ × × ×, 19 108-119.  
 णळणीदिहिं धीय मिरिमाळिणि, (b) विशाह × × × विनिमत । 19 126  
 अट्ट सदास इव परिजेप्पियु । (c) ददो ममीरयभावाय वन्मः अन्तःपुष्पेति  
 20 12 8-10. × × × यता प्रसिद्धिम् । 19 102-103.  
 (d) अन्तः × × × इतिमाजिनी  
 × × × वदो × × × दनुमते । 19 105.  
 (e) इति कथेनाय्य बभूव वयिता  
 परं महद्वाद् वणनम् । 19 106.  
 VP. (a) ह्युराय × × × दिवा  
 कक्षा अन्तः इष्टुमाय नामै । नयेण दिवा  
 कक्षा इतिमाजिनि । त नामै । 19 34-86.  
 (b) इद्वि × × सुगवीरो नामै पडमायै  
 1 37.  
 (c) हृष्टय्य वरतण् सा परिपीया । 19 41  
 (d) एवै सद्दस्यमेव आवे  
 हृष्टयस्व पवरमहिनायै । 19 42.

# ADDITIONS AND CORRECTIONS

## INTRODUCTION

p.	1.	Correct
4	28	-vimaddiṇa for -vammiyahim
6	41	Orthography
8	4	emphasizes
8	39	Mūla
13	40	बद्ध
13	44	पद्म
16	44	Kīrti
17	31	jivantahum
19	30	omit this line.
19	54	-Jasakitti
27	45	also
28	33	metre
29	17	Apabhraṃśa
42	II	Sirimuṣṣuvvaya
48	32	composing for coming
50	2	Ghātaka for Bhātaka
51	20	portions
51	27	are somewhat
51	42	omit 'quotations from which are found in SC'
53	36	गुण
56	5	karavim
58	47	Loss of ya-
58	50	vowel
60	26	bhīccattāṇa-
60	27	from Surinda-
60	35	-iya-
61	50	Foot-note figure 1 should be placed on 'form in -a or -ā' and foot-note (1) on p. 62 should be on p. 61.
62	18	omit the foot-note figure from -atp'.
63	32	the one-moraic -ēp.
63	32	the one-moraic -ēp.
64	53	foot-note (3) is misplaced here.
65	7	Tagare for Tagore
68	46	(-vim)
69	40	put superscript 1 on 'suggestion'.
73	30	Introduction, p
76	52	Gandhodaka', 'vaśād, 'sañjāām
78	10	Scansion.
79	20	vakrah



p.	1.	<i>Correct</i>
85	26	Mahuaravanda
85	43	u u —
86	47	Duvahaya
90	1-2	Transpose first and second lines.
91	40	6 + 4 + u u.
94	18	predicated
94	40	for Pādhaḍi
94	41	Āpalisaṅghiyah
95	8	manner. On
95	13	eighth
95	39	u — u
96	18	4 + 4 + 4 + u — (or u u) u
96	19	1., 3. Gapa.
97	23	α α α' — α instead of α — u/u, uuu
98	14	(— u —)
98	15	u — —, u — uu, — — u, uu — u
99	34	+ 4 + 4 + 4 + u —)
101	48	unbecom-
106	48	fright
107	1	laughed
110	41	Kanaka
110	47	Bhānukarṇa
112	12	Mandodari
112	13	Candranakhī's
112	35	Sugriva
116	33	destroyed
"	"	he could jump.

TEXT

p.	l.	Correct
३	13	तिण्य मि (A.'s reading)
४	6	कलमीला-गिद्विष्य
५	f. n. 42	5 के
१०	9	अम्बुसीउ
"	15	कुलमर उष्यन्ता
११	18	चन्दणहो
१३	8	—महागिरि ष्वणवीदु
१६	16	श्वविह
१७	17	जे <sup>२२</sup> वुत्तउ
१८	6	जिसुपंनि
२०	9	—मुक्खादि (P.'s reading)
"	16	'आमेलेवि
"	17	drop the inverted coma
२१	6	बोल्ह <sup>२३</sup>
"	7	मन्हेहि
२३	17	महारउ ज जे
२४	2	सपाइज <sup>२४</sup> ॥१
"	11	अम्बुसीरि—
"	20	—अपियहे उणरि <sup>२५</sup>
"	f. n. 2	मेलिखि
२५	f. n. 3-3	P चउतीसाइसप०
३३	2	—पासणहि चडेपिणु <sup>२६</sup>
३३	2	सदिह (A.'s reading)
३८	19	पइठ (P.'s reading)
३९	4	पर बिप उरे तोप-मुसार सवल
"	2	आवोसवि कच्छउ
४०	9	गिरि-मेव-सरिणु
४५	2	रहणेउरवसकवाल-अवरें
४८	f. n. 11-8	P विद्विहे
४९	7	अणुत्तउ (A.'s reading)
५०	22	विमि-सखु
५१	11	उम्मेलेवि (based on A.'s reading)
"	f. n. 12	add 'S उम्मेलेवि'
५४	4	उष्यन्नेवि
"	9	उर-काले
५५	16	परेंण
५६	7	करेंवि
५७	f. n. 29	P S A
५८	14	अम्बुवि
५९	7	पाउ (A' reading)
६०	End	add. [१३]. १. कपिलरीरेण, मुजिना वा.
६२	14	वेपयइ-अण-

P.	l.	Correct
६३	19	—सागिसालु
६४	9	वण्णराहु
७३	21	मुण्डहि
७५	10 14	drop this foot-note
७६	10	भण वि
७८	5	चोमनिन्दु
"	14	णिमुण वि
८०	19	जामण्ण
८७	21	सोयवे वि for सो चवेवि
९१	6	मुएवि
"	20	सौमुणरि
९३	19	चउइह—
"	22	असिवह
९४	1	विरेल्लिय—
"	13	—घाए
९५	2	हुवारह
"	10	एक्केण
९८	22	—पावालोत्ति (P's reading)
१००	15	ममर-सद
"	22	तम्माह for त वाह
१०२	9	तुइ
	18	पइ
१०४	2	सगहा
१०५	25	विपइ
"	11 10	PS राहुवनी <sup>०</sup>
१०८	3	तणण गावेण <sup>२</sup>
	4	पहावेण
	f n 12	अणुविपाह
११४	10	drop the query
११५	last	विलसनि
११६	8	उल्लुक्कहा
	10	उण्णरि करयह—
	11	कहउल्ल—वमह
	12	वामिणि भिमिणि
	14	मल्लि—
	21	फल्लिह—कण्णूरहि <sup>०</sup>
	21	मुण्णहि—मिदमय—
११७	20	रिक्कहाहि <sup>०</sup>
११८	8	उल्लिक्कउ <sup>११</sup>
"	24	रयण हि <sup>०</sup>
११९	14	अण्णह—एण्णहि <sup>०</sup>
१२०	9	अण्ण <sup>२३</sup>
	"	पडुक्कउ
१२४	20	भुव प पक्कहउ
		अव-अव-अह-अह-अव-

p.	l	Correct
१२५	17	मज्झ
१२६	12	एत्तिज 'दाहेण
१२८	2	घुट्ठ
१३०	14	पण्णुतर
	20	मण्णु वि सारवन्तु
१३१	2	विहि
"	21	—मद गरिन्द
"	last	भो इन्द्र
१३२	22	बल्लहे
१३४	5	मिच्चहु
"	8	पाहि
१३६	f n fourth line	मीलोदूते
१३७	15	सुर-वगलामुहे
१४०	11	अरे
१४१	8	कि रुक्कड
,	f n 1	P तेण
१४३	2	पडिप्पिर (S's reading)
१४४	5	—अण्ण परत्तर
१४५	3	तुह
,	10	उण्ण-वेमु
,	14	परितोसिएण, पहसिएण
,	24	विग्गुण्ह-
१५०	15	करणले, घरे वि, परिहरे वि,
"	26	विसग्गियवर
,	last but one	addy '४ दूसा'
१५२	17	मन्तएण
१५६	f n 8 1	A पहवण
१५७	3	drop the query
१५९	12	मिसावरर
१६०	22	कन्ते
१६२	17 11	A फित

## INDEX VERBORUM

p.	l.	Correct
2	after अडइ	enter 'अडयण 13 12 5 कुलटा
3	heading	(D 1 18)'
5	"	Index
6	under भाण	"
"	" भाणनय	opponent
"	after आगह	drop भाणवर्दीय etc.
		enter 'आगह 5 16 8 (भागवता) the
		Bhagavati Ārādhana'
7	heading	Index
11	under एव	add 'एव 6 15 6'
16	under कुरुष	drop '15 5 3'
"	" कुरुष	add '15 5 3'.
20	after चन्दिगय	enter 'चन्दुगय 18 7 8 (D. 3 4) कुमु'
"		drop the entry वाउल
22	after जलिय	enter 'जली 14 10 2 पत्रिग'
23	under जा	drop '14 13 1' under जल and
		'cal जलिय 14 4 8'
"		correct जिह जिह, यया . तया
27	after पहङ्गाण	drop the entry पहङ्गणि
31	" तलय	enter "तल्लिच्छ 14 8 4 [तल्लिच्छ]
		भासक्त (D. 5 3)'
39		for ✓ परोरड्ड read ✓ परिपड्ड
42	after पापालय	enter '✓पाड [पाटय] pres 3.s. पागड
		5 4 2'
63	after सिरि	enter सिरि 14 13 7 (corrupt for
		सिरि?) सिरिस् or सिरि
64	after सुम्भ	enter 'सुम्भ 6 6 3 सुम्भ'
66	after अणुतरवाद	enter 'अणुतर 12 4 9a अनुपरा'
71	after पायाललङ्क	enter पिनायल 19 13 2 पिनायल (यन)'

सयम्भुएवकिउ

पउमचरिउ

(पढमो विज्जाहरकण्डो)

कङ्कराय-सयम्भुपुत्र-किञ्च

# पञ्चमचरितम्



पञ्चमं चणकं कमल-कोमल-मणहर-वर-वहल-कान्ति-सोहिलं ।  
उसहस्त पाय-कमलं स-सुरासुर-चन्दियं सिरसां ॥ १ ॥  
वीहर-समास-णालं सह-दलं अत्य-केसरगुणवियं ।  
युह-महुपर-पीय-रसं सयम्भु-कञ्जुपलं जयउं ॥ २ ॥

\*

1 P. A. begins; दं० । २ नमो वीररागाय; s' begins: दं०० । नमो वीररागाय  
नमः । 2 s A नमः । 3 s A नमः । 4 After this Gāthā s. gives the following  
seven stanzas of a Jinevra-rudrāsaka and five laudatory  
stanzas:

पापायकनिर्णाशं मकरपञ्चलोममोहपुरदहनं । तपोभक्तभूषितां जितेन्द्रवत् सदा वन्दे ॥ १ ॥  
संपददृष्टभाक् स्वयम्भुपुत्रः (१) श्रीकृष्णदत्तः । संसारकंठविदग्धं जितेन्द्रवत् सदा वन्दे ॥ २ ॥  
विमलमतिचन्द्रोपं विरचितं (१) शुद्धभास्वरकपालं । मत्पादलसौकन्यं जितेन्द्रवत् सदा वन्दे ॥ ३ ॥

गुणगणनपरि (१) मातृ दयावजोद्भूतविविक्तद्वन्द्वं ।

वत् (१) कीर्तिगौरिपिठं (१) जितेन्द्रवत् सदा वन्दे ॥ ४ ॥

सप्तमद्वय (१) दमकृष्णं भनवत्प्रसन्नमोहं । नववत्सर्पपरिहृतं जितेन्द्रवत् सदा वन्दे ॥ ५ ॥

भनवत्सत्यपापविहृतमनुदुःखवशोभं । बुद्धारभयविनाशं जितेन्द्रवत् सदा वन्दे ॥ ६ ॥

ईशानदायनपचितं जितेन्द्रवत्पदं कलिवमे (भा) वं च ।

यः पठति भावमुत्सव भवेन्नमो संतिद्विः ॥ ७ ॥

चउमुह-मुहम्मि सदा दन्तमहं (१) च मणहरो अथो ।

विणि वि सयम्भुपुत्रे किं कीरद करणो संतो ॥ १ ॥

चउमुहपुत्रस सदा सयम्भुपुत्रस्त मणहरा जीदा ।

भद्रासय-गोमदणं अत्र वि करणो न पावन्ति ॥ २ ॥

जलदीपार्थं सयम्भु (मुं) चउमुहपुत्रं च गोमद-कदापि ।

महं च अथो (मच्छेदेहे?) अत्र वि करणो न पावन्ति ॥ ३ ॥

तापघ्निय सच्छन्दो भद्रा नरभंस-मच्छ (?) च-भायको ।

जाय न सयम्भु-पायस्य भद्रासो (तच्छेदे) पदर ॥ ४ ॥

सच्छान् (१) विपद-नालो छन्द (नो) उदार-माह-दुष्पिच्छो ।

पायस्य-केसरहो सयम्भु-पापघ्नो जयउ ॥ ५ ॥

5 P A पादं, उ पाद. ॥ ६ दधवि. 7 P जयउं.

[पंहिलउ जयकारेवि<sup>१</sup> परम-मुणि मुणि-वयणें<sup>२</sup> जाहँ सिद्धन्त-शुणि ॥ १  
 शुणि जाहँ<sup>३</sup> अणिट्टिय रत्तिदिणु जिणु हियएँ<sup>४</sup> ण फिट्ठइ एकुं<sup>५</sup> खणु ॥ २  
 खणु खणु वि जाहँ<sup>६</sup> ण विचलइ मणु मणु मग्गइ जाहँ मोक्खे-गमणु ॥ ३  
 गमणु वि जहि णजं जम्मणुं मरणु ॥ ४  
 मरणु वि कह होइ मुणीवरहँ<sup>७</sup> मुणिवर जे लग्गा जिणयरहँ ॥ ५  
 जिणवरं जे<sup>८</sup> लीय माणें परहों(?) परु केव<sup>९</sup> दुक्ख जें<sup>१०</sup> परियणहों ॥ ६  
 परियणु मणें मण्णिजं जेहिं तिणु तिण-समइ णाहि<sup>११</sup> लहु णरय-रिणुं ॥ ७  
 रिणुं केम होइ भव-भय-रहियँ भव-रहिय धम्म-सज्जम-सहियँ ॥ ८

॥ वत्ता ॥

॥ जे काय-चाय-मणें<sup>१</sup> णिच्छिरियँ (जे)<sup>२</sup> काम-कोह दुण्णव-त्तरियँ ।  
 ते<sup>३</sup> एक्क-मणेण सयं भुएँण धन्दिउ गुरुं परमायरियँ ॥ ९]

\*

### [ १. पटमो संधि ]

तिहुअणलङ्गण सम्भुं गुरु परमेहिं<sup>१</sup> णवेप्पिणु<sup>२</sup> ।  
 पुणु आरम्भिय रामकहँ आरिस्तु जोएप्पिणु ॥ १ ॥

१३

[ १ ]

पणवेप्पिणु आइ भडाराहों ससार-समुहुं चाराहों ॥ १  
 पणवेप्पिणु<sup>१</sup> अजिय जिणेसरहों दुज्जय-कन्दप्प-रप्प हरहों ॥ २

8 This whole Kadavaha is missing in P 9 s A जयकारेवि 10 s ० वयणि,  
 A ० वयण 11 s जाह 12 s A हियइ 13 इकु 14 s जाव 15 A सुक्खे,  
 16 s ण 17 A जम्मण 18 s मुण्णसराह 19 s मुणिवर 20 s A ण 21 s पाव  
 22 s णिव 23 s णि, A जे 24 A मण्णिज 25 A नाहि 26 s णर रिणु  
 27 s रहु. 28 s ० रहिया 29 s सम्म 30 s ० सहिया 31 s मणि 32 s मिच्छया,  
 A मिच्छिया 33 Metnically redundant 34 s ० वरिया 35 s व 36 s गुण  
 37 s परमायरिया 38 After this Kadavaha, s A read the following  
 Sanskrit stanza

भवति किल विगतो दुर्द्धः सगलानामि पदत जनोऽय सवमेवदि सिध्वा ।  
 उरगकण्ठिमीनां हि निमित्तव रात्रि भवति विपद्गोपो (ऽ विपद्गो ) निर्विपो वा मुञ्च ॥  
 ३९ ॥ पमु ४० A परमेहिं ४१ P णवेप्पिणु ४२ P ० कडा  
 1. 1 P समुहं 2 १ पणवेप्पिणु



पणवेप्पिणु संभवसामियहो  
 पणवेप्पिणु अहिणन्दण-जिणहो  
 पणवेवि\* सुमइ-तित्थङ्करहो  
 पणवेप्पिणु पउमप्पह-जिणहो  
 पणवेप्पिणु सुरवर-साराहो  
 पणवेप्पिणु चन्दप्पह-युरुहो  
 पणवेप्पिणु पुप्फयन्त-मुणिहो<sup>१</sup>  
 पणवेप्पिणु सीयल-पुङ्गमहो<sup>११</sup>  
 पणवेप्पिणु सेयंसाहियहो  
 पणवेप्पिणु पासुपुज्ज मुणिहो<sup>१६</sup>  
 पणवेप्पिणु विमल-महारित्तिहो<sup>१९</sup>  
 पणवेप्पिणु मङ्गलगाराहो  
 पणवेप्पिणु सन्ति-कुण्डु-अरहो<sup>२१</sup>  
 पणवेवि मल्लि-तित्थङ्करहो  
 पणवेप्पिणु मुणि-सुवय-जिणहो  
 पणवेप्पिणु णमि-णेमीसरहो<sup>२९</sup>

तइलोक-सिहर-पुर-गामियहो ॥ ३  
 कम्मदु-दुद्ध-रिउ-णिज्जिणहो ॥ ४  
 वय-पञ्च-महादुद्धर-घरहो ॥ ५  
 सोहियं-भव-लक्ख-दुक्ख-रिणहो ॥ ६  
 जिणवरहो सुपास-भडाराहो ॥ ७  
 भवियायण-संछण-कप्पतरुहो ॥ ८  
 सुरभवणुच्छलिय दिव-झुणिहो<sup>१०</sup> ॥ ९  
 कट्ठाण-झाण-गाणुगमहो ॥ १०  
 अच्चन्ते-महन्त-पत्त तिवहो ॥ ११  
 विप्फुरिय-गाण-चूडामणिहो<sup>१५</sup> ॥ १२  
 खदरितिय-परमागम-दित्तिहो<sup>१८</sup> ॥ १३  
 सौणन्तहो<sup>१९</sup> धम्म-भडाराहो ॥ १४  
 तिणिण मि तिहुअणं-परमेसरहो ॥ १५  
 तइलोक-महारित्ति-कुलहरहो<sup>२८</sup> ॥ १६  
 देवासुर-विण्णं-ययाहियहो ॥ १७  
 पुणु पास-गीर-तित्थङ्करहो<sup>२८</sup> ॥ १८

॥ धत्ता ॥

इय चउवीस वि परम-जिण  
 पुंणु अप्पाणउ पायडसि

पणवेप्पिणु भायें ।  
 रामायण-कौर्वे ॥ १९

३ ४ ४ निष्पण्णो ४ ४ ४ पणवेप्पिणु ६ ४ ४ सोत्तिय\* ६ ४ ४ अवदुक्खलक्ख\* ७ ४ ४ विण्ण-  
 हो. ८ ४ ४ उणवरुहो. ९ ४ ४ पुप्फयन्तमुणिहो, १० ४ ४ पुप्फयन्तमुणिहो,  
 १० ४ ४ उणुणिहो ११ ४ ४ पुणवहो १२ ४ ४ गाणउमागारमहो १३ ४ ४ अत्त १४ ४ ४ मुणिहो,  
 १५ ४ ४ मुणिदि, १६ ४ ४ कणिहो corrected to मु\* १७ ४ ४ ४ चूडामणिहो १८ ४ ४ महामि  
 रिहो, १९ ४ ४ महामिहो २० ४ ४ महामिहो २१ ४ ४ विस्सिहो २२ ४ ४ दित्तिहो २३ ४ ४ साणउहो २४ ४ ४  
 सत्ति. २५ ४ ४ पुणु २६ ४ ४ अरहो २७ ४ ४ marginally 'दीक्षिमि' पाठे, २८ ४ ४ विण्ण वि.  
 २९ ४ ४ विदुअण. ३० ४ ४ कुलहो ३१ ४ ४ विण्ण ३२ ४ ४ वेमीसरहो ३३ ४ ४ सित्त-  
 करहो ३४ ४ ४ पुणु गारमिय तामयइ. ३५ ४ ४ कौर्वे

[ १ ] १ अवदुक्खलक्ख. २ पणुणाम् ३ मार्गल. ४ चउ अवन्त-यकनाययइरहस्य ५ चउवेण.

[ २ ]

यद्गमाणं-मुह-कुहर-विणिगय  
अक्खर-वासं-जलोह-मणोहरं  
दीह-समास-पवाहायद्विय  
१ देसीभासा-उभय-तदुज्जल  
अत्यं-यहल-कछोलाणिद्विय  
पह रामकह-सरि सोहन्ती  
पच्छेइ इन्दभूई-आयरिएं"  
पुणु पव्वे" संसारारापे  
११ पुणु "रविसेणायरिय-यसाए"  
पवमिणि-जणणि-गज्ज-संभूए"  
अइ-तणुपण पईहर-गत्ते

रामकह-णइं एहं कमाणय ॥ १  
सु-अलद्वार-छन्द-मच्छोहर ॥ २  
सक्य-पायय-पुलिणालद्विय ॥ ३  
क वि दुक्कर-धण-सइ-सिलायल ॥ ४  
आसासय-समत्तूह-परिद्विय ॥ ५  
गणहर-देवहिं" दिदु वहन्ती ॥ ६  
पुणु धम्मेण गुणालद्वरिएं" ॥ ७  
कित्तिहरेण अणुत्तरयापे" ॥ ८  
"बुद्धिएं अयमादिय कइरापे" ॥ ९  
मारुयपव्वे-रुव-अणुरापे" ॥ १०  
छिवरं-णासें पविरल-दन्ते" ॥ ११

॥ वचा ॥

११ निम्मल-पुण्ण-पवित्त-कह-  
"जेण" समाणिज्जन्तपेण

फित्तणु आदप्पइ ।  
धिर कित्ति विदप्पइ ॥ १२

[ ३ ]

बुहयण सयम्भु पईं विण्णवइ  
यामरए कयावि" ण जाणियव  
णइं पच्चाहारहो तत्ति किय  
११ णउ गिणुअइं सत्त मिहत्तियउं

मईं सरिसउं अणुण णाहिं कुकइ ॥ १  
णउं विचि-मुत्तु वक्खत्ताणियउं ॥ २  
णउ संधिहो" उप्पारि" बुद्धि धिये ॥ ३  
छविहउं समास-पउत्तियउं" ॥ ४

2. 1 A यइमाणं. 2 स यव. 3 स देह. 4 A "वास". 5 P "मणोहर" 6 P S पुण-  
कवार. 7 A "सदमच्छोह" 8 S "वहावा". 9 A अय. 10 S "देवइ, A "देविहिं. 11 S  
सजय". 12 P इदभूअ". 13 S "आयरिय. 14 P S गुणालकरिय. 15 P एवहिं, S एवहिं.  
16 S अणुत्तरयाप. 17 S "पसाय 18 S बुद्धिइ सियइ जणिय कपराए 19 S संभूय. 20 P  
मारुयपव्वे, S मारुयपेव, A आदप्पय. 21 S A "अणुराय. 22 A छिवर". 23 P  
P दूरे, S दूरे. 24 P उइ corrected to उण, S जण.

3. 1 S A पइ. 2 P S मइ 3 A सरियउ 4 P ण्णाद्वि, S णादि, A णिय, 5 P S  
कयाइ. 6 P N 7 P जणियउ, A जणियउ 8 A नखि 9 P A वक्खत्ताणियउ 10 A णउ.  
11 P S सपिण्ण. 12 P S उप्पारि 13 S दिय, S दिय. 14 S गिणुयउ, A गिणुयउ.  
15 S विहत्तियउ, 16 P "पउत्तियउ, S "पउत्तियउ.

[ २ ] १ यजुताव. २ नरी. ३ निक्षेप, न्यास ४ प्रवाह ५ उत. ६ जोषम्, ७ गौतम-  
हामिना. ८ कविपौत्रे खयम्भुदेवेण सवाराविपे अक्षीय गीरुण(१) ९ अतुरवारि(१) १० अतुरवारि,  
१० रविसेणार्त्तप्रसादेव. ११ चर्मोपक्रमसोखपत्रपै १२ १३ लेखान्वादिभिः .

[ ३ ] १ दे. २ प्रवहाएल. ३ बहुनीदे-धनपारए पद

छंकारय दस लेयार ण सुय<sup>१</sup>  
ण बलावल धाउ णिवार्य-गण  
णउ णिसुणितं पंञ्च-मंहाय-कधु(?)  
णउ बुद्धिउ पिङ्गल-मंथारं  
वयसाउ तो वि णउ परिहरमि  
सामणं भास छुडु सायडउं  
छुडु होन्तुं सुहासियं-वयणाई  
एहुं सज्जन-लोयहो<sup>२</sup> किउ विणउ  
जई पमं विरुसइ को वि खलु

वीसोवसाग पंचय बहुय<sup>३</sup> ॥ ५  
णउ लिङ्ग उंणाइ वेंकु वंयणु ॥ ६  
णउ भरहुं गेउं उव्वणु वि सयुं ॥ ७  
णउ भंम्महं-दण्डि-अलङ्कारं ॥ ८  
वरि रंङ्गावहुं कधु करमि ॥ ९  
छुडु आगम-जुत्ति कां वि घडउ ॥ १०  
गामिहं-भास-परिहरणाई ॥ ११  
जं अबुहु पदरिसिउ अयणउं ॥ १२  
तहो<sup>४</sup> हत्युत्थसिउ लेउ<sup>५</sup> छुडु ॥ १६

॥ वत्ता ॥

॥

पिसुणें<sup>६</sup> किं<sup>७</sup> अन्वत्थिणं  
किं छण-चन्हुं मंहागहेण<sup>८</sup>

जसु को वि ण रुचइ ।  
कम्पन्तु वि मुचइ ॥ १४

[४]

अंयहत्थेवि<sup>९</sup> खलवणु णिरवसेसु  
जहिं<sup>१०</sup> पफ-कलमे<sup>११</sup> कमलिणि णिसणं  
जहिं<sup>१२</sup> सुय-पन्तिउ सुपरिद्वियाउं  
जहिं<sup>१३</sup> उच्छु-वणइं<sup>१४</sup> पवणाहयाई  
जहिं<sup>१५</sup> णान्णवणइं<sup>१६</sup> मणोहराई  
जहिं<sup>१७</sup> फाडिभं-वयणइं<sup>१८</sup> दादिमाई

पहिलउ<sup>१९</sup> णिरु वण्णमि भगहवेसु ॥ १  
अलइन्त तरणिं<sup>२०</sup> थेर वं विसणं ॥ २  
णं वणसिरि-भरगय-सुण्डियाउं ॥ ३  
कम्पन्ति व पीलण-भय-गयाई ॥ ४  
णचन्ति व चल-यव्व-कराई ॥ ५  
णज्जन्ति<sup>२१</sup> ताई णं कइं-मुहाई ॥ ६

17 न जया. 18 न बुद्धा. 19 अ णिसुणितं. 20 न महा वि कधु. 21 अ भरह. 22 प ३  
ण कवणु छुडु. 23 अ माय, ५ वःजु. 24 अ 'परावर'. 25 न भम्महं. 26 प ३ 'बलंकार,  
अ 'अलंकार. 27 प ३ उव्वणुणु. 28 प ५ सामाग, अ सामाग. 29 प ३ विहडउ, न  
महिविरउ. 30 प ५ किंवि. 31 प ५ इति. 32 प सुहागुह. 33 न न यावेसु. 34 प इहु,  
न वहु. 35 प सयणु कोवहु. ५ मयजलोवहु. 36 प ५ अणउ. 37 प ५ जं. 38 प ५  
एव. 39 उ छुडु. 40 न वेदि. 11 न पिसुणि. 42 कं. 13 प इहु. 14 प ५ महागहेण.

4. 1 प ५ अन्वत्थिणवि. 2 प ५ वयणवि, अ विमयणवि. 3 प ५ जहि. 4 प ५  
कधमि, अ 'कधउ. 5 प ५ विपणु, अ विमयण. 6 उ वरवि. 7 प ५ वि. 8 प ५ विरगणु.  
9 प ५ सुपरिद्विभाउ. 10 न कविभाउ. 11 प ५ उव्वणुहं, ५ उव्वणुह. 12 उ 'वयण. 13 न  
वहि. 14 अ फाडिप. 15 प वयणउ. 16 उ कइ.

४ वडुवण, ५ वडु मिय. ६ न वडुवण-वडुवणवि. ७ जहि. ८ वडुवण-वडुवणवि. ९ वडुवण-वडुवणवि. १० वडुवण-वडुवणवि. ११ वडुवण-वडुवणवि. १२ वडुवण-वडुवणवि. १३ वडुवण-वडुवणवि. १४ वडुवण-वडुवणवि. १५ वडुवण-वडुवणवि. १६ वडुवण-वडुवणवि. १७ वडुवण-वडुवणवि. १८ वडुवण-वडुवणवि. १९ वडुवण-वडुवणवि. २० वडुवण-वडुवणवि. २१ वडुवण-वडुवणवि.

[४] १ अयण-व, उरिहण. २ फाडिप.

जहि<sup>१७</sup> महुर-पन्तिर मुन्दरा<sup>१८</sup>  
जहि<sup>१९</sup> दक्ख-मण्डय परियलन्ति

केयई-केसर-रयं-धूसरा<sup>२०</sup> ॥ ७  
पुण्ण पन्नियं रस-सलिलई पियन्ति ॥ ८

॥ वत्ता ॥

तंहिं तं पट्ठण रायगिह

धण-कणय-समिद्ध ॥

पं पिहिविणं गण-जोवण<sup>२१</sup>

सिरे<sup>२२</sup> सेह<sup>२३</sup> आइछ<sup>२४</sup> ॥ ९

[ ५ ]

चउ-गोउर-चउ-पोयार-चनु

हसइ व मुत्ताहल-धवल-वन्तु ॥ १

णचइ व मेरुजुय-धय-करगु

धरइ व णिवडन्तउ गयण-मग्गु ॥ २

सल्लग्ग-मिण्ण-देयउल<sup>२५</sup>-सिह

कणइ व पारावयं-सह-गहिरु ॥ ३

धुम्मइ व गदेहिं<sup>२६</sup> मय-भिम्भलेहि

उज्जइ व तुरङ्गहि<sup>२७</sup> चखलेहिं ॥ ४

णहाइ व सत्तिकन्त-जलोहरेहिं<sup>२८</sup>

पणवइ व हार-मेहल-भरेहिं<sup>२९</sup> ॥ ५

पक्खलइ व णेउर-णियलएहिं

विप्फुरइ व कुण्डल-जुयलएहिं<sup>३०</sup> ॥ ६

किलिकिलइ व सधजणुच्छवेण<sup>३१</sup>

गज्जइ व मुरय-भेरी-रवेण ॥ ७

गायइ मालाविणि<sup>३२</sup>-मुच्छणेहिं<sup>३३</sup>

पुरयइ<sup>३४</sup> व धणं-धण कच्चणेहिं<sup>३५</sup> ॥ ८

॥ वत्ता ॥

णियडिच-पणोहिं<sup>३६</sup> कोप्फोहिं<sup>३७</sup>

खुह-चुण्णासद्धं ॥

जणं-चलणग्ग-विमहिणं

महि रत्तिय रद्धं ॥ ९

17 P A जहि 18 १ मुदरा 19 १ केयइ 20 १ रइ 21 P पविन 22 P १ सदि  
पट्ठण णाम रायगिह 23 १ "जो-वणट्ठ 24 P १ सिदि, A निर 25 १ आइछ

5 1 P १ चउगोउर च वि. 2 A "उ 3 १ मरुद्धवकरगु 4 १ धूलग्ग 5 P १  
मिण्ण 6 P १ देयउ 7 A धुमइ corrected to क 8 १ पारावयं. 9 A  
धुम्मइ 10 १ गदेहि, A गयहि 11 १ तुरगहि, A तुरगहिं 12 P १ "जलोहरेहि.  
13 P १ "हरेहि 14 १ "जुयलएहि, A "जुयलएहि 15 A किलिकिलइ corrected  
to किलिकि 16 P १ "जणोच्छवेण 17 P १ व मालाविणि 18 १ "मुच्छणेहिं 19 P  
पुरइ corrected to तुरइ, १ तुरइ 20 P धम्म, १ धम्म 21 १ "पणोहिं 22 P  
कोप्फोहिं, १ कोप्फोहिं, A कोप्फोहिं 23 १ जल, 24 P १ "विमहिण.

१ मुदर वद (१).

[ ५ ] १ [नग] (स मुख १ केयम् (२) १ श्रेष्ठे २)

[६]

तहि<sup>१</sup> सेजिउं<sup>२</sup> णामें<sup>३</sup> णय-णिवासु  
किं तिणयणु<sup>४</sup> णं<sup>५</sup> णं<sup>६</sup> विसम-चक्खु  
किं दिणयरु<sup>७</sup> णं<sup>८</sup> णं<sup>९</sup> दहणं-सीलु  
किं कुल्लरु<sup>१०</sup> णं<sup>११</sup> णं<sup>१२</sup> णिच्च-मत्तु  
किं सायरु<sup>१३</sup> णं<sup>१४</sup> णं<sup>१५</sup> खार-णीरुं  
किं फणिवइ<sup>१६</sup> णं<sup>१७</sup> णं<sup>१८</sup> कूर-भाउ  
किं महमहु<sup>१९</sup> णं<sup>२०</sup> णं<sup>२१</sup> कुडिल-यक्खुं<sup>२२</sup>  
अणुहरइ<sup>२३</sup> पुणु<sup>२४</sup> विजइ<sup>२५</sup> सो<sup>२६</sup> जे<sup>२७</sup> तासु

उवमिज्जइ<sup>२८</sup> णारवइ<sup>२९</sup> कवणु<sup>३०</sup> तासु ॥ १  
किं ससहरु<sup>३१</sup> णं<sup>३२</sup> णं<sup>३३</sup> एक्कं-पक्खु ॥ २  
किं हरि<sup>३४</sup> णं<sup>३५</sup> णं<sup>३६</sup> कम-मुअणं-लीलु ॥ ३  
किं गिरि<sup>३७</sup> णं<sup>३८</sup> णं<sup>३९</sup> ववसाय-चत्तु ॥ ४  
किं वम्महु<sup>४०</sup> णं<sup>४१</sup> णं<sup>४२</sup> हय-सरीरु ॥ ५  
किं मारुउ<sup>४३</sup> णं<sup>४४</sup> णं<sup>४५</sup> चल-सहाउ ॥ ६  
किं सुरवइ<sup>४६</sup> णं<sup>४७</sup> णं<sup>४८</sup> सहस-अक्खुं ॥ ७  
वामडु<sup>४९</sup> वै<sup>५०</sup> दाहिण-अडु<sup>५१</sup> जासु ॥ ८

॥ यथा ॥

ताव सुरासुर-वाहणेहिं  
वीर-जिणिन्दहो<sup>५२</sup> समसरणुं

गयणत्तणु छाई<sup>५३</sup> ।  
विउलइरि पराइ<sup>५४</sup> ॥ ९

[७]

परमेसरु<sup>५५</sup> पच्छिम-जिणवरिन्दु  
णाणुज्जलं<sup>५६</sup> चउ-कट्ठाण-पिण्डु  
चउतीसतिसय-विसुअ-गत्तु  
पण्णारह-कमलावत्त-पाउ  
चउसद्धि-वामरुअमाणुं  
धिउं<sup>५७</sup> विउलं-महीहरं<sup>५८</sup> यद्धमाणुं  
पायार तिणिण चउ गौउराईं<sup>५९</sup>  
उडिभय चउ माणव-धम्म जामं

बेलणगं<sup>६०</sup> चालिय-महिहारिन्दु ॥ १  
चउ-कम्म-उहणु केलि-काल-दण्डु ॥ २  
भुवणत्तय-वल्लहु<sup>६१</sup> धवल-छत्तु ॥ ३  
अल्ल-कुल-मण्डव-सहाउ ॥ ४  
चउ-सुराणिकाय-संयुवमाणुं ॥ ५  
समसरणु वि जसुं<sup>६२</sup> जोयणे-यमाणुं ॥ ६  
वारह गण वारह मन्दिराईं ॥ ७  
तुरमाणं<sup>६३</sup> केण वि णरेण तामं ॥ ८

6. 1 P तहि. 2 P सेजिउं. 3 P एणु, 1 इज्. 4 A व. 5 A दरुणं. 6 P स  
सुवण. 7 A नीद. 8 P तसु marginally corrected to सरु. 9 A सो वि तसु  
marginally corrected to महसक्खु. 10 A वि. 11 P अ. 12 A उअर.  
13 A विगिरु, A विगिरु. 14 A समोसरणु, 3 समसरणु. 15 A विउलइरि परावड.  
7. 1 A चउमणुपाटिय. 2 P णायुज्जल 3 A कम्म. 4 P स दण्डुवमाणु, A  
दण्डुवमाणु. 5 P transposes thus hemistich and the first hemistich  
of the next line. 6 A संयुवमाणु. 7 A विभे. 8 P विउल, 1 पड. 9 A  
यद्धमाणु. 10 A missing. 11 A जोयमय 12 A परिपमाणु. 13 P 3 बोयराइ.  
14 P 3 जय. 15 P तुरमाण. 16 P 3 वार.

[६] १ नीदरु. २ गिउ.

[७] १ मीरु. २ कणु. वल्ल दण्डु. ३ दण्डु.

॥ क्ता ॥

चलथा गजेपिणु चिण्णविउ  
‘जं शायहि’<sup>१७</sup> जं ‘संभरहि’<sup>१८</sup>

सेणिउं महाराजो<sup>१९</sup> ।  
सो जग-गुरु आ<sup>२०</sup>थो<sup>२१</sup> ॥ ९

[ ८ ]

‘जण-ययणइ’<sup>२२</sup> कण्णुप्पलिकेरेवि  
गउ पयइ<sup>२३</sup> सत्ता रोमञ्चियल्लु  
देवाविय लहु आपणन्द-भेरि  
स-कलत्तु स-पुत्तु स-पिण्डवासु  
गउ वन्दण-हसिपे<sup>२४</sup> जिणवरासु  
‘समसरणु दिट्ठु हरिसिय-मणेण  
पहिलपे<sup>२५</sup>’ कोट्टपे<sup>२६</sup> रिसि-संभु दिट्ठु  
तइयपे<sup>२७</sup> अजिये-गणु साणुराउ  
पञ्चमे<sup>२८</sup> विन्तरिउं सुहासिणीउं  
सत्तमे<sup>२९</sup> भावण गिघाण साव  
‘णयमपे<sup>३०</sup>’ जोइस णमिउंत्तमइ  
एवारहमपे<sup>३१</sup> णरवर णिविडु

सिंहासण-सिहरहो<sup>३२</sup> ओयरेवि<sup>३३</sup> ॥ १  
पुणु महियले<sup>३४</sup> णाविउं उत्तमज्जु ॥ २  
धरहरिष वसुन्धरि जग-जणेरि ॥ ३.  
स-परियणु स-साहणु सेट्टहासु ॥ ४  
आसण्णीइउं महीहरासु ॥ ५  
परिवेढिउ वारह-विह-गणेण ॥ ६  
वीथपे<sup>३५</sup> कप्पज्जण-जणु णियिडु ॥ ७  
चउधपे<sup>३६</sup> जोइस-वेर-अच्छराउ ॥ ८  
छट्टपे<sup>३७</sup> पुणु भयणे-णियासिणीउ ॥ ९  
अट्टमे<sup>३८</sup> विन्तरं संसुद्ध-भाव ॥ १०  
दहमपे<sup>३९</sup> कप्पामर पुलइयत्त ॥ ११  
वारहमपे<sup>४०</sup> तिरिय णमन्त दिट्ठु ॥ १२

॥ क्ता ॥

दिट्ठु भडारउ धार-जिणु  
तिहुवणे-माधपे<sup>४१</sup> सुह-णिलपे<sup>४२</sup>

सिंहासणे-संठिउ ।  
णं मोक्खु परिट्ठिउ ॥ १३

17 A सेणिउं. 18 P 6 महाराज, A महाराज. 19 B कावहि. 20 B सेभारहि. 21 P 8 A भाउ.

8. 1 P 5 जिण. A जिण corrected to जण. 2 P 5 ययणइ. 3 P 4 कण्णु. पल्ले. 4 P 5 उववेरेवि. 5 P 5 4 पयइ. 6 P महियले, 4 महियले. 7 P नाविय, A नाविय. 8 P वदमभसिपे. 9 P अत्तमज्जुत्तम जगपणीहय. 10 5 पविडइ कोट्टइ. 11 P 5 ‘जय. 12 P 5 वट्टइ. 13 P अजिये. 14 P 8 चउधइ, A चारउध. 15 A missing. 16 P वेररेउ, 5 विन्तरेउ. 17 P 5 सुहासिणिउ 18 P 8 छट्टमि. 19 5 5 भवणि. 20 P 5 सेचवि 21 P 8 अट्टमि. 22 P 8 वेवर. 23 5 णयमइ, A णयमइ. 24 5 वल्लिउ. 25 5 दहमइ, A दहमइ. 26 5 एवारहमइ. 27 5 वारहमइ, A वारहमइ. 28 P 8 विह आसण. 29 P सिट्टमउ. 30 सिट्टमउ. 30 5 मापइ.

४ आराधयामि (१).

[ ८ ] १ अवलीनः (१). २ दावीजनः. ३ सानन्दः ४ सर्वमि (१).

[९]

सिर-सिहरे<sup>१</sup> चडाचिय-करवलगु  
'जय पाह<sup>२</sup> सध-देवाहिदेव  
जय तिहुवणं-सामिय तिविह-छत्तं  
जय केवल-पाणुभिभण<sup>३</sup>देह  
जय जाइ-जरा-भरणारि-छेय  
जय परम परम्पर वीयराय  
जय संख-जीव-कारुण-भाव  
पणवेप्पिणु जिणु तगगय-भणेण

मगहाडिउ पुणु वन्दणहै<sup>४</sup> लगु ॥ १  
किय-णाग-णरिन्द-सुरिन्द-सेव ॥ २  
अट्टविह-परम-गुण-रिद्धि-पत्त ॥ ३  
वम्मह-णिम्महण पणट्ट-णेह ॥ ४  
वत्तीस-सुरिन्द-कियाहिसेय ॥ ५  
सुर-भउडं-कोडि-मणि-विट्ठ-पाय ॥ ६  
अवसय अणन्त णहयलं-सहावे<sup>५</sup> ॥ ७  
पुणु पुच्छिउ गोत्तमं-सामि<sup>६</sup> तेण ॥ ८

॥ घटा ॥

'परमेसर पर-सासणेहि<sup>७</sup>  
कहे<sup>८</sup> जिण-सासणे<sup>८</sup> कम चियं

सुवइ वियरेरी ।  
कह राहव-केरी ॥ ९

[१०]

जो<sup>१</sup> लोपेहि<sup>२</sup> ढंकरियन्तएहि<sup>३</sup>  
जई कुम्मे धरियउ धरणि-वीडु  
जइ रामहो तिहुअणु उवरे<sup>४</sup> माइ  
अण्णु वि सरवूसणे-समरे<sup>५</sup> देव  
किह<sup>६</sup> तियमई-कारणे<sup>६</sup> कविवरेणं  
किह वाणर गिरिवर उवहन्ति  
किह रावणं दह-मुहु वीस-हृथु  
घरिसजु सुअई किह कुम्भयणु

उप्पाइउ भन्तिउ भन्तएहि<sup>७</sup> ॥ १  
तो कुम्मु पवन्तउ केण गीडु ॥ २  
तो रावणु कहि<sup>८</sup> तिय लेवि जाई ॥ ३  
पहु जुझाई मुझइ भिच्चु कैव<sup>९</sup> ॥ ४  
पाइअइ वालि<sup>१०</sup> सहोवरेण ॥ ५  
वन्धेले<sup>११</sup> मयरहरु समुत्तरन्ति ॥ ६  
अमराहिव-भुव-वन्धण-समरथु ॥ ७  
महिसा-कोडिहि<sup>१२</sup> मि ण धाई अणु ॥ ८

९. १ P S सिरि सिहरे. २ P वदणहि, S वदणहि. ३ P नाह. ४ S १ तिहुवण.  
५ P 'उड. ६ P 'पाणुभिभण'. ७ S जय वम्महणिम्महणदेह. ८ P S 'सउडि'.  
९ S 'णहयलि' १० S S 'समान' ११ P गउवम, S गउवमु. १२ A सानिण.  
१३ P S 'मासणेहि, A सासणेहि १४ P S A कहि १५ A 'सासनि. १६ P  
जिआ, S डिआ.

१०. १ P S जग. २ S भवि. ३ P S अतिएहि. ४ P S जय. ५ P S कुम्भ.  
६ S A तिहुयणु ७ P उवरे, A उवरे. ८ P S A कहि. ९ S जार १० S सरवूसण.  
११ P सेणि, S मयिय A समरि. १२ P उन्नुइ. १३ P S कम. १४ P S उड.  
१५ A तीमइ. १६ S काणि. १७ A कइणरेण १८ S वाले १९ S A ववि. २० P रामणु  
२१ P S मुयइ. २२ S १ कोडिहि मि २३ P S चरइ

[१०] १ दलेपितुके. २ प्रान्तव. ३ चउवयुपविता. ४ श्रुत, न्यात. ५ रामान-  
सार-निष्णो. ६ राम. ७ लीलिमिती ८ सुधीनेव, ९ अभिलषणशील.  
पठ० नरि० ३

॥ वत्त ॥

जे<sup>१०</sup> परिसेसिउ दहवयणु पर-णारीहि<sup>११</sup> संमणं ।  
 सो<sup>१२</sup> मन्दोवरि<sup>१३</sup> जणणि-सम किह लेइ विहीसणु<sup>१४</sup> ॥ ९

[ ११ ]

- १ तं गिसुणोवि<sup>१</sup> बुच्चइ गणहरेण सुणं<sup>२</sup> सेणिय किं बहु-वित्थरेण ॥ १  
 पहिलउ आयासुं अणन्तुं साउ णिरवेक्खुं णिरज्झणुं पेलय-भाउ ॥ २  
 तइलोकु परिट्ठितं मज्झं<sup>३</sup> तामु चउदह रज्जुयं आयासु जासुं ॥ ३  
 तेसुं पि झल्लरि-मज्झाणुमाणु यिउ तिरियं-ओउ रज्जुयं-पमाणु ॥ ४  
 तहिं<sup>४</sup> जम्भुदीउं महा-पहाणुं वित्थरेणं लक्खुं जोयण-वमाणु ॥ ५  
 १० पैउ-खेत्त-चउदहं-सरिं<sup>५</sup> णिवामु छविहं-कुलपय-त्तइ-पयासु ॥ ६  
 तामु पि अब्भन्तरे<sup>६</sup> कणय-सेलु णवणयइ-उवरे<sup>७</sup> सहसेणं-मूल ॥ ७  
 तहो<sup>७</sup> दाहिण-भायं<sup>८</sup> भरहु थक्खु लक्खणं-लक्खिउ एक्कं-चक्खु ॥ ८

॥ वत्त ॥

- तहिं<sup>१०</sup> ओसयि<sup>११</sup> गि-काले<sup>१२</sup> गए<sup>१३</sup> कणयरु-उण्णो ।  
 १० चउदहं-रयणविसेस जिहं<sup>१४</sup> कुलयर-उप्पण्णो ॥ ९

[ १२ ]

- पहिलउ पंहु पडिमुइ सुययन्तउ पीयउ सम्मइ मम्मइयन्तउ ॥ १  
 तइयं खेमक्खु खेमक्खु पउयउ रेमन्धर रणे<sup>२</sup> बुच्चरु ॥ २  
 पयमु सीमन्धर दीहर-कर छट्टउ सीमन्धर धरणीधरु ॥ ३

24 P 11 A 25 P 11 'णारीहि' 26 A मणु marginally corrected to वमीरु.

27 P 8 सा 28 A मरोवर

11. 1 s विमुचिदि, A विमुचिदि. 2 P 1 A मुनि 3 s भावस. 4 s कर्ण. 5 निरेसु 6 s गिरिणु 7 s परिट्ठित 8 s A म. 9 s रज्जु, A रज्जु 10 s तामु 11 P 8 व, s तिय 12 P तिरिकोव, s निरिचकोव 13 s रज्जु 14 s A छवि. 15 P 8 उदह. 16 s पमाणु 17 s विपयि 18 s उवरे 19 P चउदह. 20 P सर. 21 s वि superscribed between छउदह पुक्क 22 s 'उउ, A एक with marks of deletion 23 s अणन्तर, A अणन्तरि 24 s उवरे. 25 s चरणिउ 26 s उउ 27 s 'आएहि, A जास 28 s 'उवरे. 29 P उउ, A उउ. 30 P s उहि. 31 P 1 अवयविवि 32 P 'काल, s कोस A 'कालि 33 P 8 गव 34 P 'उउमा, s 'उउमणे 35 P चउदह 36 P 8 गिउ 37 P 8 उप्पणणे

12. 1 s पडिमुइ s विमुक्कणउ. marginally 'वहु सुक्कणउ' पाठ 2 P परिमुइ 3 s मुक्कण 4 s मम्मइयन्तउ. 5 P उउयउ. 6 P 8 रण

[ ११ ] १ सवयन्त २ कर्ण-हरेण ३ मज्झिमे ४ लक्खु. ५ मन्दोवरिणि विदये ६ दाहिण-भायस.



सत्तमु चारु-चपलु चम्पुचभरं  
सहसा चन्द-दिवायर-दंसणें  
‘अहो परमेसर कुलयर-सारा  
तं गिसुणेवि णराहिइ घोसइ  
पुव-विदेहें’ तिलोआणन्दें”

तासु कालें उप्पजइ विम्भउ ॥ ४  
सयलु वि जणु आसङ्किउ गिय-मणें” ॥ ५  
कोवहल्लु मँहु एउ भडारा’ ॥ ६  
‘कम्म-मूमि लइ एवाहँ” होसइ” ॥ ७  
कहिउ आसि मँहु परम-जिणिन्दें” ॥ ८ ।

॥ यत्ता ॥

पेव-सम्भारुण-पालवहों  
आपइ चन्द-सूर-फलइ”

तारायण-मुष्कहों” ।  
अवसप्पिणि-रुक्खहों” ॥ ९

[ १३ ]

पुण जाउ जसुम्भउ अतुल-धामुं  
पुण साहिचन्दुं चन्दहि जाउ  
तहों णाहिहें” पच्छिम-कुलयरसु  
चन्दहों रोहिणि व मणोहिराम  
सा णिरलङ्कार जि चारु-गत्त  
तहें गिय-लायण्यु जें” दिण्ण-सोहु  
पामेय-फुलिङ्गावलि जें” चारु  
लोयण जि सहावें दल-विसाल

पुण विमलवाहणुच्छलिय-णामुं ॥ १  
मरुएउ पसेणइ णाहिरावें ॥ २  
मरुएवि सइं व पुरन्दरासु ॥ ३  
कन्दप्पहो रइ व पसण्ण-गाम ॥ ४  
आहरण-रिद्धि पर भार-मेस ॥ ५  
मलु केवलु पर कुक्कुम-रसोहु ॥ ६  
पर गरुयउ मोत्तिय-हार” भार ॥ ७  
आडम्बर” पर कन्दोदु-माल ॥ ८

॥ यत्ता ॥

कमलासापें” भमन्तर्णेण  
मुहलीहवणें कम-भुयलु

अलि-चत्तयें” मन्ने ।  
कि पेउरें-सहें ॥ ९

7 P काह°. 8 P S चपलुचभरं 9 S दिवायर दंसणे 10 P S °मणि 11 S कोवहल्लु, A कोवहल्लु 12 A इउ काह भडारा 13 A कम्म° 14 P S एवाहि 15 S घोसइ 16 S °विदेहि. 17 S A तिलोवा°. 18 P मँहु 19 P °जिणिन्दें, A जिणिवि 20 S वव°. 21 P S, °मुष्कहो. 22 P °फलइ. 23 P °रुक्खहो, S रुक्खहो

13. 1 P °पाउ. 2 S °पाउ. 3 P साहिचन्द. 4 P पसेणे. 5 S णाहिराउ. 6 P S णाहिहि. 7 P सइ च. 8 S भारमय, S चारमिच. 9 P S जि. 10 P दिण्यु, S missing. 11 P पासेव 12 A पुडिया° corrected marginally to पुडिता°. 13 S जि 14 P S °हार 15 S अलवव. 16 P कमलासाह. 17 P S अलिचत्तय, A अलिचत्तय, with the Anuvāra of °य rubbed out 18 P °हुयउ. 19 P पेउा°.

तो ऐत्थन्तरे माणव-वेसं  
ससि-वयणिउं कन्दोइ-दलच्छिउं  
सणरियारउ दुकउ तेचहे<sup>१</sup>  
का वि विणोउ किं पि उप्पायइ  
का वि वेइ तम्भोले<sup>२</sup> स-हत्थे  
पाउइ का वि चमरु कमे धोवई  
उक्खये-खग का वि परिरक्खई  
का वि जक्खइ<sup>३</sup>मण पसाहइ

॥

वर-पल्लङ्गे<sup>४</sup> पमुत्तियए<sup>५</sup>  
तीस पक्ख पहु-पङ्गणए

दीसइ मयगलु मय-गिले-गण्डु  
दीसइ पञ्चमुहुं पईहरच्छि  
दीसइ गन्धुकई-कुसुम-दामु  
दीसइ दिणयरु कर-पज्जलन्तु  
दीसइ जल-मङ्गल-कलसुं वण्णुं  
दीसइ जलणिहि गज्जिय-जलोह  
दीसइ विमाणु धण्डालि-भुहलु  
दीसइ मणि जियरु परिप्पुरन्तुं

॥

इय सुविणावलि<sup>६</sup> सुन्दरिए<sup>७</sup>  
गम्पिणु णादि-णराहिवहो

14. 1 P = इहगरी 2 S भाउ 3 S missing. 4 = इहाणुं 5 = ससिपयणइ,  
A ससिपयणउ. 6 = कन्दुजलच्छिउउ 7 P वेउदि, S वेउदि 8 P जेउदि, S जेउदि. 9 S  
इयइ. 10 P S उभेउ 11 S तम्बाहरण. 12 P S सहु 13 S जत्थे 14 P कंय, S पव.  
15 P विरवइ 16 = छेयइ 17 P उक्ख<sup>८</sup> 18 P S पम्भिरसइ 19 A अणगणउ अणइ.  
20 S क 21 P S देविहे 22 P S "पल्लु 23 P पमुत्तियइ, S पमुत्तियइ 24 A मुहणावलि.  
15 1 P "मिलु 2 S वमुत्तियव", A वसइ उक्खव" 3 P पचमुहु, A पचमुहु.  
4 P S गण्डु. 5 P "इहु 6 P परिममउ, A पम्भेममउ 7 = कलम 8 = corrected to  
बल. 9 S "उलु 10 P णागालव 11 A सण 12 = परिप्पुरनु 13 P S पयउयय. 14 A  
सुविणावलि 15 P S मरुदेविइ 16 A दीसइ 17 P S सुविहाणइ, A सुविहाणइ.

[ १४ ] १ (P's reading) कच मिये-ति (?)

[ १४ ]

आइउ देविउ इन्दाएसं ॥ १  
कित्ति-बुद्धि-सिरि-हिरि-दिहि-लच्छिउ ॥ २  
सा मरुएवि भडारी जेसहे<sup>१</sup> ॥ २  
पदइ पणच्चइ गायइ वायई ॥ ४  
सवाहरणुं का वि सहे<sup>२</sup> बत्थे<sup>३</sup> ॥ ५  
का वि समुज्जलु दप्पणु ठोवई ॥ ६  
का वि किं पि उक्खलाणउ अक्खइ ॥ ७  
का वि सरीरु ताहे<sup>४</sup> संवाहइ ॥ ८

॥ ववा ॥

सुविणावलि<sup>५</sup> दिट्ठी ।  
वसुहार वरिड्डी ॥ ९

[ १५ ]

दीसइ वसहुक्खय-कमल-सण्डु ॥ १  
दीसइ णव-कमलारुड लच्छि ॥ २  
दीसइ छण-यन्दुं मणोहिरामु ॥ ३  
दीसइ शस-शुबलु परिग्गमन्तुं ॥ ४  
दीसइ कमलारु कमल-छण्णुं ॥ ५  
दीसइ सिंहासणु विण्ण-सोतु ॥ ६  
दीसइ णागालउं सहुं धवलु ॥ ७  
दीसइ धूमन्नउ धगपगन्तुं ॥ ८

॥ ववा ॥

मरुदेविए<sup>६</sup> दीसइ ।  
सुविहाणय<sup>७</sup> सीसइ ॥ ९

[ १६ ]

तेण वि विहसैविणु एमं कुतु  
जसु मेरु-महागिरि-वृहवणवीहुं  
जसु मङ्गल कळस महा-मसुह  
तहो दिवसहो लग्गेवि असु वरिसु  
लहु णाहि-णारिन्दहो<sup>१</sup> तणय गेहुं  
धिउ गम्भम्भिन्तरे<sup>२</sup> जिणवरिन्दु  
वसुहार पवरिसिय पुणु वि ताम  
जिण-सूह समुद्धिउ तेय-पिण्डु

‘तउ होसइ तिहुअणं-तिलउ पुतु ॥ १  
णह-मण्डउ महिहर्-सम्भ-गीहु ॥ २  
मज्जणय-काले<sup>३</sup> वत्तीस इन्द<sup>४</sup> ॥ ३  
गिवाण पवरिसिय रयण-वरिसु ॥ ४  
अवइण्णुं भवारउ णाण-देहु ॥ ५  
णव-णलिणि-पत्ते<sup>५</sup> णं सलिल-विन्दु ॥ ६  
अण्णु पि अट्टारह पक्ख जाम ॥ ७  
योहन्तु भव-जण-कमल-सण्डु ॥ ८

॥ वता ॥

मोहन्धारे-विणासयर  
उड्ड भडारउ रितह-जिणु

केवल-किरणायर ।  
संइ भुवण-विवायर ॥ ९

\* \* \* \*

इय एर्ये पउमचारिए  
‘जिण-जन्मुप्पत्ति’ इमं<sup>६</sup>

घणझयासिय-सयन्मुएव-कए ।  
पढमं चिय साहिये<sup>७</sup> पव<sup>८</sup> ॥ १०

\*

[ २. विईओ संधि ]

जगे-गुरु पुण्ण-पविचु  
सहता णेवि सुरेहि<sup>९</sup>

तइलोकहो मङ्गलगारव ।  
मेरुहि<sup>१०</sup> अहिसिचु भडारउ ॥ १

[ १ ]

उप्पण्णए तिहुअण-परमेसरे  
भावण-भवणेहि<sup>११</sup> सङ्ग पयज्जिय  
विन्तरे-भवणेहि<sup>१२</sup> पडह-सहासई<sup>१३</sup>

अट्ठोत्तर-सहास-लक्खण-परे ॥ १  
णं णव-पाउसे<sup>१४</sup> णव घण गज्जिय ॥ २  
दसे-दिसिवह-णिगयधे-णिगयोसई<sup>१५</sup> ॥ ३

16. 1 P 8 विहसैविणु 2 P 8 एव 3 S 1 तिहुअण<sup>१</sup> 4 P 2 वरिसु P 8 A  
महीहव 6 P कळसु 7 P मज्जणय, 5 यज्जणह 8 S कालि. 9 पारदहु 10 ३ लणह.  
11 A गेहि corrected to गेहु 12 A अयण्णु 13 P गम्भम्भतरे, 3 गम्भम्भतरी.  
14 P 8 A ‘पत्ति’ 15 A मोहधारे 16 P ३ सङ्ग, ३ ण सङ्ग, A सङ्ग 17 ५ इय 18 S  
missidy 19 A साहिअ.

1. 1 S जय. 2 S मङ्गलगारउ. 3 P ३ सुरेहि 4 P A मेरुहि. 5 A ‘अवगिहि.  
6 P ‘पायसे, 5 पाउस 7 P ण 8 P वेतर. 9 S अवगेहि. 10 P ३ ‘सहासह. 11 S दस.  
12 ३ ‘विणय. 13 P विणयोसह, ३ विणयोसह.

जोइस-भवणन्तरोहि<sup>१४</sup> अहिद्वियं  
कप्पामर-भयणाहि<sup>१५</sup> जय-घण्टउ  
आसण-कम्पु जाउ अमरिन्दहो<sup>१६</sup>  
चडिउ तुरन्तु स्फु अइरावणें  
मेरु-सिहरि-सणिह-कुम्भ-त्थलें

सुरवइ दस-सय-णोलुं  
विहसियें-कोमल-कमलुं

" अमर-राउ संचलिउ जाणेंहि<sup>१७</sup>  
पट्ठणु चउ-गोउर-संपुण्णउं  
दीहिय-मढ-विहार-देयउलेंहि<sup>१८</sup>  
कच्छाराम-सीम-उज्जाणेंहि<sup>१९</sup>  
लहु सकेय-णयारि किय जक्खें  
पीण-पओइराणें<sup>२०</sup> ससि-सोमणें<sup>२१</sup>  
सव-जणहो उयसोयणि देप्पिणु  
णिउ तिहुअणें-परमेसुर तेत्तहें<sup>२२</sup>

इत्ति सुरेहि<sup>२३</sup> विमुक्क  
भत्तिणें अन्नणें-जोगुं

भीसणें-सीहेणिणाय समुद्वियें ॥ ४  
सइ<sup>२४</sup> जि गरुजे-टक्कार-विसट्टउ ॥ ५  
जाणेंवि<sup>२५</sup> जम्मुप्पत्ति जिणिन्दहो<sup>२६</sup> ॥ ६  
कण्ण-चमर-उड्ढाविय-लप्पणें ॥ ७  
मय-सरि-सोत्त-सित्त-गण्ड-त्थलें ॥ ८

॥ वत्ता ॥

रेहइ आरुढउ गयवरें ।  
कमलायरु णाहें<sup>२७</sup> महीहरें ॥ ९

[ २ ]

धणणें<sup>२८</sup> किउ कच्चणमउ ताणेंहि<sup>२९</sup> ॥ १  
सत्ताहि<sup>३०</sup> पायारेहि<sup>३१</sup> रवण्णउं ॥ २  
सर-पोक्खारिणि<sup>३२</sup> सलाणेंहि<sup>३३</sup> विउलेंहि<sup>३४</sup> ॥ ३  
कच्चण-तोरणेहि<sup>३५</sup> अपमाणेंहि<sup>३६</sup> ॥ ४  
परियच्चियें ति-चार सहसक्खें ॥ ५  
इन्द-महाएविणें पउलोमणें ॥ ६  
अगणें<sup>३७</sup> माया-चालु धवेप्पिणु ॥ ७  
सप्परियारु<sup>३८</sup> पुरन्दरु<sup>३९</sup> जेत्तेहें<sup>४०</sup> ॥ ८

॥ वत्ता ॥

चरणोचरि दिट्ठि विसाळी ।  
णावइ णीलुप्पल-माढी ॥ ९

14 SA भवणन्तरोहि 15 I A अहिद्वियं, S अहिद्विया 16 S भीसणि 17 S सिंह. 18 S समुद्विया, A समुद्विय. 19 S भयणाहि 20 P सइ 21 S यय 22 S अमरिन्दहो. 23 SA जणिदि 24 P जिणन्दहो. 25 P S \*सिदि\* 26 P \*जेणु 27 P विहसियं. 28 A \*उड्ढ 29 PA णाहें

2. I I जाणेंहि, A जाणिहि 2 S धणय 3 P णाणेंहि, S ताणेंहि 4 P संपुण्णउ, A सपुण्णउ 5 P S सत्ताहि 6 P पायारेहि, S पायारेहि 7 P रवण्णउ, A रवणउ 8 P S वेवउलेंहि, A देवउलेंहि 9 P पोक्खारिणि, S पोक्खारिणि 10 P सलाणेंहि, S सलाणेंहि 11 P S विउलेंहि, A मिउलेंहि 12 S तोरणेहि 13 P अपमाणहि 14 A माणय 15 P परिचच्चिय. 16 P पउइराण 17 S \*सोमण 18 S अगण 19 A धवेप्पिणु 20 SA तिहुअण. 21 P तेत्तहि 22 P सप्परियारु, S सप्परियारु 23 P पुरन्दरु 24 S जेत्तेहि 25 S सुरेहि. 26 S विसाळ. 27 P अन्नण. 28 A \*जोगु corrected to \*जोगु 29 PA \*माळ.

[ १ ] १ इति.

[ २ ] १ धयोप्यायणी.

[ ३ ]

वाट-कमल-दल-कोमल-चाहं  
सुरवद्गणाऽरुण-वाल-दिवायरु  
सत्तहिं<sup>१</sup> जोयण-सथहिं<sup>२</sup> तहिंतिउं  
उप्परि दस-जोयणहिं<sup>३</sup> दिवायरु  
पुणु चऊहिं<sup>४</sup> णक्खत्तहं पन्तिउं  
असुर-मन्तिं<sup>५</sup> तिहिं<sup>६</sup> तिहिं संवच्छरु  
अट्टाणवइ सहास कमेणिणं  
पण्डु-सिलोवरि सुरवर-सारउ

अहं<sup>७</sup> चडाविउं तिहुअण-णाहउं<sup>८</sup> ॥ १  
संचालिउ तं मेरु-भाहीहरु ॥ २  
सण्णवइहिं<sup>९</sup> तारायण-पन्तिउ ॥ ३  
पुणु असीहिं<sup>१०</sup> लक्खिअइ ससहरु ॥ ४  
बुह-मण्डलु वि चऊहिं<sup>११</sup> तहिंतिउं ॥ ५  
तिहिं<sup>१२</sup> अङ्गारउ तिहिं वि सणिच्छरु ॥ ६  
अण्णु वि जोयण-सउ लहेप्पिणु ॥ ७  
लहु सिंहासणं<sup>१३</sup> उविउ भडारउ ॥ ८

॥ १०॥

णाथइं सिरेंण लण्वि  
'एहउ तिहुअणं-णाहुं

मन्दरु दरिसावइं लोयहों ।  
किं होइ ण होइ व जोयहों ॥ ९

[ ४ ]

पहवणारम्भ-भेरि अण्णालिय  
पूरियं धवल सद्ध किउ कलबलु  
केहिं<sup>१</sup> णि आबत्तइं<sup>२</sup> गेयाइ मिं  
केहिं मिं वाइउं<sup>३</sup> वणुं मणोहरु  
केहिं मिं उवेळिउं भरहुत्तइं  
केहिं मिं उन्मियाइं धय-चिन्धइं<sup>४</sup>  
केहिं मिं लइयउ मालइ-मालउ  
केहिं मिं वेणु केहिं<sup>५</sup> पर-वीणउं

पडहाऽमर-किङ्कर-कर-ताडिय ॥ १  
'केहिं' मिं घोसिउ चउविहु मङ्गलु ॥ २ ॥  
सरगय-पयगय-तालगयाइ मिं ॥ ३  
वारहं-तालउ सोलहं-अक्खरु ॥ ४  
णव-रस-अट्ट-भाव-संजुत्तउ ॥ ५  
केहिं मिं गुरु-धोत्तइं पारअइं<sup>६</sup> ॥ ६  
परिमल-वहलउ भसल-यमालउं ॥ ७ ॥  
केहिं मिं 'तिथरियाउ सर-लीणउं ॥ ८

३. १ A वाहु. २ S अंति ३ P S चडाविवि. ४ A तिहुअणणाहु. ५ A अण्ण, ६ P S  
१ P सवहि, २ सथ. ३ P ३ उहिंतिउ, A उहिउउ ४ P उल सणवइ, सवहि, ५ सण्णवइ.  
१० P जोयणहिं, ५ जोयणहिं. ११ S असीहि. १२ P चउहि, ५ अउवदमि. १३ P वणिउ.  
१४ P चऊहु, ५ चऊहु. १५ P उहमिउ, A उहिंतिउ. १६ P मणि. १७ P तिहि. १८ P  
कमेणिणु. १९ S सिंहासणि. २० P वावइ. २१ S दरसावइ. २२ S A तिहुअण. २३ P वाहु.

४. १ P S पुरिभ. २ A घोसिउ चउवणाह णिणंगलु ॥ A केहिं. ४ P A केहिं.  
५ S अउचइ. ६ P S गेयाइ, A गेयाइ मि. ७ P S गयाइ, A गयाइ मि. ८ A केहि मि,  
९ P S A वायउ. १० P वजज. ११ P वारहि. १२ P सोलहि, ५ सोलहि. १३ P S  
उवेळिउ. १४ S भरहुत्तउ. १५ S विणइ. १६ P पारअइ. १७ A वमालउ. १८ A वि.  
१९ P S केहि, A केहि मि. २० S वेणीलीणउ, A पारीणउ. २१ P A उलीणउ.

[ ३ ] १ उह. २ उहमि. ३ अहउ. ४ अण्णालिय पूरय.

[ ४ ] १ अह. २ अहम.

॥ वत्ता ॥

ज परियाणिउं जेहिं  
तिहुअणें-सामि भणेवि

॥ त तेहिं सहुं विण्णासिउ ।  
णियें-णिय-विण्णाणुं पयासिउ ॥ ९

[ ५ ]

१ पहिलउ कलसु लइउं अमरिन्दें  
तइयउ सरहसेण जमराए  
पञ्चमु वरुणें समेरें<sup>१</sup> समत्थें  
सत्तमउ<sup>२</sup> वि<sup>३</sup> कुनेर<sup>४</sup>-अहिहाणे  
णवमउ सभाविउं धरणिन्दें<sup>५</sup>  
॥ अण्ण कलस उच्चाइयें<sup>६</sup> अण्णेहिं<sup>७</sup>  
सुरवर-वेळि अछिण्ण रएण्णिणु  
खीर<sup>८</sup>-महण्णवें<sup>९</sup> खीर<sup>१०</sup> भरेण्णिणु

वीयउं हुअवहेण साणन्दें<sup>१</sup> ॥ १  
चउयउं पोणिय देवे आए ॥ २  
उडउ मारुण सइ<sup>३</sup> हत्थें ॥ ३  
अड्डुमु कलसु लइउं ईसाणे ॥ ४  
दसमउ<sup>५</sup> कलसु लइअइ चन्दें ५  
लक्ख-कोडि-अक्खोहणि-मण्णेहिं<sup>६</sup> ॥ ६  
चत्तारि वि समुइ लहेण्णिणु ॥ ७  
अण्णहों अण्णु समप्पद लेण्णिणु ॥ ८

॥ वत्ता ॥

॥ गहाविउं एम सुरेहिं<sup>१</sup>  
ण णय पाउस कालें

वहु-मङ्गल-कलसेहिं<sup>२</sup> जिणवर ।  
मेहेहिं<sup>३</sup> अहिस्सिउ महीहर<sup>४</sup> ॥ ९

[ ६ ]

मङ्गल-कलसेहिं<sup>१</sup> सुरवर-सारउ  
तो<sup>२</sup> एयन्तरे<sup>३</sup> हय-पडियक्खें  
कण्ण-जुअलुं जग णाहहों विगइइ  
॥ सेहर सीसे<sup>४</sup> हारु वच्छत्थलें

जय-जय-सहें<sup>१</sup> गहाविउं भट्टारउ ॥ १  
गेहेवि<sup>२</sup> यज-सूइ सहसक्खें ॥ २  
कुण्डल जुअलुं इत्ति ओइअइ ॥ ३  
करें<sup>४</sup> कड्डुणु कडिसुत्तउ कडियलें<sup>५</sup> ॥ ४

23 P परिनाणित, A परिणानित 23 : सचहि, S उचहि, A उ तहिं -1 : सणु 25 S A तिहुयअ 26 P गिअ<sup>१</sup> 27 S विणाणु

5. 1 S डिउउ, A लउउ 2 S अमरउ A अमरिउ 31 वीमउ 4 A हुअवहेण  
P S भागउ A भाणउ 6 P उइअउ 7 : सरहसणु 8 S जमराए 9 P चउरपउ  
10 : S समर, A समरि 11 S A सइ 12 : A सचमउ 13 : S missing 14 P  
कुनेर 15 : S A लयउ 16 P समासिउ 17 S धरणउ 18 S दसमउ, A दसमउ 19 P  
उच्चाइअ 20 S अण्णेहिं, A अण्णहिं 21 A गण्णहिं 22 P S A अछिण्ण 23 S वखीर.  
24 S खीर 25 P S सुरेहिं 26 S कलसेहिं, A कलसहिं 27 S मेहेहिं 28 S भट्टारउ  
S 1 P कण्णसहिं, S कण्णसहिं 2 S मेहेहिं 3 S पडि 4 S ओ 5 P एयउरि,  
S एयउरि 6 P मेण्हवि, S मेण्हवि, A मे हेवि 7 S A जुअलु 8 S जुअलु, A जुअलु  
9 P भाउअइ 10 S सीसे 11 S करि 12 P S कण्ण 13 S कारअल

[ ६ ] १ परिधीयते

तिहुअण तिलयहो<sup>१४</sup> तिलउ थयन्ते<sup>१५</sup> मणे<sup>१६</sup> आसद्धिउ दसमयणेत्ते<sup>१७</sup> ॥ ५  
 पुणु आदत्त जिणिन्दहो<sup>१८</sup> वन्दण<sup>१९</sup> जय तिहुअण-गुरु णयणाणन्दण ॥ ६  
 जय देवाहिदेव परमप्पय<sup>२०</sup> जय तियसिन्द<sup>२१</sup> विन्द-वन्दिय-पय ॥ ७  
 जय णह मणि किरणोह पसारण तरुण-तरणि-कर णियर णिवारण ॥ ८  
 जय णमिण्हि<sup>२२</sup> णमियं पणविज्जहि<sup>२३</sup> अरुहुं उरु पुणु कहो उवमिज्जहि<sup>२४</sup> ॥ ९ ॥

॥ वत्त ॥

जगे गुरु पुणु-पविसु तिहुअणहो<sup>२५</sup> मणोरहं गाय ।  
 भवे भवे<sup>२६</sup> अम्हहे<sup>२७</sup> देज्ज<sup>२८</sup> जिण गुण सम्पत्ति भडारा<sup>२९</sup> ॥ १० ॥

[ ७ ]

णाय-णारामर-णयणाणन्दहो वन्दण हसि करन्तहो इन्दहो ॥ १ ॥  
 रुवालोयणे रुवासत्तहं<sup>३०</sup> तिसि ण जन्ति पुरन्दर गेत्तहं ॥ २ ॥  
 जहि<sup>३१</sup> णिन्वियहं<sup>३२</sup> तहि<sup>३३</sup> जे<sup>३४</sup> पङ्कुत्तहं<sup>३५</sup> कुवल-डोरहं<sup>३६</sup> पङ्के<sup>३७</sup> य खुत्तहं<sup>३८</sup> ॥ ३ ॥  
 वामकरहुत्तहं<sup>३९</sup> णिहारवि<sup>४०</sup> वालहो तेलुं अमिउ सचारवि<sup>४१</sup> ॥ ४ ॥  
 पुणु वि<sup>४२</sup> पडीवउ मयण पियारउं<sup>४३</sup> मग्गि अउग्गहो<sup>४४</sup> यविउ भडारउं<sup>४५</sup> ॥ ५ ॥  
 सुं<sup>४६</sup> मेहं गिरि य परिणज्जिउ पुणु दस सय कर करेवि पणज्जिउ ॥ ६ ॥  
 सालङ्कार स दोरु<sup>४७</sup> स गेउरु सच्छरु संपरिवारन्तेउरु ॥ ७ ॥  
 जणणियं ज<sup>४८</sup> जि दिहु अहिसित्तउ रिसहु भणेवि<sup>४९</sup> पुणु रिसहु जे<sup>५०</sup> थुत्तउ ॥ ८ ॥

॥ वत्त ॥

काले गलन्तहं<sup>५१</sup> णाहुं णिय-देह रिज्जि परियहुइं ।  
 विवरिज्जन्तु कइहं<sup>५२</sup> चायरुण गन्थु जिहं यहुइं<sup>५३</sup> ॥ ९ ॥

14 ४ A तिहुअणतिउयदु 15 A हवत्त 16 PS मणि 17 णवु 18 SA तिहुअण<sup>२५</sup>  
 19 S परमप्पया 20 PS तियसिंउ 21 ॥ विंदविदिपं, A विंदविदिपं 22 PS णमिण,  
 A मविप 23 ॥ पणविज्जहिं S पणविज्जह 24 PS अरुहु 25 S पुणु 26 PS उवमिज्जहिं  
 27 SA पव 28 P पुणु 29 PS तुहु अणहो 30 PS मणोरहं 31 S भवि मवि  
 32 PS अम्हह 33 ॥ देज्जि, A दिज्ज

7 1 P पदं 2 SA रुवासत्तहं 3 S बाह 4 PS जहि 5 P विउडिअद 6 PS  
 छदि 7 S जि 8 A पसुत्तहं 9 PS डोरिउ 10 A पकि 11 S पुत्तहं 12 P वामकरु  
 ट्ठप, S वामकरुत्तप 13 ॥ णिहारवि 14 A अमिउ तिलु 15 SA सचारवि 16 PS  
 परिवारउ 17 ॥ विभारउ, A विभारउ 18 S अउग्गहो 19 A मडारउ 20 PS धूरि  
 21 PS मेह अम पडिअविउ 22 A कविज्जि 23 PS सगेह 24 P संपरिवारु अतेउरु, S  
 संपरिवारु अतेउरु 25 S malsing 26 S भविज्जि 27 PS जि 28 PS णह 29 S परिप  
 रह, A आपरह 30 S कइहि 31 PS विम 32 S A यद

[ ७ ] १ मणुणा २ मुख ३ मणुणा (१) विचारं  
 पउ. परि. ३

## [८]

अमर-कुमारोह<sup>१</sup> सहुँ कीलन्तहो<sup>२</sup>  
 एक-दिवसे<sup>३</sup> गय पय कूवार<sup>४</sup>  
 जाह<sup>५</sup> पसाए<sup>६</sup> अगहे<sup>७</sup> धण्णा  
 एवहि<sup>८</sup> को उवार जीवेवए<sup>९</sup>  
 तं गिसुणेंवि वयणु जग-सारउ  
 अण्णहुँ<sup>१०</sup> अस्ति मस्ति क्तिस्ति वाणिज्जउ  
 कइहिं दिणोहिं<sup>११</sup> परिणाविउं देविउ  
 सब पुत्तहुँ<sup>१२</sup> उप्पण्णुं पहाणहँ<sup>१३</sup>

॥

गुवहँ<sup>१४</sup> लक्ख तिसडि  
 चिन्ता मणै<sup>१५</sup> उप्पण्ण

गुवहुँ<sup>१६</sup> बीस लक्ख लहन्तहो<sup>१७</sup> ॥ १  
 देवदेव मुअं मुक्खा-मारें ॥ २  
 ते कप्पयहे सब लच्छण्णा ॥ ३  
 भोयणे साणें<sup>१८</sup> पाणें परिहेवएँ ॥ ४  
 सयउ-कउउ दक्खवइ भडारउ ॥ ५  
 अण्णहुँ विविह-पयारउ विज्जउं ॥ ६  
 गन्द-सुणन्दाइउं सिय-सेविउ ॥ ७  
 भरह-याहुवलि-अणुहरमाणहँ ॥ ८

॥ वचा ॥

गय रज्जु करन्तहो जावोहिं<sup>१९</sup> ।  
 सुरवइ-महरायहो तवोहिं<sup>२०</sup> ॥ ९

## [९]

तिहुअण-जण-मण-पायण-पियारउ  
 ॥ मणै<sup>२१</sup> चिन्ताविउ दससयलोयणु  
 जेण करइ सुहि-सत्त-हियत्तणु  
 जेण सीलु वड गियमु ण गासइ  
 एम वियप्पेवि<sup>२२</sup> लण-मन्दाणण  
 'तिहुअण-गुरुहँ जाहि ओलगाएँ'  
 ॥ तं आपसु लइवि<sup>२३</sup> गय तेत्तहँ<sup>२४</sup>  
 पोरजिणैहिं<sup>२५</sup> पउज्जिउ तक्खणै

भोयात्तत्तं जिणैवि<sup>२६</sup> भडारउ ॥ १  
 'करमि किं पि वइरायहो कारणु ॥ २  
 जेण पवत्तइ तिथ-पवत्तणु ॥ ३  
 जेण अहिंता-धम्म पयात्तइ' ॥ ४  
 पुण्णाउस कोक्कि<sup>२७</sup> नीलज्जणै ॥ ५  
 गह्गरम्भु पदरिसहि अगाएँ ॥ ६  
 यिउ अत्थाणै<sup>२८</sup> भडारउ जेत्तहँ ॥ ७  
 गेउ यज्जु उं तुचउ लक्खणै ॥ ८

८. १ P कुमारहिं, S कुमारें. २ S कीलंतहु. ३ P गुवहु, S गुवह, A गुवहं. ४ S लं वगु.  
 ५ S 'दिवसि. ॥ P S मुय. ७ S 'वारें. ८ S जाह. ९ S पसाए, A पसाहं. १० A अगह. ११ A  
 कप्पय. १२ A उच्छिण्णा. १३ P एवहि. १४ P जीवेवउ. १५ A सतिन पावि. १६ S अण्णहु.  
 १७ S लच्छणहु, A अण्णहं. १८ S वि विमउ. १९ S कइहिं दिविहिं. २० A परिणाविउं. २१ S  
 'सुणंदावउ. २२ S पुत्त, A पुत्तहं. २३ P उप्पण्ण २४ S पहाणउ. २५ P 'याहुवउ. २६ S  
 'अणुहरमाणह. २७ S गुवह. २८ S जाविहिं, A जावोहिं. २९ P S मणि. ३० A तवहिं.

९. १ S तिहुयण. २ S P भोगासत्त. ३ A वियवि. ४ S मण, A मणि. ५ S मुवि. ६ S  
 पवपद. ७ S पगासइ. ८ P विअण्वि. S वियपिय. ९ S 'यण'. १० P S कोक्कि. ११ P  
 marginally corrected as जोलंजस, A नीलंजस. १२ S A तिहुयण. १३ S उलगाइ.  
 १४ S लइवि. १५ S तेवहिं, A तेवहो. १६ S यज्जिउ अवाजे. १७ S जेत्तहं. १८ P पाउविहिं,  
 S पाउविहिं, A पाउविहिं.

[८] १ समयेन मत्थेन वा. २ ताम्बूत्यदिभिः.

[९] १ गीत-सुल-वादिज [अ]य-भारतः देवः. २ प्रयुक्तिः (१) कृतः. ३ अरात्ताजगजे यपोद्धर.



॥ वता ॥

रङ्गै<sup>१०</sup> पइइ तुरन्ति  
विबभम-भाव-विलास

कैर<sup>११</sup>-दिट्ठि-भाव-रसरज्जियं ।  
दरिसन्तिण<sup>१२</sup> पाण विसज्जिय<sup>१३</sup> ॥ ९

[ १० ]

जं पीटज्जणं पाणैहि<sup>१४</sup> मुक्की<sup>१५</sup>  
'पिड्ढिपत्थुं संसारु असारु  
अण्णहो अण्ण करइ मिच्चत्तणु'  
लोयन्तियहिं तामं पडिवोहिउ  
उवहिहिं<sup>१६</sup> णव-णव-कोडाकोडिउ<sup>१७</sup>  
णइइ<sup>१८</sup> दंसण-णाण-चरिसइ  
पञ्च महव्वय पञ्चाणव्वय  
णियम-सील-उवचास-सहासइ

जाय जिणहो तां सङ्ग गुरुकी ॥ १  
अण्णहो<sup>१९</sup> अण्ण होइ कम्मरउ ॥ २  
तं जि हूउं चइरायहो<sup>२०</sup> कारण ॥ ३  
'चारु देव जं सइ<sup>२१</sup> उम्मोहिउ<sup>२२</sup> ॥ ४  
णहुउ धम्मं सत्थु परियाडिउं ॥ ५  
दाण-दाण-संजम-सम्मसइ ॥ ६  
तिण्णि गुणव्वय चउ सिक्खावय ॥ ७  
पइं ह्योन्तेण ह्यवन्तु असेसइ<sup>२३</sup> ॥ ८

॥ वता ॥

ताम विमाणारुड  
'पइं<sup>२४</sup> विणु सुण्णउं मोक्खु'

चउ-दिसु चउं देव-णिकाया<sup>२५</sup> ।

णं जिण-इक्कारा आया<sup>२६</sup> ॥ ९

[ ११ ]

सिवियां-जाणें सुरपर-सारउं  
देवैहिं<sup>२७</sup> लन्धु देवि उच्चइउ  
ताहिं उवयणें धोयन्तरुं थापेवि  
'णमह परम-सिद्धाण' भणन्तें  
मुट्ठिउ पञ्च भरेप्पिणु लइयइ  
गेपेहिं<sup>२८</sup> जण-मण-णयणाणन्दे

जय-जय-सइं चडिउ भडारउ ॥ १  
णिविसे<sup>२९</sup> तं 'सिद्धत्थु पराइउ ॥ २  
भरहो राय-लच्छि कैर लापेवि ॥ ३  
किउ पयाणें<sup>३०</sup> णिक्खवणुं तुरन्तें ॥ ४  
आमीवर-पडलोवरें<sup>३१</sup> धयियउ ॥ ५  
पिसउं खीर-समुद्दे<sup>३२</sup> सुरिन्दें ॥ ६

19 s रणि 20 s करं. 21 s A 'रज्जिया 22 s हरिसन्तिण, s हरिसन्तिण 23 s विसज्जिया.

10. 1 F जीलज्जण. 2 F पाणैहि, s पाण. 3 s मुक्की 4 A तं. 5 F पिगपिगपु,  
॥ पिगपिगपु 6 A अण्णइ. 7 F होउ. 8 s चरायहो. 9 F चउ 10 F सइ, s सह. 11  
F उम्मोहिउ, s उम्मोहिउ. 12 F उवहिउ, s उवहिउ, A उवहिहि 13 s कोडिउ कोडिउ.  
14 F पम्म. 15 F पडिवोडिउ. 16 s पइइ 17 F असेसइ. 18 s havyang. 19 F A  
'सिकाव. 20 s पइ. 21 F सुण्णउ, A सुण्णउ. 22 F A आय.

11. 1 s सिविया. 2 F 'सारउ. 3 s देविहि, A देविहि. 4 s सिदियि. 5 A तं. 6 s  
सिपत्थु परायउ. 7 F स तहि उवयणि 8 F थोवतरि, s थोवतरे. 9 s करि उवहि. 10 A  
पयाणि. 11 F A णिक्खवणु 12 F लइयउ. 13 F पडलोवरि, A पडलोवरि. 14 F A  
गेन्देवि. 15 A पिसउ 16 F s A 'समुद्दि.

\* इत्थादिणि ऋद्धिग्यावे.

तेण समाणु मणेहें" लइयां  
परिमिउ ससि जिह गह-सघाए

रायहें" चउ सहास पवइयां ॥ ७  
अन्दु वरिमु बिउ काओमाए" ॥ ८

॥ वत्ता ॥

पणुदुयउ जडाउ  
सिहिहें" चलन्तहो पाइ"

रिसहो रेहन्ति विमालउं ।  
धूमाउल-जाल-मालउं ॥ ९

[ १२ ]

जिणु अविउलु अविचलुं धीसत्थउं  
जे णिउ तेण समउ पवइया  
सीउण्हें" तिस-भुक्खेहि" रामियं  
॥ चालण-कण्डुयणइ" अलहन्ता  
पोर-वीर-तव-चरणेहि" भग्गा  
केण वि महियलें" पत्तिउ अप्पउ  
पाण जन्ति जइ एण णिओए" ॥  
को वि फलइ" सोडेण्णिणु भक्खइ

बिउ उम्मासुं पलमियं-हत्थउ ॥ १  
ते दारुण-दुवाए लइया ॥ २  
जिम्भण णिहालसेहिं विणामियं ॥ ३  
अहि-विच्छियं-परिवेदिज्जन्ता ॥ ४  
पांसेवि सल्लिउ पिएवए" लग्गा ॥ ५  
"हो हो केण दिहु परमप्पउ ॥ ६  
तो विर तेण काइ" परलोए" ॥ ७  
"जाहु" भणेवि को "वि काणेक्खइ" ॥ ८

॥ वत्ता ॥

को वि णिचारइ फि पि  
'कउए" देसहु" काइ"

आमेहेंवि" चलण जिणिन्दहो" ।  
पबुत्तरु भरह-णरित्त्वहो" ॥ ९

[ १३ ]

तहिं तेहए" पडियलए" अवसरे  
॥ 'अहो अहो कूड-कउड-णिग-यहो  
एण महारिसि लिङ्ग-माहणं  
'कलइ" म तोडहो" जलु मा डोवहो

दइवी वाणि समुट्ठिय अम्वरे ॥ १  
कापुरिसहो" अणायं-परमत्थहो ॥ २  
जाइ-जरा-मरण-तव-इहणे ॥ ३  
णं तो णीत्तज्जत्तु छण्डहो" ॥ ४

17 P सगेहिं 18 P लइया 19 S रायह 20 P पवइया. 21 P काउसाए, S काउसाय  
22 P पणुदुयउ 23 P विसउइ 24 S सिहिहि, A सिहेहे 25 PS पाइ 26 A "मालउ  
12. 1 P भवउ वि 2 PS सिनसयउ 3 PS उम्मान 4 P उ विउविउ.  
5 PS सीउण्हें, A सीउ-हेहिं 6 P "भुक्खहिं, S "भुक्खहिं. 7 S आमिया, A आमिय  
8 S विणामिया, A विणामिय 9 P "कण्डुयणइ, S "कण्डुयणइ, A "कण्डुयणइ 10 S "पत्तिउ"  
11 PS "चरण 12 S णासवि सल्लिउ पिएवए लग्गा 13 S पिएवर 14 P S महियउ  
15 A भो भो दिहु कण परमप्पउ 16 P मितइ 17 A काइ 18 S परलोए 19 S A कलइ  
20 S तवइ 21 S A जाहु 22 PS कोइ. 23 S काणेक्खइ, S काणेक्खइ 24 P A  
आमेहिं, S आमेहिं. 25 S विणदहो 26 S कउइ 27 PS देसहु, A देसवि 28 P काइ  
13. 1 PS लइ 2 P लइ 3 S पवियणइ 4 PS कण्डुइ 5 A कण्डुइ 6 S  
अणाय". 7 P S जलइ म तोडहो कलइ म तोडहो 8 A तोडहु

तं तिसुणैविं तिस-भुक्खादण्णोहि  
अण्णोहि<sup>११</sup> अण्ण समय उप्पाइय<sup>१३</sup>  
कच्छ-महाकच्छाहिव-णन्दण  
वेणिं वि विहि<sup>१२</sup> चलेणोहि णिवेडेपिण्ण

उज्जुल्लिड अप्पाणउं अण्णोहि<sup>११</sup> ॥ ५  
तैहि अवेसरं णमि-विणमि पराइय<sup>१४</sup> ॥ ६  
वर-करवाल-इत्थ णीसन्दण ॥ ७  
थिय पोंसेहिं जिणु जयकारेपिणु ॥ ८

॥ वत्त ॥

चिन्तिउ णमि-विणमीहि<sup>१५</sup>  
एउ णे जाणहुं<sup>१६</sup> आसि

‘वुत्तउ वि<sup>१७</sup> ण वोळइ णाहो<sup>१८</sup> ।  
किउं अम्हहि<sup>१९</sup> को अवरहो<sup>२०</sup> ॥ ९

[ १४ ]

जइ वि ण किं पि देहिं सुर-सारा  
अण्णहुं<sup>२१</sup> देसु विहज्जेविं दिण्णउं<sup>२२</sup>  
अण्णहुं<sup>२३</sup> दिण्ण तुरइम गयवर  
“अण्णहुं<sup>२४</sup> दिण्णउ उत्तिम-वेसउ  
एम जामं गरहन्ति जिणिन्दहो<sup>२५</sup>  
अवहि पव्हंविं<sup>२६</sup> सम्परिवारउ  
उक्खिउ विहि<sup>२७</sup> मि मंज्झं परमेसरु  
तुरिउ ति-थारउ भामरिं<sup>२८</sup> देपिणु

तो वरि एकसि योहिं भडारा ॥ १  
अम्हहुं<sup>२९</sup> किं पडु णिदासिण्णउं ॥ २  
अम्हहुं<sup>३०</sup> काइ<sup>३१</sup> कियउ परमेसर ॥ ३  
अम्हहुं<sup>३२</sup> आलावेण वि संसउं ॥ ४  
आसणु चलिउं<sup>३३</sup> तामं वरणिन्दहो ॥ ५  
आउ खण्णहं<sup>३४</sup> जेत्युं भडारउ ॥ ६  
ससि-सूरन्तराळं<sup>३५</sup> णं मन्दरु ॥ ७  
जिणवर-वन्दणहसि करेपिणु ॥ ८

॥ वत्त ॥

पुच्छियं धरणिधरेण<sup>३६</sup>  
थिय कळं कवणेण

‘विणि वि उण्णावियं-मत्था ।  
उक्खयं-करवाल-विहत्था’ ॥ ९

१ ९ तिसुणिवि. १० १ अप्पाणउ. ११ १ अवेहि. १२ अण्णोहि, १ अण्णोहि. १३ ९ उप्पाइय. १४ १ उति. १५ १ अयसि. १६ ९ विणमि. १७ १ पराइय. १८ १ विण, १ विणि. १९ १९ विहि. २० १ चउमिहि. २१ १ णिवेडेपिणु. २२ १ पासेहि, १ पासेहि. २३ १ विणमीहि. १ विणमीहि. २४ १९ वि. २५ १ वोळइ. २६ १९ अण्णहुं. २७ १ प, १ missing. २८ १९ जाणहुं. २९ १ कउ. ३० १ अम्हहि, १ अम्हहि. १ अम्हहि corrected to अम्हहि. ३१ १९ १ अवरहो.

१४. १ १ देहि, १ देहि कि वि. २ ९ वोळ. ३ १९ १ अण्णहुं. ४ १९ विहि. ५ १९ विणउ. ६ ९ अण्णहुं, १ अण्णहुं. ७ १९ निदासिण्णउ, १ निदासिण्णउ. ८ १ अण्णहुं दिण्ण, १ अण्णहुं दिण्ण. ९ ९ अण्णहुं, १ अण्णहुं. १० १ काइ. ११ १ अण्णहुं दिण्णउ उत्तिम वेसउ. १२ ९ अण्णहुं, १ अण्णहुं. १३ ९ जेत्युं. १४ १ विणन्दहो. १५ १ उक्खिउ. १६ ९ अण्णहुं. १७ १ १ अण्णहुं. १८ ९ अण्णहुं. १९ १ जिणु, १ जिणु, १ विणु. २० १ विहिं मि. २१ ९ मत्था. २२ ९ १ अण्णहुं. २३ ९ भामरि. २४ १ पुच्छिय. २५ ९ परमिधरेण, १ परमिधरेण. २६ १ अण्णहुं, २७ १ अण्णहुं.

[ १५ ]

तं गिसुणेवि दिण्णु पञ्चुत्तरु  
दूरद्वारुं जाम तं पावहुं  
तामं पिहिमि गिय-पुत्तहं देण्णि  
तं गिसुणेवि विहसिय-मुह-यन्दं  
'गिरि-वेयहहो' होह पहाणा  
तं गिसुणेवि णमि-विणमिहिं बुच्च  
जह गिगान्धु देइ सँइ हस्ये  
तं गिसुणेवि वे वि अवलोएवि"

॥

हत्थुत्थल्लिउं तेण  
उत्तर-सेट्ठिहिं एक्कु"

'पेसिय वे वि आसि देसन्तरु ॥ १  
जाम वलेवि पढीवा आवहुं ॥ २  
अम्हहं थिउ अवहेरि करोप्पिण्णु ॥ ३  
दिण्णउं विज्जउ वे धरणिन्दं ॥ ४  
उत्तर-दाहिण-सेट्ठिहिं राणा ॥ ५  
'अण्णं दिण्णी पिहिवि नं रुच्च ॥ ६  
तो अम्हे' वि लेहुं परमत्थं ॥ ७  
थिउ अगगए' सो मुणिवरु होएवि ॥ ८

॥ वत्ता ॥

गय वे' वि लएण्णिणु विज्जउं ।  
थिउ दाहिण-सेट्ठिहिं विज्जउ ॥ ९

[ १६ ]

सेहिं अचंसरें उच्चाइय-वाहहो  
वहु-लायण-यण-संपण्णउं  
'बेलिउ को वि को वि हय चञ्चल  
को वि सुयणोइं रुप्पयं-थालइं  
को वि अमुल्लाहरणोइं दोयइं  
सव्वंइं धूळि-समइं' गण्णन्तउ  
जंहि सेयंसं' देसणु पाहिउ"

॥

महि-विहरन्तहो तिहुअण-गाहहो ॥ १  
आणइं को वि पसाहवि कण्णउं ॥ २  
रयणइं को वि को वि वर मयल्लं ॥ ३  
को वि णणइं धण्णइं असराल्लं ॥ ४  
ताइं भदारउं णउ अवलोयइं ॥ ५  
पट्टणु 'हत्थिणयणु संपत्तउ ॥ ६  
छुडुं छुडु गिय-परिवारहो साहिउ ॥ ७

15. 1 P दूरद्वारु जाम, 2 दूरद्वारु जाम, 3 दूरद्वारु corrected to दूरद्वारु जाम.  
2 S पावहु. 3 S आवहु. 4 PS ताम पिहिमि, A ताम पिहिमि. 5 PS गिसुणिमि. 6 A दिण्णउं.  
7 S धरणिदि, 8 S धरणिदि. 8 S सेट्ठिहिं corrected to सेट्ठिहिं, 9 सेट्ठिहिं, A सेट्ठिहिं. 9 P  
दिण्णमिहिं, 10 विणमिहिं, A विणमिहिं. 10 PS अण्णे, A अण्णे. 11 PS महि वि व.  
12 PS सइ. 13 P जंहि वि, A अम्हहं. 14 S A छेडु. 15 P अवलोएवि, S अवलोएवि.  
16 S अगगए, A अगगए corrected to अगगए. 17 S होवि, A होवि. 18 P हत्थुत्थल्लिउ.  
19 A वे वि. 20 S तेवउ. 21 PS सेट्ठिहिं. 22 A एक्कु. 23 P S सेट्ठिहिं, A सेट्ठिहिं.

16. 1 P जंहि. 2 P अवसरि. 3 From this point onwards upto सइउ in line  
7 several lines are partly illegible in S. 4 S A सइउ. 5 S 'यण्णु.  
6 P 'सपण्णउ, S 'सपण्णउ, A 'सपण्णउ. 7 A पाणइं. 8 P A कण्णउं. 9 P रयणउ,  
S illegible. 10 S मयल्लं. 11 PS सुयण्णइं. 12 S रुप्पयं, A रुप्पयं. 13 A णणइं.  
14 P S अमुल्लाहरणइं, A अमुल्लाहरणइं. 15 P S A दोयइं. 16 S S ताइं. 17 A भदारउं.  
18 P S A अवलोएउ. 19 P सव्वइं. 20 S 'समइं. 21 A हत्थिणयणउ पत्तउ, S संपत्तइं.  
22 S जंहि. 23 P सेयंसं. 24 P पाहिउ, A पाहिउ corrected to पाहिउ. 25 P छुडु छुडु.

[ १६ ] १ वक्. २ सव्वयं

‘अञ्जु पइहु’ अणङ्ग-विचारई  
इक्खु-रसहो भरियज्जलिं जं जे”  
तामं चउदिसु लोए” लाइउ”

भंई पाराविउ रिसहु भडारउ ॥ ८  
धैरे वसु-हार पवरिसिई तं जे” ॥ ९  
सच्चउ जं विणु वारे” पराइउ” ॥ १०

॥ वता ॥

णिगाउ” ‘धाहु’ भणन्तु  
भमिउ ति-भामरि दिन्तु

स-कलत्तु स-पुत्तु स-परियणु ।  
मन्दरहो जेम तारायणु ॥ ११

[१७]

यन्देवि’ पइसारियउ णिहेलणु  
अणुं वि मोमण्ण संमज्जणु  
पुष्कई” अप्पलयाउ वलि’ दीया  
कर-पप्पलाउणु देवि कुमारै  
अदिणय-इक्खुरसहो” भरियज्जलिं  
साहुफाहे” देय-हुन्दुहि-सठ  
फच्चण-रयप्पह” कोडिउ” वारह”  
जक्खय-दाणु भणैवि” सेयंसहो

किउ चलणारविन्दं-पक्खालणु । १  
दिण्ण जल्लेण धार पुणु वन्दणु । २  
धूय-वास जेल-वास’ पडीया । ३  
ससहर-सणिहण भिद्धारै । ४  
तायं सुरेहि” मुक्खु कुसुमज्जलि । ५  
गन्ध-याउ वसु-यारिसु णिरन्तरु । ६  
पटिय लंक्ख वसोसहारह” । ७  
जक्खयतइय णाउं किउ विपसहो । ८

॥ वता ॥

जिमिउं भडरउ” जं जे’  
यन्दिउ रिसह-जिणिण्डुं

सेयंसै” अप्पउ भावैवि” ।  
सिरे” स ई सु व-जुनउं चउवैवि” ॥ ९

\* \* \* \*

इय एत्थं प उ स च रि ए  
‘जिणर-णिक्खमणं’ इमे

धणज्जयासिय-स यम्मुए य-क्ख ।  
वीयं चियं मादियं पपं ॥

२७ ॥ पइहु. २७ ५ विवाते. २८ ५ महु, ५ महु २९ ५ ‘अंउ’, ५ अंउदि ३० ५ उ वि.  
३१ ५ ५ ५ वि. ३२ ५ पवविक्क. ३३ ५ लं ३४ ५ पार. ३५ ५ लोप. ३६ ५ उ वि.  
३७ ५ ५ वि. ३८ ५ पवउ, ३९ ५ विपणु, ४० विपणु

११. १ ५ ५ वि. २ ५ विवाते. ३ ५ महु ४ ५ पुण्ड, ५ पुण्ड ६ ५ महु.  
७ ५ महु, ८ महु, ९ महु, १० महु, ११ महु, १२ महु, १३ महु, १४ महु, १५ महु, १६ महु, १७ महु, १८ महु, १९ महु, २० महु, २१ महु, २२ महु, २३ महु, २४ महु, २५ महु, २६ महु, २७ महु, २८ महु, २९ महु, ३० महु, ३१ महु, ३२ महु, ३३ महु, ३४ महु, ३५ महु, ३६ महु, ३७ महु, ३८ महु, ३९ महु, ४० महु.

[१७] १ ५ ५ वि. २ ५ विवाते. ३ ५ महु ४ ५ पुण्ड ५ ५ पुण्ड ६ ५ महु. ७ ५ महु, ८ महु, ९ महु, १० महु, ११ महु, १२ महु, १३ महु, १४ महु, १५ महु, १६ महु, १७ महु, १८ महु, १९ महु, २० महु, २१ महु, २२ महु, २३ महु, २४ महु, २५ महु, २६ महु, २७ महु, २८ महु, २९ महु, ३० महु, ३१ महु, ३२ महु, ३३ महु, ३४ महु, ३५ महु, ३६ महु, ३७ महु, ३८ महु, ३९ महु, ४० महु.

## [ ३. तईओ संधि ]

तिहुअण-गुरु तं गयउरु मेलेवि' स्त्रीण-कसाइउ' ।  
गंय-सन्तउ विहरन्तउ पुरिमतालु संपाइउ' ॥

[ १ ]

- १ दीहर-कालचक्र-हएँण वरिस-सहासे' पुणएँण ।  
सयडामुह-वज्जाण-वणु डुलु भटारउ रिसह-जिणु ॥ १  
रम्मं महा जं च पुण्णाय-णाएहि' कुसुमिय-लया-वेलि' पलव-णिहायहिं ॥ २  
कप्पर-कड्ढोल-एला-लवड्ढेहिं मैहु-माहवी-माहुलिङ्गी-विड्ढेहिं ॥ ३  
सरियलं-जीरुच्छं-कुड्डुम-कुड्ढेहिं णव-तिलय-यउलेहिं' चम्पय-पियझेहिं ॥ ४  
१ गारङ्ग-गामोह-आसरथं-रुक्खेहिं कड्ढेहि-पञ्चमक्ख-रुक्खं-रुक्खेहि ॥ ५  
खज्जरि-जम्भिरि-पण-फँणिस-लिंम्वेहि' हरियाल-उउंएहिं-यहु-पुंत्तजीमहिं ॥ ६  
सत्तच्छयाजं-स्थि-दहियण णन्दीहि' मन्दार-कुन्दिन्नुं-सिन्दूर-सिन्दीहिं ॥ ७  
घर-पाडली-पोफँली-णालिकेरीहिं' कैरमन्दि-कन्थारि-करिमर-करीरेहि ॥ ८  
फणियारि-कणवीर-मालूर-तरलेहि' सिरिखण्ड-सिरिसामली-साल-सरलेहि ॥ ९  
॥ हिन्ताल-तालेहि ताली-त्तमालेहि' जम्बु-घरम्बेहि कञ्चण-कयम्बेहि ॥ १०  
मुय-देवदारुहि' रिड्ढेहिं' चारोहिं' कोसम्भं-सज्जेहि' कोरण्ड-कोज्जेहिं' ॥ ११  
अचइय-जूहीहि' जासवण-मल्लीहि' केयइएँ जौपहिं जैवरहि मि जाइहि ॥ १२

॥ वता ॥

- तहिं' विड्डु सुमणिड्डुं वड-यावउ धिर-धोरउ ।  
१० वण-वणियहे' सुह-जणियहे' उप्परि धरिउ धं मोरउ ॥ १३

1. 1 B A तिहुअण 2 P A मेलेवि, B मिलिबि 3 B A 'कसपड. 4 P संपाइउ, B संपावउ 5 P 'सहासइ, B 'महासइ. 6 A मयडामुडु. 7 व'ण्णयेहिं 8 P 'वेलि', syllable 9 P निहायहिं 10 A सरियलं 11 B जीरुच' 12 B यउलेहि 11 P गारग' 14 P B A रुक्ख 15 B 'जवीर, A 'जवीर 16 A 'दण्ठवीरेहि 17 P 'डग्ग' 18 P B 'सोवजी-रेहि 19 P s for the following few lines only partly legible 20 A डुडइ 21 B 'पुफँली'. 22 P 'णालिकेरीहि 23 B करमद', A कसपडि 24 B 'च'पारि 25 A जउ 26 B रिडेहि 27 A चारुहि 28 A जोगव'. 29 B कोजेहि, A कुजेहि. 30 A केयइव'. 31 A जाइहि 32 P जवरहि मि, B १ जवरहि मि 33 P सउहि 34 A सुमिड्डु with म and वि superscribed respectively above मि and रि. 35 P B 'जणियहि 36 P B उप्परि. 37 P B वि, A व with the sign of short इ added afterwards

[ १ ] १ गतधय. २ दीर्घान्वयहते सति ३ मपूक ४ अतिमुक्त्वत्ता ५ पीडन. ६ निम्बे .  
७ वनस्त्रिय ८ पिच्छ.

[२]

तंहि थाएँवि परमेसरेण  
विसय-सेणुं संचूरियउ  
एक-सुख-ज्ञाणगि-पलित्तहों  
तियगारहों ति-सह फेडन्तहों  
पञ्चिन्दिय-दणु-दणु हरन्तहों  
सस-महाभय परिसेसन्तहों  
णवविहुं धम्मवेरु रक्खन्तहों  
सुइ पयारहद जाणन्तहों  
तेरसयिहुं चारिउ चरन्तहों  
पणारह पमाय कजन्तहों  
सत्तारह सजम पालन्तहों

आई-पुराण-महेसरेण ।  
सुख-ज्ञाण आऊरियउ ॥ १  
दो-गुण-धरहों दुविह-तव-तत्तहों ॥ २  
चउविह-कम्मिन्धणहें ठहन्तहों ॥ ३  
छविह-रस-परिचाउ करन्तहों ॥ ४  
अउ दुइ मय णिण्णासन्तहों ॥ ५  
दसविहु परम-धम्म पालन्तहों ॥ ६  
वारह अणुवेकखउ बिन्तन्तहों ॥ ७  
चउदसविह-गुणधाणु चउन्तहों ॥ ८  
सोउहविह कसाय मुखन्तहों ॥ ९  
अउरह वि दोस णासन्तहों ॥ १०

॥ वत्ता ॥

सुह-ज्ञाणहों गय-माणहों अइपसण-मुहयन्दहों ।  
धवलुजालु तं केवलु णाणुप्पणुं जिणिन्दहों ॥ ११

[३]

साहिरे-णिय-सहाव-चरित  
विउ जिणु णिहुय-कम्म-रउ  
पुण-यचित्तु पाय-णिण्णासणु  
किसलय-कुसुम-रिद्धि-संपण्णउं  
दिणयर-कोडि-पयाय-समुजलु  
अणोत्तहें औणामिये-भरथा  
अणोत्तहें तिहुअणु<sup>१२</sup> धयलन्तउ

चउतीसइराय-परियरित ।  
णं ससहह णिजालहरउ ॥ १  
अणुप्पणुं धवलु सिंहासणु ॥ २  
अणोत्तहें असोउ उप्पणउं ॥ ३  
अणोत्तहें पसणु भासणइलु ॥ ४  
चामरिन्दे विय चामर-विहयों ॥ ५  
विउ उहण्ड-धवल-छच-सउ ॥ ६

2. 1 P ३ कहि 2 P भाई, ३ illegible 3 P ३ सेणु 4 ॥ आरिभउ. 5 ॥ पुक्.  
6 P तियगारहो, ७ डिमगारउ, ८ तियगारव 7 P ३ कम्मपणह, ८ कम्मपणह, 8 P ३ पणिय  
॥ P निष्ठासहो. 10 P ३ पयविह 11 ॥ तेरहविह. 12 ॥ चारिउ पुरहो 13 ॥ पोहम,  
A पउरह. 14 ॥ चउहो 15 P ३ पसणु, ४ पसणु, A पसम. 16 ॥ णाणुप्पणु, ७ णाणुप्पणु,  
A णाणुप्पणु 17 डिमगहो.

3. 1. P ३ साहिउ. 2 ३ विय 3 A चउतीसइराय. ४ ३ सा मदपण, A साइतप.  
4 P अणुप्पणु 5 ॥ ३ सपणउ, ६ सपणउ, A ३ सपणउ 6 ॥ अणोत्तह 7 A उप्पणउ.  
8 P A भउपहो, ९ अणोत्तहो. 9 ॥ अणोत्तह. 10 ॥ उमाजिय, १ उमाजिय. 11 ॥ चामरह.  
12 ॥ चामरहण 13 P अणोत्तह, ४ अणोत्तह 14 P विहुअण, ५ विहुअण, A विहुअण.  
15 P उरह.

अण्णेत्तहँ<sup>१६</sup> सुर-दुन्दुहि वज्जइ  
दिन्वँ भास अण्णेत्तहँ<sup>१७</sup> भासइ

णं पक्खुहँ महीवहि गज्जइ ॥ ७

अण्णेत्तहँ<sup>१८</sup> कम्म-रउ पणासइ ॥ ८

कुसुम-वासु अण्णेत्तहँ वासइ ॥ ९

णं विय पुण्णं-गुज्ज आसण्णा ॥ १०

अट्ट चि पाडिहेर उप्पण्णा

॥ घत्ता ॥

इय चिन्धइ<sup>१९</sup> जसु सिद्धइ<sup>२०</sup> पर-समाणुं जसु अप्पइ ।  
गह-चक्कहँ<sup>२१</sup> तइल्लोक्कहँ सो जेँ देउ परमप्पइ ॥ ११

[ ४ ]

॥ वारह-जोयण-पोडिमउं  
चउविसु चउरुज्जाण-वणु  
तिविट्ट कणय-पायार पभाविउं  
माणय-धम्म चयारि परिट्टिय  
चउ गोउरँ हेम-परियारियँ<sup>२२</sup>  
वह धय पडमँ-भोर-यव्वाणण  
अण्णु वि वत्थ-चक्क-छत्त-द्धय  
एक्केकयँ धयँ<sup>२३</sup> अहिणव-छायहुं  
तं समसण्णु परिट्टिउ जावँहि  
चलियइँ भासणँहि अहमिन्दँहुं

मणहरु सच्चु सुवण्णमउं ।  
सुर-णिम्मविउं समोसरणु ॥ १  
वारह कोट्टा सोलहँ घाविउ ॥ २  
कण्ण-तोरण-णियइ समुट्टिय ॥ ३  
णव णव थूहँ<sup>२४</sup> तहिँ<sup>२५</sup> वित्थरियइँ ॥ ४  
गरुड-मराल-चसह वर-चारण ॥ ५  
फरहरस्त अच्चन्ते समुण्णय ॥ ६  
सउ अट्टोत्तर 'चित्त-पडापहुँ' ॥ ७  
अमर राउ सच्चल्लिउं तायँहि ॥ ८  
विसहरिन्द-अमरिन्द-यारिन्दँहुं ॥ ९

॥ घत्ता ॥

॥ जिण-संपइ जाणावइ सुरवइ सुरयर-विन्दँहुं ।  
'किं अच्छँहुं आगच्छँहुं जाँहुं भडारँ वन्दँहुं' ॥ १०

16 = अण्णेत्तहि 17 = देव्य 18 PS अण्णेत्तहि, A अण्णेत्तहि 19 = अण्णेत्तह 20 =  
जुण. 21 = चिपइ 22 PS सिद्धइ 23 P सम्माणु 24 = गहचक्कइ, A वयपक्कहो  
with चक्क supereribed above वत्थ 25 = अहि

4, 1 P पोडियउ, १ पोडियउ, A पोडिमउ 2 P सुवण्णमउ, ४ सच्चसुवण्णमउ.  
॥ १३ जिणमविय ४ P पभाविउ, ५ पभाविउ 5 A वारह 6 P गोउरइ, १ गोउरइ, A गोपइ  
7 = 'परियारियइ, १ पिंजारइ 8 A 'यूहइ 9 PS A तहि वित्थरियइ 10 = 'दोम'.  
11 = A लवत्त 12 P चय, ३ यइ 13 A चित्तवज्जइ 14 = जावहि, A जाविहि  
15 A सचउह 16 A जाविहि 17 PS आगच्छइ 18 PS अहमिन्दइ 19 = 'अमरइ'  
20 P = 'परिन्दइ, A 'परिन्दइ 21 P 'ववइ, = विन्दइ. 22 = अच्छइ. 23 A छइ वेरउट्ट.  
24 PS जाहु 25 A भडारउ

[ ४ ] १ प्रोडिमिन्वार. २ चित्तपडापहु.





पोक्खरिणिं<sup>१५</sup> णव पङ्कथ सरवर  
तहि<sup>१६</sup> अइराण्णे गलगज्जन्तण्ण<sup>१७</sup>  
विज्जिज्जन्तु चमर-परिवाडिहि<sup>१८</sup>  
चडिउ पुरन्दरु मण्णे परिओसे<sup>१९</sup>  
वन्दिण-फम्फाययंहि पडन्तेहि<sup>२०</sup>  
इन्दहो तणिय रिद्धि अवलोएवि<sup>२१</sup> के वि विसूरिय विमुहा होएवि<sup>२२</sup> ॥ १०

॥ वत्ता ॥

‘मल-धरणइ तव-चरणइ फं दिवुं भरहे<sup>२३</sup> करेसहुं<sup>२४</sup> ।  
जे<sup>२५</sup> दुल्लहु जण-यल्लहु इन्दत्तणु पावेसहुं<sup>२६</sup> ॥ ११

॥

[ ७ ]

तामे सुरासुर-वाहणइ<sup>२७</sup> फलइ<sup>२८</sup> व सग-दुमहो<sup>२९</sup> तणइ ।  
जिणवर-पुण्ण-थाय-इयइ<sup>३०</sup> हेड्डामुहइ<sup>३१</sup> ममागयइ ॥ १  
अवरोप्प<sup>३२</sup> चूरम्त महाइयं गिरि-मणुसोत्तरं-सिहर पराइयं ॥ २  
णिय करे<sup>३३</sup> सञ्चयेवि भणइ पुरन्दरु ‘उच्चासणे-आरुहणु असुन्दरु ॥ ३  
‘जाइ<sup>३४</sup> विववण-सत्तिणं<sup>३५</sup> इयइ<sup>३६</sup> तुरिउं ताइ आमेल्लहुं लउंइ<sup>३७</sup> ॥ ४  
थिय देवासुर इन्दाएसे सभं पडीया तेण जि वेसे<sup>३८</sup> ॥ ५  
णाणा-जाण विमाणोहि<sup>३९</sup> तेत्तहं<sup>४०</sup> दुक्क समोसरणे जिणु जेत्तहं ॥ ६  
सयल वि दूरोगाविय मत्था सयल वि कर-मवलज्जलि-हत्था ॥ ७  
सयल वि जयजयकार करन्ता सयल वि<sup>४१</sup> थोत्त सयाइ पढन्ता ॥ ८  
सयल वि अण्णणइ दरिसन्ता णामु गोचु णिय-णिलउ कहन्ता ॥ ९

15 P पोक्खरिणिउ A पोक्खरिणिउ 16 A मणो- 17 P सतहि 18 S गज्जन्तहि 19 P सुवत्त, A सुवत्त 20 S परिवाडिहि, A परिवाडिहि 21 S परिओसे, A परिओसे 22 S दुदुहि निगोसे 23 S वदण 24 P कफवेहि, S कफवेहि 25 S वदतिहि 26 P कटिप-वालहि, S कटिपवालहि 27 P व दिवहि, S व दिवहि, A व दिवहि 28 P S अवलोयवि 29 P होयवि, S होयवि 30 P S दिव 31 S भरहु 32 P S करेसहु 33 S वि 34 P S पावेसहु

7. 1 P S ताव 2 P S तावहणइ, कलइ 3 S दुमहो 4 S हरह 5 P ण हेड्डामुहइ, S ण हेड्डामुहइ 6 S अवरोप्प 7 S ममागय 8 A ‘मणुसुत्तर’ 9 S पराइया 10 A ‘करि 11 S सञ्चयेवि 12 A वण 13 This half is missing; in S 14 P S उच्चासणे 15 P S जाइ 16 P S सत्तिय 17 P S मयइ 18 P तुरिउइ, S तुरिउइ 19 P अमेल्लहु, S अमेल्लहु 20 P S रूपइ 21 A पुणु with सण्ण superscribed 22 S वेवि 23 P ‘विमाणहि, S विमाणहि 24 P तेत्तहि, S तेत्तहि 25 P जेत्तहो, S जेत्तहि 26 S वरे 27 S जयजयकार 28 missing in S. 29 P सयाइ 30 A अण्णणइ.

१ शीघ्रमेव २ क दिवस भविष्यति ३ भरतक्षेत्र



तं णिसुणेवि केणं 'अप्फालिउं  
भरहेसरहो वप्पु जो सुव्वइं  
केवल-णाणु तासु उप्पण्णउं  
तं णिसुणेवि मरहं मेहिउ  
तं समसरणु पइहु तुरन्तउ

'एमं देव मइं भव्वुं णिहालिउ ॥ ५  
महि-वलहु मणेवि जो' धुव्वइ ॥ ६  
अट्ट-मत्तगुणंदि-संपण्णउं ॥ ७  
स-वलु स-वन्पुवग्गु संचलिउ ॥ ८  
'जय देवाहिदेव' पभणन्तउ ॥ ९

॥ घचा ॥

'तेणं' तेषा  
'ए' वेत्तेणं

पइसन्तेणं  
उवेत्तेणं

सुरहं मि विव्वभुं लाइउं ।  
किं मयरद्धउ आइउं ॥ १०

[ १० ]

" पेक्खेवि' तं देवागमणु  
भवे-भय-संएहिं समलइउं  
तेण समाणु परम गब्भेसर  
चउ-कल्लण-विट्ठइ-सणाहहो  
अवर वि जे' जे' भावो लइया  
पयारह-गुणठाण-समिद्धहुं  
अज्जिय-गण्हो सद्ध के' बुद्धिय  
थियं चउपासं परम-जिणिन्दहो  
वइरइं परितेसवि थियं वणयोर

सो जिणुं तं जि समोसरणु ।  
'रिसहसेणु पहु पव्वइउ ॥ १  
दिक्खेहिं ठियं चउरासी णवरं ॥ २  
गणहर ते जि हूअं जग-याहहो ॥ ३  
चउरासी सहास पव्वइया ॥ ४  
तिणिण लम्भ सावयंहुं पसिद्धहुं ॥ ५  
देव मि दुक्खियं-कम्म-मल्लज्जिय ॥ ६  
णं तारा-गहं पुणिस-चन्देहो ॥ ७  
महिस तुरहम केसरि कुञ्जर' ॥ ८

॥ घचा ॥

" अहि णउलं वि  
किय-सेवहो

थिय सयल वि  
पुरययहो

एक्खेहिं जयसम-भावेण ।  
केवल-णाण-पहापेण ॥ ९

15 A केण वि. 16 s अप्फालिउ. 17 A वउ. 18 s मइ. 19 A सवल. 20 P s बुव्वइ, A सव्वइ.  
21 s सइ धुव्वइ, s संवुव्वइ. 22 P s उप्पण्णउं 23 P गुणदि, s गुणहि. 24 s A सपण्णउं.  
25 s देवाहदेव. 26 P तेणं, s तेयं, A तेषं. 27 s पयसतेण. 28 A सुरहं वि. 29 A विभउ.  
30 P काइवउ, s कायउ. 31 P हं. 32 P s वेत्ते. 33 P s उदेसि. 34 s भायउ.  
10. 1 s वेत्तेसवि. 2 A जिणवउ 3 P s भयभय, A भयभयभय. 4 P s उहिपहि, s सपहि.  
s समलइ, A लइउ. 6 P s दिवसइ. 7 P s डिउ. 8 s णवरहर. 9 s 'विहइ'. 10 A हव.  
11 s जे. 12 P s जे. 13 P समिद्धइ, s समिद्धइ 14 s सावयंहु, s सावयंहु. 15 P  
पसिद्धइ, s पसिद्धइ. 16 P गणह, s गणह 17 s A किं. 18 P दुक्खिय. 19 P s 'कलुविशय.  
20 P s ठिय 21 A चउपासहि. 22 काह corrected to मइ. 23 A 'इदहो. 24 P s पयारह.  
25 s परितेसिय, A परिहरेवि. 26 P विभ. 27 s वणयरा. 28 s कुञ्जर, A कुञ्जर. 29 s  
मिउल. 30 s पइहि. 31 s पुरदेवहो.

१ कथितः (A सहिउ). २ समलम्, ४ प्रातिवर्त्यगुणाय आदयय. ५ तस वेजय.

[ १० ] १ वृत्तमतेन जिनपुत्र.

[ ११ ]

सामं विणिग्गय दिव्व झुणि  
चन्धं-विमोक्ख-कालवल्लं  
पुग्गलं-जीवाजीव-पउत्तिउ  
संजम-णियमं-लेस-वय-दाणं  
सम्मदंसणे-णाण-चरित्तं  
णव पयत्थ सज्झाय-ज्झाणं  
सायर-पहं-पुब्ब-कोडीयं  
कालं खेत्त-भाव-परदं  
णरय-तिरय-मणुअत्तं-मुरत्तं  
तिस्थयरत्तणो इन्दत्तं

कंहइ तिलोअहो परम-मुणि ।  
धम्माहम्म-महाफलं ॥ १  
आसव-संवर-णिज्जरं-गुत्तिउ ॥ २  
तव-सीलोववास्-गुणठाणं ॥ ३  
सग्ग-मोक्ख-संसार-णिमित्तं ॥ ४  
सुर-णर-उच्छेहत्तं-पमाणं ॥ ५  
लोयविहाय-कम्मपयडीयं ॥ ६  
वारह अहं चउदह पुंअं ॥ ७  
कुलयरं-कुलहर-वक्कहरत्तं ॥ ८  
सिक्खत्तणइ मि कंहइं समत्तं ॥ ९

॥ वत्ता ॥

किं बहुवेणं आलावेण  
णव एक्कु मि तिल-मेत्तुं वि

तिहुअणे सयंले गविहुउ ।  
तं मि जिणेण ॥ विहुउ ॥ १०

[ १२ ]

धम्मक्खाणुं सयलु मुणेवि  
भव-अव-अर्थ-सय-गय-मणहो  
केण' वि पच्चाणुव्वय लइया  
केहि' मि गुणययाइं अणुसरियं  
मउणाणरभमियं अयरेकहिं

वच्चलु जीविउं मणे मुणेवि ।  
उवसमु आउ सव्वं-जणहो ॥ १  
लोउं करेवि के वि पव्वइया ॥ २  
केहि' मि तिक्खावयइं पभरियं ॥ ३  
अण्णेहिं किय णिवित्ति अण्णेकहिं ॥ ४ ॥

11. 1 P लव, S लाव. 2 SA तिलोवहो. 3 १ वयइ corrected to वयवि. 4 PS ० वल्ल. 5 S ० कल्ल. 6 P पोग्गल. 7 P ० निज्जर. 8 P ० विपम. 9 PS ० दाणइ. 10 P ० पुग्गहाणइ. 11 P ० सम्मदंसणे. 12 P ० चरित्तं. 13 P ० निमित्तं, १० निमित्तत्तं. 14 S ० सज्झायादाणइ. 15 PS ० उच्छेहत्तं. 16 P ० पहाव. 17 S ० कोडीय. 18 P ० पयडीयत्त, A ० पयडीयत्त. 19 PS ० कालइ. 20 S ० परदवइ, A ० परदवइ. 21 PS ० अत्तइ. 22 A ० उवइ. 23 SA ० मणुअत्त. 24 S ० कुलहर. 25 P ० तिक्खवरत्तणइ. 26 A ० इदइ. 27 S ० कइ. 28 PS ० वहुएण. 29 S ० तिहुयणि, A ० तिहुयणे. 30 १ सयत्ति. 31 S ० मित्त.

12. 1 S ० धम्मक्खाणु. २ S ० जीविउ मणि, A जीवलोउ. 3 P S ० भवभव, A ० भवभवव with the marks of deletion over the first two letters. 4 PS ० सव्वहो. 5 A ० केहि मि. 6 १ केहि मि. 7 P ० अणुसरियं, २ अणुसरियत्त. 8 ॥ ० णरयमि-अइ, S ० णरयमिअइ, A ० णरयमियइ. ९ P ० वचणेकहि, S ० अण्णेकहि. 10 P ० अण्णेकहि, १ अण्णेकहि.

[ ११ ] १ तिलोक्ख जीवानां भवो-वानं कययति. २ अवलोकिताः. ३ यत्र कश्चित् तपस्यति.  
[ १२ ] १ शेष इत्यादि.

जो जं मागइ तं तहों देइ<sup>११</sup> हत्थु भडारउं णउ खवेइ<sup>१२</sup> ॥ ५  
 अमर वि गय सम्मत्तु लणंप्पिणु<sup>१३</sup> णियं णिय-लियं-वाहणोईचडेप्पिणुं ॥ ६  
 जिणं-धवलहो<sup>१४</sup> वि धनलु सिंहासणु पेणारसं-विसट्ट-थेरासंणु ॥ ७  
 उन्मिय सेय लसं सिय-चामरु दिव भासं भामण्डलं सेहरु ॥ ८

॥ वत्ता ॥

तिहुअणै-पहु हय-भम्महु केवल-किरणं-विजयारु ।  
 तहों धाणहों उज्जाणहों गउ तं गङ्गा-सायरु ॥ ९

[ १३ ]

तहि अवसरें भरहेसरहों सयल-पुहइ-परमेसरहों ।  
 पर-चक्रेहि<sup>१५</sup> मि णयिय कम जाय रिद्धि सुर-रिद्धि-सम ॥ १  
 मालूर-पवर-पीवर-धणाहें छणवइ सहास वरङ्गणाहें ॥ २  
 तहों दह-पखासउ गन्दणाहुं चउरासी लक्खइं सन्दणाहुं ॥ ३  
 चउरासी लक्खइं गयवराहुं अड्डारह कोडिउ हयवराहुं ॥ ४  
 कोडीउ तिणिण वर-धेणुयाहें वत्तीस सहासं णराहियाहें ॥ ५  
 वत्तीस सहासं मण्डलाहुं कम्मन्ते कोटि पवहइ हवाहुं ॥ ६  
 गव णिहियउं रयणइं<sup>१६</sup> सत्त सत्त छक्खेण्ड इ भेइणि एक-उत्त<sup>१७</sup> ॥ ७

॥ वत्ता ॥

जिह वप्पेण भोहप्पेण लइवं णायु तं केवल ।  
 तिह पुत्तेण जुज्झन्तेण स इं तु य-मेलेंगं महीयलु ॥ ८

\*

११ A देइ, १२ A भडारउ १३ F खवेइ १४ A सम्मत्तु १५ A लणुविण, A लेविणु.  
 १६ A विजयवाहणहि. १७ F चडेविणु १८ S त्रिणु १९ S धवलो. २० A पणाराइ.  
 २१ F S छल्लु. २२ A भासु २३ F S भामण्डल २४ S तिहुअण २५ F S 'णान' २६ A तयरी

१३. १ F उदि, S उह २ A विद्धिमे ३ A चारक्रेहि ४ A इत्त पथानउ तहो ५ F णदणइ, S णटमाह, A णदणहु. ६ S लक्खइ ७ F S रइवराइ ८ A चउसी. ९ F S छक्खइ.  
 १० F S गयवराइ, A गयवराइ ११ F धयवराइ १२ A धेणुवाह. १३ F भडारह णरवराइ,  
 S सहासइ णरवराइ १४ F सहासइ, A सहास वसि. १५ S मण्डलाहु, A मण्डलाहु. १६ F S  
 कम्मन्ति. १७ S A उहउ १८ F णिहियइ, S णिहियइ. १९ S रयणइ. २० A उवसरइ.  
 २१ S एकउत्त, S एकउत्त, A एकउत्त. २२ S सहाप्पेण. २३ S उवउ २४ F सवपुर.  
 २५ S वल्लिण

१ निर्गत. २ यमजनि ४ पयासनु (१)

[ १३ ] १ निस्सुअलव

[-४. चउत्थो संधि:]

सट्टिहुँ चरिस-सहासहिं गुणज-जयासंहिं भरहु अउज्झ पईसरइ ।  
णय-णिसियर-धारउ कलह-पियारउ चक्र-रयणु ण पईसरइ ॥ १

[१]

पईसरइ, ण पईरणे चक्र-रयणु	जिह अबुहभन्तरे सुकइ-ययणु ॥ १
जिह धम्मयारि-मुहं काम-सत्थु	जिह गोहंहुणे मणि-रयण वत्थु ॥ २
जिह चारि-णिर्यन्धणे हतिथ-वृहु	जिह बुज्जण-जणे सज्जण-समूहु ॥ ३
जिह किविण-णिहेउणे पणइ-विन्दुं	जिह बहुल-पक्खे रये-दिवसे-चन्दु ॥ ४
जिह कामिणि-जणु माणुसे अदधे	जिह सम्मइसणुं दूर-भधे ॥ ५
जिह महुअरि-कुलु दुग्गन्धे रणणे	जिह गुरु-गरहिअ अण्णाण-काणे ॥ ६
जिह परम-सोफणुं ससार-धम्मं	जिह जीव-दया-वंकु पाव-कम्मं ॥ ७
पंदम-विहत्तिहे तप्पुरिसु जेम	ण पईसरइ उज्झहे चक्रु तेम ॥ ८

॥ वक्ता ॥

तं पेक्खेयि' धक्कन्तइ विग्घु करन्तइ णरयइ वेहविज्झइ ।  
'कहुं मन्ति-सामन्तहे जय-जस-भन्तहे किं महु को वि असिजउ' ॥ ९

[२]

तं णिसुणेयि' मन्तिहि घुत्तु एमं जं चिन्तहि तं तं तिहु देय ॥ १  
छम्पण्ड यमुन्परि णय जिह्वाण चउदह-विदेहि रयणेहि समाण ॥ २

1. 1 सट्टिहु, 2 सट्टिहि. 3 सहासहि, 4 जयासहि. 5 पईसरइ. 6 णरयइ. 7 पईसरइ. 8 अउज्झ. 9 पईसरइ. 10 स जोइसणे. 11 पईसरइ. 12 स चक्र-रयण, 13 स चक्रि. 14 स चक्र. 15 स विहत्ति. 16 स माणुस. 17 स सम्मइसणु. 18 स दूर. 19 स महुअरि, 20 स दुग्गन्ध. 21 स सुफणु. 22 स ससार. 23 स धम्मं. 24 स पंदम. 25 स जीव-दया-वंकु. 26 स विहत्तिहि. 27 स उज्झहि. 28 स तिहियहि, 1 वेणयहि. 29 स पक्ख. 30 स कइ. 31 स जवरसउवहे.

2. 1 स विमुत्तिहि. 2 स मतिहि. 3 स एम corrected to एव, = एव. 4 स चिन्तहि, 5 स जोवहि. 6 स विदेहि. 7 स रयणहि, 8 समाणहि.

[१] १ इति पदेन (१) भाषा वा-प्राया वयम्, ता वा. २ अउज्झ उज्झाप. ३ पईसरइ अउसरइ इति. ४ वापरी चउत्थेन (१) सुकइयइ. ५ जय-जस-भन्तहे पवा पुररुक्ता. ६ वेणु-उज्झ. ७ स चक्र-रयण.

णवणवई सहास महामराहुँ । वत्तीस सहास देसन्तराहुँ ॥ ३  
 अवराई मि सिद्धई जाई जाई । को लखेवि" सकइ ताई ताई ॥ ४  
 पर एहुँ ण सिद्धई साहिमाणुं । सय-पञ्च-सवाय-भणु-प्पमाणु ॥ ५  
 तिथिअर-गन्धणु तुह कण्ठिहु । अट्ठाणवईहि" भाईहि मरिहु ॥ ६  
 पोअणी-परमेसरु चरम-वेहु । अखलिय-मरहुँ जयलच्छि-गेहु ॥ ७  
 दुवार-चइरि-वीरन्त-कालु । णामेण वाहुवलि वल-विसालु ॥ ८

॥ वत्ता ॥

सीहु जेम पक्सरियउ सन्तिपे परिचउ जइ सो कंह वि 'वियट्टइ ।  
 तो सहुँ' खन्धावारें एक्क-पहारें पइं मि देव दलवट्टइ" ॥ ९

[ ३ ]

तं वयणु सुणेंवि दट्ठाहरेण भरहेण भरह-परमेसरेण ॥ १  
 पट्ठपिय महन्ता मुरिय सानु 'बुद्धइ करे' केर णराहिसानु ॥ २  
 जइ णउ पडियणु कयावि" एम ता तेम करहु महु भिडइ जेम" ॥ ३  
 सिक्खयियं महन्ता गय नुरन्ते णिविसंखे पोयण-णयर पत्त ॥ ४  
 "पुज्जेवि" पुच्छियं 'आगमणुं काई' तेहि" मि कट्ठिअई वयणाई ताई ॥ ५  
 "को तुहँ को भरहु णं भेउ को" वि पुह्वीसकं दीमइ मंखि तो वि ॥ ६  
 "जिह भायर अट्ठाणवइ इयर जीवन्ति करेवि" तहो" तणिय केरा ॥ ७  
 तिह तुहँ मि मडफेरु परिहरेवि जिउ रायहो केरी केर लेवि" ॥ ८

॥ वत्ता ॥

"तं णिसुणेंवि" भंय-मीसे वाहुवलीसे भरह-दुअ णिबभच्छियं ।  
 'एक्क केर वप्पिकी' पिहिमि" गुरुंकी अयर केर" णं पडिच्छिये ॥ ९

७ A णवणव 8 P S महागराहुँ, ९ महागराव 9 P S देसन्तराहुँ, A देसन्तराह. 10 P भवराह  
 वि, A अवराह मि. 11 P १ सिद्धइ 12 A जाइ 13 A लखेवि. 14 A इह. 15 S  
 णववइ भाहुवि. 16 S A पोयण. 17 S भरह 18 P S 'वीरचक्रालु 19 P परिभउ.  
 20 P S कह य 21 P S सहुँ. 22 P पइ 23 P पइ वि, ३ पइ वि, A पइ मि.

३. 1 P A करि ॥ A कपाइ. 3 P सिक्खिय. 4 S नुराहु, A नुरा. 5 S णिविअरे, A  
 निमिसदि. 6 S पणु. 7 S पुज्जेवि. 8 S पुच्छिय, A पुच्छिअ. 9 S आगणु. 10 A तेहिमि.  
 11 P कट्ठिअइ, 6 कट्ठिअइ 12 S A वयणाह. 13 S A तुहु. 14 P A न, मच. 15 P S निवि,  
 16 A पिह्वीसक. 17 P तो वि मंखि, S तो वि मंखि 18 S वरिवि. 19 S उहु. 20 P A तुहँ.  
 21 A मडफेरु. 22 S करेवि. 23 S णिसुणि 24 P णिबभच्छिय, 3 विबभच्छिया. 25 P  
 वप्पिकी. 26 A पिहिमि. 27 A गुरुंकी. 28 A के. 29 S पडिच्छिया, S पडिच्छिय, A  
 परिपच्छिय.

[ ९ ] १ महा-नाम-पाकपत्तिसान. २ निपट्टे

[ ३ ] १ अयस्सणि मीप्पेण. २ न परिहाता.



[४]

पयसन्तं<sup>१</sup> परम-जिणेसरेण<sup>२</sup>  
 तं अमहं<sup>३</sup> सासण सुहं-णिहारु<sup>४</sup>  
 'सो पिहिमिहं<sup>५</sup> हवं पोयणहो<sup>६</sup> सामि  
 दिट्ठेण तेण किं<sup>७</sup> कयण कञ्ज  
 किं सहो<sup>८</sup> वलेण हवं दुण्णिवारु  
 किं तहो<sup>९</sup> वलेण पाइक-लोउ  
 जं गजिउ बाहुवलीसरेण  
 तं कोषाणलं-भजलन्तपेहिं

जं किं<sup>१</sup> पि विहञ्जेवि<sup>२</sup> दिण्णु तेण ॥ १  
 किउ विपिय णउ केण वि समाणु ॥ २  
 णउ देमि<sup>३</sup> ण लेमि ण पासु जामि ॥ ३  
 किं तासु पसाएं करमि रञ्ज ॥ ४  
 किं तहो वलेण महुं पुरिसयारु ॥ ५  
 किं तहो वलेण सम्पयं-विहोउ<sup>६</sup> ॥ ६  
 पोयण-पुरवर-परमेसरेण ॥ ७  
 णिउभञ्जिउ<sup>८</sup> भरह-महन्तपेहिं ॥ ८

॥ वत्ता ॥

'जइ वि तुज्जु ईसु मण्डल बहु-चिन्तिंय-फल आरि समप्पिउ वप्पे ।  
 गार्मु सीसु खल्लं खेत्तुं मि सरिसव-भेत्तुं वि तो विण्णाहिं-विणु कप्पे' ॥ ९

[५]

तं ययण सुणेवि पलम्ब-पाहु  
 'कहो<sup>१</sup> तणउ रञ्जु कहो तणउ भरहु  
 सो पक्के चक्के पहइ गम्बु  
 णउ जाणइ होमइ केम कञ्जु  
 परिपलइ जेण तहो तणउ दप्पु  
 पावत्त-भल्ल-कणिय-करालुं  
 तं सुणेवि<sup>२</sup> महन्ता गय तुरन्त

णं चन्दाइचहुं कुविउ राहु ॥ १  
 जं जाणहुं तं महु सिल्लेवि<sup>३</sup> करहु ॥ २  
 विर वसिकिउ मइं मेहिणीदु सव्वु ॥ ३  
 कहो पासिउ 'णीसायण्णु रञ्जु ॥ ४  
 तं तेहउ कल्लयें देमि कप्पु ॥ ५  
 सुगंर-सुसुण्णि-पत्तिसें-विमालु<sup>६</sup> ॥ ६  
 जिविसंजे भरहहो पासु पत्त ॥ ७

4. 1 P पयसन्तं. 2 A किमि. 3 P विहंजिमे. 4 A विप्र. 5 P अमहं, A अमहं.  
 6 P सुहंनिहारु, १ सर्वाभाषण concluded to सुहंसाण. 7 P पिहिमिहि, १ पिहिमिहि. 8 P ३  
 इउ. 9 P लेमि ण देमि. 10 P किमि. 11 S पसाए. 12 S वणु. 13 P इउ. 14 P मण्डु.  
 15 S तापय. 16 P कोषाणल. 17 S पञ्जलउपहि. 18 P णिउभञ्जिउ. 19 P ३ इउ. 20  
 P ३ विउ. 21 P ३ गामसीस. 22 A वणु. 23 S खेत्तु. 24 S 'मेत्तु, १ 'विणु. 25 P पहिं.

5. 1 P ३ चंदाइचहु, A चंदाइचहु. 2 P ३ कहु. 3 P तणउ, A तणउ. 4 S कहु, A कहु.  
 5 A भरहु. 6 A जाणहु. 7 S लेवि. 8 S पक्के. 9 A चक्के पहइ. 10 S महु. 11 A महि.  
 12 A जाणहु. 13 S नीसायण्णु. 14 P ३ पणउइ. 15 S 'कल्लयें. 16 S 'विमालु. 17 P ३  
 'सुसुण्णि. 18 A 'पहिमि. 19 P ३ सुमिहि. 20 P ३ विमिहि, A विमिहि.

[४] १ (also A) प्रवक्ता. २ वरचम्. ३ वरल. ४ विना दण्डेन.

[५] १ विजय मन्त्र-वर्द्धन.

जं जेम चविउ तं कहिउ तेम

‘पइ’ तिण-सरिसो विणं गणइ देव ॥ ८

॥ घटा ॥

ण करइ केर तुहारी रिउ-खय-कारी णिन्भउ माणें महाइउ ।

‘मेइणि-रयणु समुडेंवि’ रण-पिहुं मण्डेंवि जुझ-सेजुं विउ दाईउ’ ॥ ९

[ ६ ]

तं णिसुणेंवि’ इत्ति पलित्तुं राउ

णं जलणु जाल-माला-सहाउ ॥ १

देवाविउ लहु सण्णाह-सूरु

सण्णज्झइ स-रहमु सुहइ-सूरु ॥ २

आऊरिउं वलु चउरहु ताम

अद्वारह अक्खोहणित्तं जाम ॥ ३

परिचिन्तियणय णिहि सच्चलन्ति

जे’ सन्दण-वेसे परिभमन्ति ॥ ४

‘महाकालु कालु माणवउ पण्डु

पउमक्खु सहु पिङ्गलं पच्चण्डु ॥ ५

‘णइसणु रयणु णय णिहिउ एय

णं धिय यहु-भार्याहं पुण्ण-मेय ॥ ६

णय-जोयणाइं तुद्धत्तणेणं

वारह सप्पासद्धत्तणेण ॥ ७

अट्टोयर गम्भीरत्तणेण

सहुं जक्ख-सहासे रक्खणेण ॥ ८

कों वि वर्यइं कों वि भोयणेंइ देइ

कों वि रयणइं कों वि पहरणइं पेइ’ ॥ ९

‘कों वि हयं गय कों वि ओसेहिउ धरेइ

विण्णाणाहरणेंहुं कों वि हंरइं ॥ १०

॥ घटा ॥

‘सम्म-त्तक-सेणावइ हय-गय-गोहवइ उच्च-दण्ड पोमिस्सियं ।

कागणि-मणि-र्यवइ दिव सभा-पुरोहिद ते विचउइह चिन्तिर्यं ॥ ११

[ ७ ]

‘गउ भरटु पयाणउ देवि जाम हेरिणेंहिं’ कणिट्टहो कहिउ ताम ॥ १

‘सहसा णीसरु सण्णहेंवि देव वीसइ पठिवक्खु समुहु जेम’ ॥ २

21 P S पइ 22 P न 23 A गणइ 24 A रिहउ 25 P S जेयमित्तणु 26 A समदेवि  
27 A ‘पइ, A ‘विहु 28 A मणित्ति 29 A ‘लत्ति, A ‘स-हु 30 S वर्यइ

6, 1 S कियुमिदि 2 P पलित्त 3 P आऊरइ, 5 आऊरइ, A आनोरिउ, 4 A  
अक्खोहणित्त 5 P S ज 6 P माणय सपहु, 5 माणय सपिहु, A माणयउ पहु with स  
superscribed above उ 7 P पयउ 8 P S ‘आयहि 9 S तुगवणेय 10 S वर्यइ  
11 P S भोयणइ 12 P देवि 13 P S पहरणइ 14 P S देइ 15 S उमहिउ 16 S धरइ  
17 P S ‘णाइरणइ 18 S हरइ, A यवइ 19 S पेयित्तिया 20 P वयइहियव, 5 यवइहियव  
A यवइ थिय 21 P ‘पुरोहिद, S ‘पुरोहिदा 22 S चित्तिवा

7, 1 S पच‘णै, A पयाणउ 2 S हिरिण्हि, A हेरिण्हि 3 S कणिट्टहो 4 P S  
सण्णहिदि

१ महादत्त, मालिनीसर्प ३ प्रयुग

[ ६ ] १ इत्येवमि ओषधय २ स्थपयति त्रयच्छति वा ३ छहपति ४ स्थपति.

तं सुणोवि' स-रोसु पठेम्ब-चाहुं  
पहुं पडह समाहय दिण्णं संह  
फिउ कलयलु लईवेइ' पहरणाइ  
णीमरिउं सत्त 'सद्धोहणीउं'  
भरहेसर-बाहुवली वि ते वि  
हय हयेंहुं महा-गयं गययंराहुं

सण्णज्जइ पोयण-णयर-णाहु ॥ ३  
धयं दण्ड छत्त उब्भिय असाहु ॥ ४  
कर-गहरं-पयट्टं वाहणांइ ॥ ५  
एकं सेंणं अवररोहणीउ ॥ ६  
आमण्णंइ हुंफंइ वलंइ वे वि ७  
सवडंमुंहु धयं धयवडंहुं देवि ॥ ८  
भड "भडहुं महा-रह रहंराहुं ॥ ९

॥ नत्ता ॥

देवासुर-बल-सरिसइ  
एकमेक कोकन्तइ

वहिय-हरिसंइ  
रणे हकन्तइ

कळुय-कय विसंइ १  
उभय-रुंइ अविमंइ ॥ १० ॥

[८]

अंभिइइ वहिय-कलयलाइ  
वाहिय रह-बोइय वारणाइ  
लुभं-जुण्ण-जोत्तं-सण्णिय पुराइ  
णिवडिय भुभं-पाडिय-सिराइ  
गय-दन्त-छोहं-मिण्णुभंडांइ  
पडिहय-विणिवाइय-गयवडांइ  
मुसुमुरिय-वूरिय-रहवराइ

भरहेसर-बाहुवली-चलाइ ॥ १  
अणवरयामेहियं-पहरणाइ ॥ २  
वारिय-णियम्म-कणिय-उराइ ॥ ३  
धुंय खन्ध-कवन्ध-पणांछिराइ ॥ ४  
उसाइय पडिपेहियं भंडांइ ॥ ५  
अच्छोडिय-मोटिय-धयवडाइ ॥ ६  
दलवडिय-लोडिय-दयवराइ ॥ ७

6 PS मुजिदि 6 B बलवकाहो, 7 PS हु 8 P विष 9 P सवळ 10 A P धयवड-  
क 11 S कइयड, A लइयड 12 S पहरणाइ 13 A "पहय" 14 PS "पहइ"  
15 P साइणाइ, S साइणाइ 16 P नीसरिउ, A नीसरिउ 17 A सद्धोइणाहिं 18 S  
एकाइसेण, A एकापसेण 19 P सखोइणीउ, A मयलोइणीए 20 PS आसणइ 21 S  
इकाइ 22 PS बलइ 23 S सवडंमुंहु 24 P वय 25 P धयवड 26 PS दयह 27  
S मयगय 28 PS गयवराइ 29 P भडइ, S गडइ, A भडहु 30 PS रहवराइ 31 S  
हरिसइ 32 PS विसइ 33 P कोकज, S कोकइ, A कुकइ 34 PS रोकवड 35 S  
बलइ 36 PS अविमइ

8. 1 PS अविमइ 2 PS "बाहुवलीसराइ, A "बाहुवलीवलाइ 3 PS "वाइणाइ  
4 S "मिडिय 5 PS लुभ 6 P वडु, S जणु 7 S लुभ 8 S उराइ 9 S लुभ 10 PS  
धयवड", A धयवड corrected from लुभ 11 S "पणइइराइ 12 P मिश्रमडाइ, S  
मिण्णुमडाइ 13 SA "भडाइ 14 P "वडाइ 15 PA "धयवडाइ 16 S मुसुमुरिय".

[७] १ सम्बद्ध प्रकरणे कोमयति २ भरतसेणे

[८] १ छेदित चरण युगम् (reading अनु) २ आपत (आधातम्) ३ प्रोत्थारिदे

रुहिरोल्लेहं<sup>१</sup> सरेहिं<sup>२</sup> विहावियाँइ<sup>३</sup> णं वे वि कुसुम्भेहिं<sup>४</sup> रावियाँइ ॥ ८

॥ वत्ता ॥

पेक्खेवि<sup>५</sup> वल्लं घुलन्तं<sup>६</sup> मंहिहिं<sup>७</sup> पडन्तं<sup>८</sup> मन्तिहिं<sup>९</sup> धरियं<sup>१०</sup> 'म भण्डहो ।  
किं वहिएण धराए<sup>११</sup> भल्ल-सघाए<sup>१२</sup> 'दिट्ठि-जुज्झु<sup>१३</sup> धरि मण्डहो ॥ ९

[ ९ ]

पहिलउ जुज्झेवउ दिट्ठि-जुज्झु जल-जुज्झु पडीवउ मह-जुज्झु ॥ १  
जो लिण्णि मिं जुज्झंइ जिणइ अज्जु तहो गिहिं तहो रयणइ तासु रज्जु ॥ २  
सं गिसुणेंधिं दुक्खुं गिवारियाँइ साहणें<sup>१४</sup> वे वि ओसांरियाँइ ॥ ३  
लहु<sup>१५</sup> 'दिट्ठि-जुज्झु पारहु तोहि जिण-णन्द-गुणन्दा-णन्दणेहिं ॥ ४  
अवल्लोइउ भरहें पेडसु भाइ फइलासे केवण-सहेलु णाँइ ॥ ५  
असियं-सियांयम्य विहाँइ दिट्ठि णं कुवल्ल-कमल-रविन्दं-विट्ठि<sup>१६</sup> ॥ ६  
पुणु जोहँ वाहुवलीसरेण सरे कुमुय-सण्डु णं विणयरेण ॥ ७  
अवरामुद-हेट्ठांमुह-मुहँइ ॥ ८  
॥ वर-वहुं-वयण-सरोरुहाँइ ॥ ८

॥ वत्ता ॥

॥ उवरिल्लियएँ विसालें<sup>१७</sup> मिउटि करालें<sup>१८</sup> हेट्ठिम दिट्ठि परजियं ।  
णं णन-जोवणहँसी चञ्चल-चिप्पी कुलवहु इज्जेपं तजियं ॥ ९

[ १० ]

ज' जिणेंवि<sup>१९</sup> ण सफिउ दिट्ठि-जुज्झु पारहु खणद्धं सल्ल-जुज्झु ॥ १  
जलें पइहँ<sup>२०</sup> 'विहिमि-पोयण-परिन्दु ण माणस-सरवरें सुर-भाइन्द ॥ २

17 P ९ रुहिरोल्लेहं 18 ९ सरेहिं 19 १ विहावियाँइ, १ विहावियाँइ 20 P कुसुमे, A कुसुमप.  
21 P पेक्खेवि, १ विक्खेवि 22 १ वल्लं 23 १ मंहिहिं, A संहिहिं 24 P १ पडन्तं 25 १  
मन्तिहिं 26 P धरियं 27 १ वराइ 28 P दिट्ठु corrected to दिट्ठि 29 P १ पर

१ १ P पहिलउ २ १ पहिलउ ३ A मि ४ P १ जुज्झइ ५ १ जिणइ ६ P जिहिं ७ P  
रयणइ ८ P १ गिसुणेंधिं, १ जेवि ९ P १ उज्झु, १ उज्झु corrected to उज्झु 10 १  
गिवारियाँइ 11 १ साहणें 12 १ ओसांरियाँइ, A असांरियाँइ 13 P दिट्ठु 14 १ णइणु  
णदं 15 A पडम. 16 P A भाइ 17 P १ सल्ल 18 P A अल्लि 19 P १ विहा  
20 P १ विहाइ, A विहाइ 21 १ 'सुह' 22 P A दिट्ठि 23 P १ जोवण 24 P  
'पेडसु' 25 १ सुहइ 26 P महुवरं, gloss noting the variant वरवहुं, १  
महुवरं 27 १ विसालइ 28 १ कसालइ 29 १ परजिया 30 A जोवणहँसी 31 P वरमुद,  
१ महुजइ 32 १ सजिय

10. १ A उ २ P १ जिणवि ३ P पइहँ, १ पइहिं ४ P जिहिं, १ जिहिमि, A जिहिमि.  
5 P A 'णइणु ६ A उरं ७ P A 'गइणु

४ वाणी: सजियजि

[ ९ ] १ पउप ५०० २ प्रथमत १ वरपय-वउ, धनु ५१५, वाहुवली ४ वृष्ण-हेल-पाम

पर्यन्तरे महि-परमेसरेण  
पमुक्ते श्लोक सहोयरासु  
छुडु वाहुवलिह वच्छयलु पत्त  
परधिय(१). उरे तोय सुसार-धवलं  
पुणु पच्छयं वाहुवलीसरेण  
उद्वाड्य चल-गिम्मलं-तरङ्ग

आहोह्वि सलिलु समच्लरेण ॥ ३  
णं वेणु सैमुद्धं महिहरासुं ॥ ४  
णिम्भच्छियं असद्वं पुणु गियत्त ॥ ५  
णं णहें तारा-णितरुम्भ वहल ॥ ६  
आमेत्थियं सलिल-श्लोकं तेण ॥ ७  
णं संचारिम् आयास-गल्ल ॥ ८

॥ वत्ता ॥

ओहद्विभं भरहेसरु यिधं मुह-कापक गल्लं-रुहल्लं लक्ष्यत ।  
सुर्याकृष्ण-विपकयं विरह-श्लोकयं भग्नु व दुप्पद्ययं ॥ ९

[११]

जिणेंविणं सक्किउ सलिल-जुम्भु  
आवीलं-विककळउ वलं-महल  
ओयैगियं पुणु किय वाहु-सह  
वाहु-वन्धिहं दुक्कं-कत्तीहिं  
संहु, भरहें, सुहं करोवि धासु  
उच्चाड्यं उभयं-करीहिं णरिन्दु  
पर्यन्तरे पाहुवलीसरासु  
किउ, कळयलु संहणें विज्जेउ पुहु

पारदु पडीवड मल्ल-जुम्भु ॥ १  
अक्खाडयं णाहें पड्ड मल ॥ २  
णं भित्तिं सुवन्तं-तिर्यम्भं सह ॥ ३  
विष्णारणं करणंहिं भामरीहिं ॥ ४  
पुणु पच्छयं दरिस्सिउ गियय-धामु ॥ ५  
सक्केण वं जम्मणें जिणं-वरिन्दु ॥ ६  
आमेत्थिउं देवेहिं पुसुम-वासु ॥ ७  
गरणाहु विलक्खीहउ सुहु ॥ ८

॥ वत्ता ॥

वक्क-रयणु परिचिन्तिउं उपरि धत्तिउं चरम-वेहुं तें वञ्चिउ ।  
पत्तिरियं-कर-णिउं-रुम्भं दिणयर-विन्धं णाहें मेरु परिअञ्चिउ ॥ ९

८ ॥ इत्यतरे, ९ इत्यतरे. ९ प ९ आहोह्वि. १० प ९ वा मुक्क. ११ ३ ससुहे, ४ ससुहि.  
१२ प ९ सहोयरासु. १३ ॥ प्पुह वाहुवलिहि. १४ ॥ वच्छयलं. १५ प ९ विरहश्लोक.  
१६ प ९ य. १७ प ९ वल्ल. १८ ॥ पच्छय, १ पच्छह. १९ ॥ आमेत्थिय. २० ॥ गिम्मलं.  
२१ ॥ सुर्या, २२ ॥ मणारिय. २३ प उद्वाड्य, २ ओहद्वि. २४ प ३ विध २५ ॥ गल्ल.  
२६ ॥ रुहल्ल. २७ प ९ विपकय, २८ प दुप्पद्यअध.

११. १ ३ जिणिवि. २ ॥ आहोह्वि पडिउ, ३ ॥ आवील. ४ प वल्ल. ५ प ९ अक्खाड. ६  
६ ॥ गल्ल. ७ ॥ उभयं, ८ उभयं मेय, ९ प ९ विरह. १० प सुवन्तं, १ ॥ सुवत्त. १० ॥ तिरेण.  
११ ॥ भित्ति, २ वच्छय. १२ ॥ उक्क, १३ ॥ विष्णारण. १४ ॥ करणि, २ ॥ करणि. १५  
१ ॥ सह १६ ॥ पच्छह. १७ ॥ उच्चाड्य, १८ ॥ उहय. १९ ॥ करोहि, १ ॥ करि. २० प ९ वि.  
२१ ॥ विज्जेउ. २२ प ९ वल्ल, २ ॥ इत्यतरे. २३ ॥ आमेत्थिउ, २४ ॥ देवेहि, २ ॥ देवहि.  
२५ ॥ संहणें. २६ प ९ विलय, २७ प परिचिन्तिउ, १ ॥ गण्ये विस्सिउ. २८ प विस्सिउ. २९ ॥  
परिमवेहु. ३० ॥ वं. ३१ ॥ सपरिय. ३२ ॥ विरहये. ३३ ॥ विधे. ३४ प ९ गल्ल मेरु  
परिअञ्चिउ, १ ॥ मेरु णाहें परिअञ्चिउ.

[१०] १ केस.

[११] १ सुवन्तं-साधि के (१) उब्बा, २ विरहश्लोक. ३ व्याख्यान.

[१२]

जं मुकु चकु चफेसरेण तं चिन्तिष वाहुवलीसरेण ॥ १  
 'किं पदु जप्फालमि महिहिं अजु णं णं धिगत्यु परिहरमि' रज्जु ॥ २  
 रज्जहो कारणे किज्जइ अजुतुं घाएवउं भायरु वप्पु पुत्तु ॥ ३  
 'किं आएं' साहमि परम-मोकखु जहिं लब्भइ अचलु अणन्तु 'सोकखु' ॥ ४  
 प्ररिचिन्तेवि' सुइरु गणेण एमं पुणु धविउं णराहिउ डिम्भु जेमः ॥ ५  
 'महु तणिय' पिहिमि तुंहुं मुंजं भाय सोमप्पहु केर करेइ' राय' ॥ ६  
 सुणिसहे 'करेवि जिणु गुरु भणेवि बिउ पय मुट्ठि सिरे' लोउ देवि ॥ ७  
 ओलम्भियं करयउ एक्कं वरिसु अविओत्तुं अचलु गिरि-भेरु सरितु ॥ ८

॥ घटा ॥

वेहिउं सुहु विसालेहि' वेत्ती-जालेहि' गहि-विच्छियं-वम्मीयहि' ॥  
 खणु पि णं मुकु भडारउ मयण-घियारउ णं संसारहो भीर्यहि' ॥ ९

[१३]

एस्यन्तेरे केवल-णाण-याहु कइलसे परिट्ठिउ रिसहंणाहु ॥ १  
 'तइलोफ-पियामहु जग-जणेक समसरणु वि' स-णु स-याडिहेरु ॥ २  
 थोयैहि' दिवसेहि' भरहेसरो वि तहो पन्दण-वत्तिरे' आउ सो वि ॥ ३  
 थोत्तुगीरियं गुरु-पुरउ भाइ परलोय-मूले इहलोउं णाई ॥ ४  
 वन्देप्पिणु वसविह-धम्म-पालु पुणु पुच्छिउ तिहुवणे-सामिसालु ॥ ५  
 'वाहुवलि भडारा सुह-णिहाणु के' कज्जे अर्जु ण होइ णाणु' ॥ ६  
 'तं निम्भुगे' वि' परम-जिणेसरेण धम्मरिउ दिव-भासन्तरेण ॥ ७  
 'अज पि ईसीसि' कसाउ तामु जं' खेतते' तुहारंणे किउ णिवासु ॥ ८

12. 1 PS पाहगमि 2 F रज्जुहो, 3 रज्जु. 3 SA अजुतु. 4 A वाहयइ. 5 PS भाय. GS वदि. 7 1 वरजइ. 8 PS अण-उ. 9 A मुक्क 10 S परिचित्ति. 11 PS एर. 12 F थविउ, A वविउ 13 A पिहिमि 14 PS सुहु 15 १ मुत्ति, A मुत्ति 16 PS करेय. 17 PA सुणिसउ 18 PA करेवि 19 PS सिरे 20 P उलुविय. 21 A रकु 22 १ अविउलु, A भविउलु. 23 SA वेहिउ. 24 S विसलिहि. 25 A 'वालिहि' 26 A 'विच्छिय'. 27 PS वम्मियहि. 28 P १ वि न मुकु, २ निम्भु. 29 F भीर्यहि.

13. 1 A इणंवरि. 2 A रिहहु. 3 F 'पियामहु, 4 पियामहु. 5 M<sup>1</sup> in A. 6 A सप्पाविहेरु. 6 P १ थोवदि. 7 P दिवसहि, ८ दिवसहि. 8 F 'नत्तिरे. 9 १ थोत्तु गीरिय, A थोत्तु गीरिय corrected to थोत्तु न गीरिय. 10 A लोउ. 11 १ तिहुवण, २ तिहुवण. 12 PS कि. 13 PS भय ण, A न अजु वि. 14 PS विमुत्तिवि. 15 PS 'धासवण. 16 S ईसीसि. 17 A वे. 18 S वेहिउ. 19 १ तुहारइ.

[१२] १ वृत्तिमाय (१)

[१३] १ अये. २ लोसत्तु लोसत्तु.

॥ वत्ता ॥

जइ भरहहो नि समण्ड  
एणी कसोए लइयें

तो किं नपिय  
सो पयइयें

मैंहं चलैणैहिं महि-मण्डल ।  
तेण न पावइ केवलु ॥ ९

[ १४ ]

सं वयणु सुणैवि' गउ भरहु तेत्थुं  
सद्यहु पडिउ चलणैहिं' तामु  
'बिण्णवइ खमावइ' एम जाम  
जप्पणोउ केवलं-णाणु विमलु  
पउमासणु भूतणु सेय-चमरु  
अत्थकैए आइइ सुर-णिक्काउ  
'थोर्धहिं वियसंहिं तिहुअणें-अणोंरि  
अट्ठविह-कम्म-वत्थण-विमुक्खु

वाहुवलि-भट्टारउं अचलु जेत्युं ॥ १  
'उउं तणिय पिहिमि' हउं तुम्ह दासु ॥ २  
चउ घाई-कम्म गय खंयहो ताम ॥ ३  
थिउ देहु खणैन्दे दुज्ज-धयल ॥ ४  
भा-मण्डलु एहुं जे छसु पयंरुं ॥ ५  
तिथयर-पुहुं केवलिउं जाउ ॥ ६  
णासियं पाइयं-कम्म वि चयारि ॥ ७  
सिद्धउ सिद्धालउ णवर दुक्खु ॥ ८

॥ वत्ता ॥

रिसहुं वि गउ णियाणहो  
अंकफित्ति' विउ उग्गहो

सासय-धाणहो  
दणं-दुग्गेग्गहो

भरहुं वि णिवुइ पत्तउ ।  
रजु सइ' भु अन्तउं ॥ ९ ॥

[ ५. पञ्चमो संधि ]

अकसइ गोत्तम-सामि  
सुणि सेणिय उप्पत्ति

तिहुअण-लद्ध-पैसंसहुं ।  
रक्खस-चाणर-वंसहुं ॥ १

[ १ ]

तहिं जे' अउज्झहिं यहवें कालें

उच्छेणें णारवर-तर-जाले ॥ १

20 P 8 नइ 21 8 चउमिहि. 22 P 8 इउ 23 8 कसाइ 24 P उइउ, 8 उइयभो.  
25 P पयइइ.

14. 1 8 सुणिवि 2 P 4 तिलु 3 8 भट्टार 4 8 जियु 5 9 A चलणैहि. 6 P गुहुं.  
7 A पिहिमि. 8 8 हउ 9 P घमाइ, 8 चयमइ 10 8 पाय 11 8 पयइ 12 P उप्पचउ,  
1 उप्पण्णउ. 13 P धंउ 14 9 पणइ 15 1 पउ वि 16 8 चमरु. 17 P 8 मयइइ, A  
एयवरे. 18 P 8 मुह. 19 1 अउजिहि. 20 P थोमिहि. 21 P 8 तियसहि. 22 8 1 तिहुअण.  
23 1 उणेरे. 24 P णामियइ 25 P 8 पावकम्मइ 26 P 8 विसहो, A रिमइ. 27 P  
भरइहो. 28 P 8 अट्ठवि. 29 1 हण 30 P 8 दुग्गेग्गइ. 31 P सवइ, 1 मय. 32 8  
भुजवउ, A भुजवउ.

1. 1 1 यउवम. 2 P तिहुअ, 8 तिहुअण, 8 तिहुअण 3 1 1 पयसइ, 3 पयसइहो.  
4 P 1 सइ, 1 पयसइ 5 P 1 उइ. 6 1 8 वि. 7 8 वउज्जइ, 1 अउजइ. 8 8 उउउअण.

[ १४ ] १ उउउअण.

पउ-पउ-6

विमलैर्मुकुटैर्वसैः उष्णज्वरं  
तासु पुनः पापैः नियसज्ज्वरं  
तासु विजय महएवि मणोहरं  
ताहँ<sup>१</sup> गंधर्वं भव-भय खय-गारुडं  
रिसहु जेम वसुहार-णिमित्तज  
रिसहु जेम थित चालकीलें  
रिसहु जेम रम्भु<sup>२</sup> इ भुजन्तं

धरणीधर सुरुचैः संपण्डितं ॥ २  
पुणु जियसत्तु रणङ्गणं वुज्जउ ॥ ३  
परिणिय धिर-मालूर-वओहर ॥ ४  
उष्णज्वरं मुउ अजियं-भडारउ ॥ ५  
रिसहु जेम मेहँहिं अहिसित्तउ ॥ ६  
रिसहु जेम परिणाविउ लीलें ॥ ७  
पेंक-विजसें<sup>३</sup> गन्दर्पवणु<sup>४</sup> "जन्ते ॥ ८

॥ घत्त ॥

पवणुसुउं नरु दिहु

पप्फुल्लियं-सयवत्तउ ।

गँहँ चित्तासिणि-ओउ

उभिय-करं गचन्तउ ॥ ९

[ २ ]

सो जि महासरु 'तहिं जें' वंणालए  
मउलिय-दल्लु विच्छाय-सरोरुहु  
तं णिपवि गउ परम-विसायहँ  
जो जीवन्तुं दिहु पुवणहँ  
जो गरयर-लक्खँहिं पणकिज्जइ  
मिहु<sup>५</sup> सञ्जापँ एउं पक्कय-वणु  
जीपिउ जमण सरीरु हुआसें<sup>६</sup>  
चिन्तइ एम भडारउ जयँहिं

दिहु जिणाहिणेण वेत्तालेए ॥ १  
णं वुज्जण-जणु ओहुल्लियं-मुहु ॥ २  
'लइ पइ जि गई जीवहँ जायहँ ॥ ३  
सो अडार-पुहु<sup>७</sup> अवरणहँ ॥ ४  
सो एहु मुज्जं अयारें<sup>८</sup> णिज्जइ ॥ ५  
तिहु जरापँ याइजइ जोयणुं ॥ ६  
सत्तंइ काले रिद्धि विणासें<sup>९</sup> ॥ ७  
लोयन्तिपँहिं विओहिउं तायँहिं<sup>१०</sup> ॥ ८

० P विमलेसुज्जं, A विमलेसुज्जं 10 P उष्णज्वर 11 P सुरुज्ज. 12 A संपण्डितं.  
13 S मणोहरा 14 P वाहि, S वाह. 15 P गन्धि. 16 P सयवत्तउ. 17 This  
hemistich and the whole of the next line is missing in S 18 S अजिउ.  
19 I मेहँहिं 20 P चालकीलए, S चालकीलइ 21 S लीलें 22 A एउहु with  
the mark of deletion over इ 23 A एउं 24 S विजसें 25 P गन्दु 26 A जेतें.  
27 P पवणसुउ, A पवणसुउ 28 P पप्फुल्लियं, S पप्फुल्लियं, A पप्फुल्लियं (?) 29 P  
गाह 30 S उभियकर

2. 1 P तहिं 2 S अति 3 S चेचाउउ, A चेचाउउ 4 P वरु 5 P विच्छाए 6 P  
ओहसिय 7 P टाहँ corrected to गह 8 P जीवन्तुं हिं. 9 S पुवणहँ 10 S उहु.  
11 S अवरणहँ. 12 P लक्खँहिं, S लक्खँहिं. 13 S पणमिज्जइ 14 A मुपउ 15 S अगारइ.  
16 S जिउ 17 P एउ 18 A जोयणु 19 S हुआसेंइ, A हुआस 20 S सज्जइ 21 P  
विगासइ 22 P लोयन्तिपँहिं. 23 S विओहिउ, A एओहिउ 24 A ओयहिं

[ १ ] १ इभा(एव)कुवसे

[ २ ] १ चडालहँ. २ अस्मन्-सजे ३ धुमन्-दारेण, उपसर्ग (१) वा.



चउविह-देव-णिकापं  
जिणु पवइउ तुरन्तु

॥ यत्ता ॥

आपं कलि-मल-रहियउं ॥ १  
दसहिं सहासहिं सहियउं ॥ ९

[ ३ ]

यिउ छट्ठोववासं सुर-सारउ  
रिसहु जेम पारणउं करेपिणु  
सुक-झाणं आऊरिउ णिम्मलु  
अहु वि. पाडिहेर समसरणउं  
गणहर णवद लक्खु वर-साहुँहु  
तंहि जे काले जियसत्तु-सहोयक  
जयसायउंहु पुत्तु सुमणोहरं  
भरहु जेम तंहि णयंहि णिहाणंहि

वम्हयत्तं-धरे थकु भडारउ ॥ १  
चउदह संवच्छर विहरेपिणु ॥ २  
पुणु उप्पणं णाणु तहो केवलु ॥ ३  
जिह रिसहो तिह देवागमणउं ॥ ४  
वम्मह-महं-णिसुम्भण-साहुँहु ॥ ५  
तियसज्जयहो पुत्तु जयसायउ ॥ ६  
णामे सयह सयलं-वकेसर ॥ ७  
रयणेहि चउदह-विहं-पद्दणंहि ॥ ८

॥ यत्ता ॥

सयल-पिहिमि परियाडु  
जीउ व कम्म-असेण

गक-दिवसे चहुँलउं  
णिउं अचहरेवि तुरङ्गे ॥ ९

[ ४ ]

उहुँ तुरङ्गमु चञ्चल-छायहो  
पदसद सुण्णारणु महाडइ  
दुक्खु दुक्खु हरि दमिउं णारिन्दे  
ताम महा-सरु दीसइ स-कमलु  
तंहि लय-मण्डवे उप्पहाणेवि  
समु मेळइ वेत्तोलहो जावोहि

गयउ पणासेवि पच्छिम-भायहो ॥ १  
जहिं कलि-कालहो हियवउ पाइइ ॥ २  
णं मयरउउ परम-जिणिन्दे ॥ ३  
वल-वीइ तरङ्ग-भङ्गुर-जलु ॥ ४  
सलिलु पिणवि तुरङ्गमु प्हाणेवि ॥ ५  
तिलयकेसे सम्पाइय तावोहि ॥ ६

25 २१ रदिभउ. 27 5 एउ 27 कइसहि. 28 ५५ गहिभउ.

3. 1 ५ छट्ठोववासि, A छट्ठोववासं 2 A वम्हयत्तं. 3 ५ A पारणउ. 4 A सलु.  
5 Missing to ५. 6 P corrected to समो, A समसरणउ 7 P ५ देवागमणउ.  
8 ५ सानुद. 9 P ५ मलु 10 P ५ वाहुहु. 11 P ५ चहि. 12 ५ A नि. 13 ५ A कलि. 14 A  
जयसायउदो. 15 A मयमोदुह. 16 P मयलु. 17 ५ सहु. 18 ५ मयेहि. १५ गउहि. 19 P  
णिहाणेहि. २० P ५ रयणेहि. 21 ५ मयेहि. २२ P ५ पहाणेहि.  
A पहाणेहि 23 ५ विदिहि. 24 P चउदह, A चउउउं 25 ५ निउ. 26 ५ अचहरेवि.

4. 1 A उहु. 2 P पणासेवि, ३ पणासेवि. 3 A सुण्णारणु 4 P ५ चहि. 5 P ५ कालु  
सि. 6 A दमिउ. 7 ५ मयेद, A मयेदि 8 ५ मियद. 9 P ५ वीउ. 10 P ५ चहि. 11 P ५  
पहाणेहि, A म्हाणिहि 12 ५ चेचलहो, A येचलह. 13 A तिलकेसे.

[ ४ ] १ यम. २ वा. ३ सयसायमे.

‘धीय सुलोयणीहो कलवन्तहो वहिणि’ सहोयरि’ दससयणेत्तहो ॥ ७  
किर सैंहु संहियाहि दुक्कद सरवरु दीसइ ताम सयरं पिहिमीसरु ॥ ८

॥ घण ॥

विज्झी काम-सरेहिं  
गाँइ सयम्बर-माल

एक्कु वि पउ ण पयट्टई ।  
दिट्ठि णिवहो आवट्टई ॥ ९

[ ५ ]

केण वि कहिउ गम्पि सहसवसहो ‘कोउहल्ले किं एउ ण उंक्खहो ॥ १  
एक्कु अणङ्ग-समाणे जुवाणउं णउ जाणहुं किं पिहिमिहे’ राणउ ॥ २  
तं पेक्खेवि सस तुम्हई केरी काम-गहेण हूअं विवरेरी’ ॥ ३  
॥ तं णिसुणेवि राउ रोमच्चिउ अलभन्तरे आणन्दु पणच्चिउ ॥ ४  
‘गेमिसियेहिं आसि जं वुत्तउ एँउं तं सयरागमणु णिरुत्तउ’ ॥ ५  
मणे परिचिन्तेवि’ पप्फुहाणणु गउ तुरन्तु तेहिं दससयलोपणु ॥ ६  
तं चउसट्ठि-पुरिसलक्खण-धरु जाणेवि’ सवरु सयल-चक्केसरु ॥ ७  
सिरं करयलं करेवि जोक्कारिउ दिण्ण कण्ण’ पुणु पुरे’ पइसारिउ ॥ ८

॥ घटा ॥

लीलए भवणु पइहु  
तूलेवि’ दिण्णउं लेण

विज्जाहर-परिवेडिउं ।  
उत्तर-दाहिण-वेडिउ ॥ ९

[ ६ ]

तिलकेस लयण्णिणु गउ सयरु पइसारिउ अउरुआउरि’-णयरु ॥ १  
॥ सहसकउ वि जणण-पइरु सरैवि’ विज्जाहर-साहणु मेलवेवि’ ॥ २

14 s सुलोयणाहु. 15 s पलवउहु. 16 A भहणि. 17 A सहोवर. 18 s सह. 19 P सहिहं. १ सहियह. 20 P s सयर. 21 A पिहिमीसर. 22 A हहु. 23 P पइहह. 24 s णय. 25 P s परिवहह.

5. 1 A कोउहल्ल. 2 P s लसलहु. 3 s ‘समाण. 4 P जुवाणउ, A जुवाणउं. 5 s जाणहु, A जाणहं. 6 P s पिहिमिहि 7 P A राणउं. 8 s पेक्खेवि. 9 s तुम्हह. 10 P s कामगहेण. 11 A हूअ. 12 A अलभन्तरे 13 s गेमिसियेहि, A नहमिसियेहि. 14 P s हूअ. 15 P पेरेचिन्तेवि, s A परोचिन्तेवि. 16 s चहि. 17 P s जे. 18 A जाणेवि. 19 P s जा. 20 P s करयल. 21 P जोक्कारिउ corrected to जयकारिउ, A जोकारिउ. 22 s कण्ण. 23 P s पुरे. 24 s परेवेडिउ. 25 P s तूलेवि. 26 s विण्णउ.

6. 1 P s पइपरिव. 2 s अउरुआउरि. 3 P नयर. 4 A सारिवं. 5 s ‘सहणु, A ‘सविणु. 6 s A मेलवेवि.

३ सुलोचनस पुत्री. ४ सयसस

[ ५ ] १ हेल्मा.

गड उप्परि तासु पुण्णयण्हो  
रहणेजरचक्कालण-यरे  
जो तोयदवाहणुं तासु सुउ  
गड हंस-विमाणं तुहु-मणुं  
मग्गीस दिण्णं अमरेसरण  
जे' रिउ अणुपच्छए लगे तहो

तोयदवाहणु देव"  
जिम सिद्धालेंए सिद्धु

जें जीविउ हरिउ सुलोवणहो ॥ ३  
विणिवाइउ पुण्णमेहुं समरें ॥ ४  
सो रणेमुहें कह वि" कह वि णे मुउ ॥ ५  
जहि" अजिय-जिणिन्द-समोसरणु ॥ ६  
स-वहर-विस्तन्तुं कहिउ णरेंण ॥ ७  
गव पांसु पंढीवा णिय-णिर्वहो ॥ ८

॥ वत्ता ॥

पाण उपविणुं णट्ठुं ।

तिम समसरणें पइड्ड ॥ ९

[ ७ ]

तं णिसुणेंवि" पंहु झत्ति पलिउड  
'मरु मरु जइ वि जाई पायालहो  
पइसइ जइ वि मरणु सुर-सेवहुं  
पइसइ जइ वि सरणु थिर-धाणहुं  
पइसइ जइ वि सरणु तुवारहुं  
कप्पामरहुं जइ" वि अहमिन्दहुं  
मरु तो वि सेंहु तोयदवाहणु'  
पेक्केवि" माणत्थमसु जिणिन्दहो  
सो वि गमि समसरणु पइड्डुं  
विहि" मि भवन्तैराइं वज्जरियंइं

णं खंड-हारं हुआंसणें वित्तउ ॥ १  
विसहर-भयण-मूल-वण-जालहो ॥ २  
दसविह-भायणवासिप-देवहुं ॥ ३  
अहु विहंहुं विन्तर-गिवाणहुं ॥ ४  
जोइस-देवहुं पञ्च-पयोरहुं ॥ ५  
वरुण-पवण-वैड्सवण-सुरिन्दहुं ॥ ६  
पइज करेवि" गउ दंससयलोयणु ॥ ७  
मच्छरु माणु वि गलिउ णरिन्दहो ॥ ८  
जिणु पणवेप्पिणु पुरउ णिविड्ड ॥ ९  
विहि" मिजगण-चइरइं परिहरियइं ॥ १०

7 P पुण्णयण्हो. 8 = जं. 9 P 3 A पुण्णमेहु. 10 S तोयदवाहण. 11 P रणउहे, 9 रणउहि.  
12 P कहियि कहियि ण मरु, 8 कहियि मुण्डं, A कहियि व कहियि सुउ. 13 A लट्ठमणु.  
14 P 4 जहि. 15 P "विण्णं. 16 P दिव. 17 P "विण्णु. 18 1 लगे, A लगे. 19 P  
"मिबहो. 20 Missing in P. 21 P 3 लेवि. 22 P 3 पण्डु. 23 P 3 सिद्धाल, A  
सिद्धाल. 24 A समसरण.

7. 1 P 3 णिसुणियि. 2 A लट्ठमर. 3 P 3 हुआंसणि. 4 P 3 जहि. 5 P 3 मारसेवहो,  
A "पेवहु. 6 P 3 मवणवासिमदेवहो, A "देवहु. 7 S "मोणहु, A "मणहु. 8 = विहो  
corrected to "विहो, A विहहु. 9 P 3 वेवर. 10 S A "विवाणहु. 11 S A दुववारहु.  
12 = जोइसपवहु, 8 जोइसपवहो. 13 P 3 वारहो. 14 S कप्पामरहो. 15 A अर. 16 S  
अहमिन्दहो, 17 P "सुरिन्दहु, S "सुरिन्दहो. 18 A करियि. 19 S वेत्तियि. 20 P 3 विण्णहो.  
21 A वइड्ड. 22 A विहि वि. 23 P भवत्ताइ. 24 P 3 उन्वरियइ. 25 P 3 "वइरइ.

[ ६ ] १ बहवाह-विणु. २ लुंमेयस. ३ न मृतः. ४ इन्द्रेण. ५ बहवाहस नृत्तः. ६ पायें  
मत्तः. ७ पुनः, परमार्थस विद्वत्तः.

[ ७ ] १ पञ्चमोऽहः. २ तुल्यभारः. ३ वेपथः. ४ भनदसः. ५ मय इन्द्रे. ६ बहवाहः.

॥ पत्ता ॥

‘भीम-सुभमेहि’<sup>१</sup> तामे  
पुय-भयन्तर-णेहे”

अहिणव-गहिय-पसाहणु ।  
अवरुण्डिउ घणयाहणु ॥ ११

[ ८ ]

१ पभणइ भीसु भीम-भड-भज्जणु  
जिह चिरु तिह पबहि’ मि पियारउ’  
‘लइ कामुक विमाणु’ अविचारें  
अणु’ वि रयणावर-परियञ्चियं  
तीस परम जोयण विन्धिणी”  
“अणु वि पैक-चार छजोयणें  
भीम-महाभीमहुँ आपसे  
विमलकित्ति विमलामल-मन्तिहि”

‘तुहुँ महु अण्ण-भयन्तरें’ जन्दणु ॥ १  
सुम्बिउ पुणु वि पुणु वि सपवारउ ॥ २  
लइ रक्ससिय विज्ज सेंहुँ हारे ॥ ३  
हुण्डमार सुरेहि” मि यञ्चिय ॥ ४  
लङ्का-जयारि तुम्हु मइ दिण्णी ॥ ५  
लइ पावाललङ्क घणवाहण’ ॥ ६  
दिण्णु पयाणव मणें’ परिओसे ॥ ७  
परिमिउं अवरेहि” मि सामन्तेहि” ॥ ८

॥ घत्ता ॥

लङ्काउरिहि’<sup>३</sup> पइहु  
रक्सस-यसहों गाई

अविचलुं रज्जे” परिडिउ ।  
पहिलउ कन्दु समुट्ठिउं ॥ ९

[ ९ ]

बेहवे कालं बल-सपत्तिं  
तं समसरणु पईसइ जायेहि’  
पुच्छिउ पाहु पिहिमि’-परिपाले  
“तुम्हें जेहा वय-गुण-वन्ता  
त गिसुणेंवि कन्दप्प-वियारउ

अजिय जिणहों गउ वन्दप्प-हत्तिं ॥ १  
सयक वि तहिं जे पराइउ तायेहिं ॥ २  
‘कइ होसन्ति भयन्ते काले ॥ ३  
कइ तिथयरं देव अइकन्ता’ ॥ ४  
मागह-भासणें कहइ भडारउ ॥ ५

20 A भीमसुभीमहि 27 P ३ पाउ 28 A “नेहि

8 1 A पभणइ 2 P ३ तुहु 3 S “भवति 4 A एवहिं मि 5 S अनुविड्ढाण 6 P ३ सहु 7 A अण्ण 8 S रयणावरे 9 P “परेअविच, S torn 10 P ३ A सुरेहि 11 P ३ विन्धिणी 12 P १ मइ 13 A इल” 14 P छजोयण 15 S “महाभीमहु, A “महाभीमहु 16 A पयाणउ 17 P ३ मणि 18 P “विमलामल” १ “विमलामल” A “विमलालव” 19 P ३ “मन्तिहि 20 A पयारउ 21 P ३ अवरेहि 22 A सामन्तिहि 23 P लकाउरिहि 24 P ३ अविचले 25 P ३ सहु, S रज्जु 26 P ३ पाइ 27 A समुट्ठिउ

9 1 A बिहवे 2 A “अविचि 3 A जायेहिं 4 S ताहिं जि पयवत्ता तायेहिं 5 A पिहिमि”. 6 A इवत्ता काज 7 A तुम्हि, S तुम्हे 8 P विपवर, S तिवर. 9 S “माउह, A “भाउह.

३ राखले ग्रन्थाम्

[ ८ ] १ नयच्छा क्षारेण रुद २ एकाणे वन

‘महँ<sup>१०</sup> जेहउ केवल-संपण्ण<sup>११</sup> चै  
पहँ<sup>१२</sup> जेहउ छक्खण्ड-पहाण<sup>१३</sup> चै  
पहँ<sup>१४</sup> विणु दस होसन्ति जरेसर महँ विणु वावीस वि तित्थङ्कर ॥ ८  
णव वलएव णव जि पारायण हर एयरह णव जि दसाणण ॥ ९  
अणु वि एक्कुणसंदि पुराण<sup>१५</sup> चै जिण-सासंण<sup>१६</sup> होसन्ति पहाण<sup>१७</sup> चै ॥ १०

॥ पत्ता ॥

तोयहवाहणु ताम  
दस-उत्तरेंण सण

भावं पुलउ चहन्तउ ।  
भरहँ जेम णिक्खन्तउ ॥ ११

[ १० ]

णिय-गन्दणहों णिहय-पटिक्खलहों लङ्का-णयरि दिण्ण महरक्खलहों ॥ १  
वहवें कालें सासय-धाणहों अजिय-भडारउ गड णिवाणहों ॥ २  
सयरहों सयल पिहिमि<sup>१८</sup> सुज्जन्तहों रयण-णिहाण<sup>१९</sup> चै परिपालन्तहों ॥ ३  
सहि सहास हय घर-पुत्तहों सयल-कला-विण्णाण-णित्तसहू ॥ ४  
एक-दियसैं जिण-भयण-णियासहों वन्दण-हनिण<sup>२०</sup> गय कइलासहों ॥ ५  
भरह-कियसैं मणि-कखण-माण<sup>२१</sup> चै चउवीस वि वन्देपिणु धाण<sup>२२</sup> चै ॥ ६  
भण<sup>२३</sup> चै भरहरि सुहु वियक्खणु करहँ किं पि जिण-भयण<sup>२४</sup> चै रक्खेणु ॥ ७  
कहँवि<sup>२५</sup> गङ्ग भमाउहँ पसंदि<sup>२६</sup> तं जि समत्थिउं भाइ-सहासंदि<sup>२७</sup> ॥ ८

॥ पत्ता ॥

दण्ड-रयणु परिचिन्तेवि<sup>२८</sup>  
पायालइरिहँ<sup>२९</sup> णाई

खोणि खणन्तुं भमाउिउ ।  
वियड-उरयलु फाडिउ ॥ ९

10 PS मह. 11 PA \*संपण्णं. 12 PA उन्दणं. 13 PS पड, A वड. 14 PS छलंड. 15 PA पहाणं. 16 S भाह. 17 PA राणं. 18 S पड. 19 A इक्कुणसदि. 20 P उताण. 21 PS जिणसासणि. 22 PS होसंति. 23 PS भरहो.

10. 1 PS अजिउ भडारहो. 2 A पिहिमि. 3 PS \*णिहाण. 4 P \*पुत्त, S पुत्तो, A \*उत्त. 5 S णित्तपु, A \*णित्तपड. 6 P वन्दणमणिप. 7 A फेलासहो. 8 S \*कपड. 9 S \*माण. 10 P यण, S खण. 11 A भयण. 12 S विक्खणु. 13 PS करह. 14 S \*भयण, S भयणहो. 15 S रयणो. 16 S कइवि, A कइवि. 17 P भमाउ, S भमारहो. 18 S पासेदि. 19 समत्थिउ. 20 S सहासदि. 21 S परिचिन्तेवि, A परिचिन्तेवि. 22 A खणन्तु. 23 PS पायालइरिहँ णाह.

[ ९ ] १ आगमिक. २ अविश्रित.

[ १० ] १ आगीरान. २ पायालनिह.

## [ ११ ]

- तक्खणें' खोहु जाउ अहि-लोयहों धरणिन्दहों' सहास-फड-डोयहों ॥ १  
 आसीविस दिट्ठिएँ' 'णिक्खसच्चिय सयल वि छारहों पुज्जु पेवत्तिर्य ॥ २  
 कह वि कह वि ण विदिट्ठिहि' पंडियां भीम भईरहि वे उवरिया ॥ ३  
 ॥ दुम्मण दीण-वयण परियत्ता लँहु सक्केयं णयरि सपत्ता ॥ ४  
 मंन्तिहि कहिउ 'कहं वि तिह' भिन्दहों जिह उट्ठन्ति ण पाण परिन्दहों ॥ ५  
 तामें सहा मण्डउं मण्डिज्जइ आसणु आसणेण पीडिज्जइ ॥ ६  
 मेहल्लु मेहलेण आसग्गे हारें ताक मउडु मउडग्गे ॥ ७  
 सयर-गरिन्दात्तण-सकासंइ वइसणाहुं वाणवइ सहासंइ ॥ ८

॥

॥ वणा ॥

गरवइ आउल चिंत्तुं  
 सट्ठि-सहासंहुं मग्गे

सवस्थाणु विहावइ ।  
 एकु वि पुत्तु ण आवइ ॥ ९

## [ १२ ]

- भीम भईरहि' ताम पड्डा 'णिय निय आसणें गग्गि णिचिट्ठा ॥ १  
 ॥ पुच्छिय पुणु परिपालिय रज्जे 'इवर ण पेइसरन्ति कि कज्जे ॥ २  
 तेहि' विणात्तणाइ विच्छायइ तामरसाइ वं णिज्जुयगापेइ' ॥ ३  
 'त णिसुणेपि वयणु तहों मन्तिहि जाणावित पच्छण्ण पउत्तिहि' ॥ ४  
 'हे गरवइ निय कुल्लहों' पईया गय दियहा कि एन्ति' पडीया ॥ ५  
 जलवाहिणि-पवाइ णिष्णूदा परियचन्ति' काइ 'ते' मूढा ॥ ६  
 ॥ पण घट्टियइ' किज्जु विप्फुरियइ सुविणर्य-वालभाव-सचरियइ ॥ ७  
 जलबुब्बुय-तरङ्ग-सुरचावइ कइ दीसन्ति विणासु ण भापेइ ॥ ८

11 1 s वनपमि 2 s भरणदरो 3 s 'द्विदि 4 P सयउ 5 P s सरयुन 6 P s परियइव 7 s उद्विदि 8 द्विदि 9 A भरीया 10 This hemistich missing in 11 P सक्कयं, A सादयं 12 s मउडु 13 A भिइहु 14 P s तार 15 P 'मउडु, सउडव 16 P s मेहल्ल 17 P s सक्कयइ 18 P s वइसणा 19 P s सहासं 20 A आउलचिंत्तु 21 P s 'सहासंहु 22 P s मग्गे

12 1 P 'भईरहि 2 P s ताम 3 A विणात्तणिय आसणहि उट्ठइ 4 P ण पड्डरव, s कि फरति 5 P s तहि 6 P 'विणात्तणाइ 7 s अइव 8 P विपुयवापइ, s विपुयवापइ, A विपुयवापइ corrected to विपुयवापइ 9 A त 10 A उल्लभयणपइ 11 A इति 12 A ज ऊया 13 s परियचन्ति 14 P s काइ 15 s ते 16 P 'द्विदि 17 P s सुविणर 18 A 'पुच 19 s 'सुरचावइ 20 P A विणास 21 A आवइ

[ ११ ] १ धये नीया २ कृता ३ सवरम्य प्रकटीकृतवत ४ ६०००० आसन पुपायम् ।  
 १२००० मुक्क-वज-वृथापान, एव १२०००

॥ वत्ता ॥

भरह-वाहुवलि-रिसंह  
कउ दीसन्ति<sup>१</sup> पडीबा

काल-भुअइ<sup>२</sup> मिलिया ।  
उज्झहि<sup>३</sup> एकहि<sup>४</sup> मिलिया<sup>५</sup> ॥ ९

[ १३ ]

जे 'गिदरिसु' समास<sup>१</sup> दिण्णउं  
'तेण जे' ते अरथाणु ण दुका  
लखायसरहि<sup>२</sup> जं अणुहुत्तउं  
तं गिसुणेवि राउ मुच्छंमउ  
'तहि' नि कालें<sup>३</sup> सामिय-सम्मोणेंहि<sup>४</sup>  
वुक्खु वुक्खुं दूरजिअयं<sup>५</sup> वंयणु  
'कि सोय' कि खन्धाघारे  
आयणं<sup>६</sup> लच्छिणं बहु जुज्झाविय

तं चक्खइहें<sup>७</sup> हियवउं भिण्णउं ॥ १  
फुल्लं मह केरउं पेसणु चुक्का ॥ २  
भइरहि-भीमहि<sup>८</sup> कहिउ गिरुत्तउ ॥ ३  
पठिउ महहुमुं व पयणाहउं ॥ ४  
भिच्चहि<sup>९</sup> जेम ण मेहिउं पाणेंहि<sup>१०</sup> ॥ ५  
उठ्ठिउ सबझागयं<sup>११</sup> चैयणु ॥ ६  
वरि पावज लेमि<sup>१२</sup> अवियारं ॥ ७  
पाहुणयां इधं बहु वोलावियं ॥ ८

॥ वत्ता ॥

जो जो को' वि जुवीणु  
मेइणि छेउंछइ जेम

तासु तासुं कुउंछी ।  
करणें<sup>१</sup> जरेण ण भुत्ती<sup>२</sup> ॥ ९

[ १४ ]

पमणितं भीमु 'होहि दिहुं रज्जहो'  
तेण वि बुत्तु 'णाहि' वउ भज्जमि'  
चंजु' भीमु भइरहि हक्कारिउ

हउं पुणु जामि धामि जिय-कज्जहो' ॥ १  
'छेउछइ पइ' जि कहिय णउ मुज्जमि' ॥ २  
दिण्णं पिहिमि<sup>३</sup> वइसणें वइसारिउ ॥ ३

22 Metro requires द्विसहा 23 P चीतति 24 A उज्झहे 25 P S पणहि

13. 1 S गिदरिसु, A गिवरसणु 3 A समा 3 S दिण्णउ 4 P दिअउ, S हिअउ  
5 P S भिण्णउ, A भिउ 6 S जि 7 S वउ 8 P केरउ 9 S लखायसरहु 10 P अणुहुत्तउ,  
A अणुहुत्त 11 S भइरहिभीमहि 12 S महहुमु, A महहुमो 13 A पयणाहउ 14 A छहि  
15 P S पाणिहि 16 P समोणेंहि, S समोणहि 17 P S भिच्चहि 18 S उठ्ठिउ 19 P  
पाणेंहि, S पाणिहि 20 P वुक्खु 21 P दूरजिअयं 22 P खन्धागयं, S खन्धागयं 23 S  
सोय 24 P S लेमि 25 P आय, S आयइ 26 P S पाहुणया 27 P इधं 28 S वोलाविया  
29 P S कोइ 30 P चुक्का 31 Missing in S 32 S कुउंछी 33 S छिउउइ, A  
छिउउइ 34 S कम्म, S कमेण, A कवणि

14 1 A पमणित 2 P रहदिहु, S दिव, A रह 3 P S हउ 4 P S णाहि 5 S भुज्जमि  
6 P छेउइ, S छेउइ, A छिउउइ 7 S पइ 8 S चार 9 P S दिण्णु, A दिउ 10 A उउइ

[ १३ ] १ रथाव २ अन्य-पादेव ३ पुधवी

[ १४ ] १ बुधवी २ सध्वि  
प० प० ७

अपुणु भरहु जेम णिक्खन्तउ ॥ तउ करेवि पुणु णिण्डुइ पत्तउ ॥ ४  
 ता एत्तहँ<sup>१</sup> विणिहप-पडिवक्खहँ<sup>२</sup> रज्जु करन्तहँ<sup>३</sup> तहँ<sup>४</sup> महरवक्खहँ<sup>५</sup> ॥ ५  
 देवरक्खु उण्णणउ<sup>६</sup> णन्दणु णेरवइ एक्क-दिवसे<sup>७</sup> गउ उववणु ॥ ६  
 कीलण-वाविहँ<sup>८</sup> परिमिउ<sup>९</sup> णारिहँ<sup>१०</sup> ण्हाइ गइन्दुं<sup>११</sup> व सँहुं<sup>१२</sup> गणियारिहँ<sup>१३</sup> ॥ ७  
 णिवडिय तासु दिट्ठि ताहँ<sup>१४</sup> अवसरे<sup>१५</sup> जहि<sup>१६</sup> मुउ महुयरु कमलम्भन्ते<sup>१७</sup> ॥ ८  
 ॥ घटा ॥

चिन्तिउ 'जिह धुअंगाउ  
 तिह कामाउरु सन्नु

रस-लम्पडु अच्छन्तउ ।  
 कामिणि-ययणासत्तउ' ॥ ९

[ १५ ]

" णिय मणै<sup>१</sup> जाइ विसायहँ<sup>२</sup> जावेहि<sup>३</sup> सयल वि रिसि तियाले-जोगेसरं<sup>४</sup> सयल वि वण्णु-सत्तु-समभाया<sup>५</sup> तिण-कण्ण-परिहरण-सहावा ॥ ३  
 सयल वि जल मलङ्किय-देहा<sup>६</sup> धीरत्तणेण महीहर-जेहा ॥ ४  
 सयल वि णिय-तव-तेहँ<sup>७</sup> दिणयर गम्भीरत्तणेण रयणायर ॥ ५  
 " सयल वि घोर बीर तप-त्तत्ता<sup>८</sup> सयल वि सयल-सङ्ग-परिचत्ता ॥ ६  
 सयल वि कम्म-धन्ध विज्जसण<sup>९</sup> सयल वि सयल-जीव मग्गीसण ॥ ७  
 सयल वि परमाणम-परिवाणा<sup>१०</sup> काय-पिलेसेकेफ-पहाणा ॥ ८

॥ घटा ॥

सयल वि चरम-सरीर<sup>१</sup> सयल वि उज्जुयं चित्ता ।  
 " णं परिणणहँ<sup>२</sup> पयइ सिद्धि-वहुयं वरइत्ता ॥ ९

[ १६ ]

तो एत्थन्तरे<sup>१</sup> पडु आणन्दिउ सो रिसि सत्तु तुरन्ते<sup>२</sup> यन्दिउ ॥ १  
 पभणिउ<sup>३</sup> विण्णवेवि<sup>४</sup> 'सुयसायर भो भो भयम्भोय दिवायर ॥ २

11 A अपणु 12 S एवहि, A नचहँ 13 S षडण्ड उण्णणउ A अवरज्जु णदणु 14 S A दहँ 15 A 'दिवसि 16 A वीलइ, ५ वीलण्ड 17 P S परिणिदि 18 P ५ गपडु 19 S सहु 20 S ५ गणियारिहँ 21 एवहि 22 P अवन्तरी 23 P S जहि 24 A कमलम्भन्ते 25 P विवगारउ, ५ धुपगारउ 26 P 'यइग'<sup>१</sup>

15 1 P S 'यनि 2 P जवेहि, ३ जविहँ 3 P S जियाउ 4 S बोवेयर, A गोथमरा ५ ५ गमइ यय 6 ५ 'परिदण' 7 S तेव 8 A सव' 9 S 'कलमिह' 10 A 'वहाणा 11 P S मरीता 12 P S उज्जर' 13 P परिण-इ, ३ परिणग्गइ 14 P A पवहा 15 S A 'वहु 16 ५ वरवत्ता

16 1 P एवज्जी 2 P तुरन्ते 3 A प-निउ 4 P वेण्ववि, A सान वय.



भव-संसार-महण्णव-णासिय करे<sup>१</sup> पसाउ पवज्जेहे<sup>२</sup> सामिय<sup>३</sup> ॥ ३  
जम्पइ साहु<sup>४</sup> 'साहु लङ्केसर पइ<sup>५</sup> जीवेवउ अट्ट जे<sup>६</sup> वामर ॥ ४  
जे आणहि<sup>७</sup> तं करहि<sup>८</sup> तुरन्तउ<sup>९</sup> णिविसद्धेणे<sup>१०</sup> मो वि णिवंसन्तउं ॥ ५  
अट्ट दिवसे<sup>११</sup> संछेहण भावेवि<sup>१२</sup> अट्ट दिवस दाणइ<sup>१३</sup> देवावेवि<sup>१४</sup> ॥ ६  
अट्ट दिवस पुज्जउं<sup>१५</sup> णीसारोवि<sup>१६</sup> अट्ट दिवस पडिमउ<sup>१७</sup> अहिसारोवि<sup>१८</sup> ॥ ७  
अट्ट दिवस आराहण<sup>१९</sup> वाएवि<sup>२०</sup> गउ मोयसहो परमप्पउ<sup>२१</sup> झाएवि ॥ ८

॥ वत्ता ॥

तहो महरखहो पुत्तु देवरखनु वलवन्तउ<sup>१</sup>  
थिउ अमराहिउं जेम लङ्क स इ<sup>२</sup> भु जन्तउं ॥ ९

[ ६. छट्टो संधि ]

चउसट्टिहि<sup>१</sup> सिंहासणेहि<sup>२</sup> अइकन्तेहि<sup>३</sup> आणन्तए<sup>४</sup> मितिएं ।  
पुणु उप्पणु कित्तिथवत्तु<sup>५</sup> थवलउं जेण<sup>६</sup> भुजणु णिय-कित्तिएं ॥ १

\* \* \* \*

\*यथा प्रथमस्तोयदवाहनः । तोयदवाहनस्यापत्यं महरक्षः । महरक्षस्यापत्यं  
देवरक्षः । देवरक्षस्यापत्यं रक्षः । रक्षस्यापत्यमादित्यः । आदित्यस्यापत्यमा-  
दित्यरक्षः । आदित्यरक्षस्यापत्यं भीमग्रभः । भीमग्रभस्यापत्यं पूजार्हन् ।  
पूजार्हन्तोऽपत्यं जितभास्करः । जितभास्करस्यापत्यं संपरिकीर्तिः<sup>१</sup> । संपरि-  
कीर्तेरपत्यं सुग्रीवः । सुग्रीवस्यापत्यं हरिग्रीवः । हरिग्रीवस्यापत्यं श्रीग्रीवः ।  
श्रीग्रीवस्यापत्यं सुमुखः । सुमुखस्यापत्यं सुव्यक्तः । सुव्यक्तस्यापत्यं मृगवेगः ।

१ P भवणव, A 'महंतुर' (?) 6 PA करि. 7 PS पवज्जेहे. 8 PSA पइ. 9 PS जि.  
10 A आणहि. 11 A करहि. 12 PS णिवसद्धेण. 13 PS णिवसन्तउ 14 PS दिवसे.  
15 P १५ A 'मणिवि. 16 PS दाणइ. 17 PA देवावेवि, १ देवावि. 18 PS पूजउ. 19 P १५  
णीसारोवि. 20 PSA अहिसारोवि. 21 S भावेवि. 22 S अमरावउ. 23 P सइ, ३ सव.  
24 S भुजंउउ.

1. 1 P चउसट्टिहि, A चउसट्टी. 2 PS सिंहासणेहि. 3 S अइकन्तेहि. 4 S आणन्तपमितिप  
A सवउउपुसिप. 5 S पुणु पुणु. 6 S थवल. 7 S भुजणु जेम

\* For the text of this dynastic list the incorrectness of the Mss. relating to sundhi, Prabhric influence etc. is ignored. Variants for the names only are recorded. 8 This name is missing in PS, 9 PS पडिओवि, 10 P S सुगवेव.

[ १६ ] १ वायविका.

[ १ ] १ बहुरोहिता (?) रोहिपुश्यान्वये गते वसि.

मृगवेगस्यापत्यं भानुगतिः । भानुगतेरपत्यमिन्द्रः । इन्द्रस्यापत्यमिन्द्रप्रभः ।  
 इन्द्रप्रभस्यापत्यं मेघः । मेघस्यापत्यं सिंहवदनः । सिंहवदनस्यापत्यं पविः ।  
 पविरपत्यमिन्द्रविदुः । इन्द्रविदोरपत्यं भानुधर्मा<sup>११</sup> । भानुधर्मणोऽपत्यं भानुः ।  
 भानोरपत्यं सुरारिः । सुरारेरपत्यं त्रिजटः । त्रिजटस्यापत्यं भीमः । भीम-  
 १ स्यापत्यं महाभीमः । महाभीमस्यापत्यं मोहनः । मोहनस्यापत्यमङ्गारकः ।  
 अङ्गारकस्यापत्यं रविः । रवेरपत्यं चक्रारः । चक्रारस्यापत्यं वज्रोदरः । वज्रो-  
 दरस्यापत्यं प्रमोदः । प्रमोदस्यापत्यं सिंहविक्रमः । सिंहविक्रमस्यापत्यं चामुण्डः ।  
 चामुण्डस्यापत्यं घातकः । घातकस्यापत्यं भीष्मः । भीष्मस्यापत्यं द्विपवाहुः ।  
 द्विपवाहोरपत्यमरिमर्दनः । अरिमर्दनस्यापत्यं निर्वाणभक्तिः । निर्वाणभक्ते-  
 २ रपत्यमुग्रश्रीः । उग्रश्रियोऽपत्यमर्हद्वक्तिः । अर्हद्वक्तेरपत्यं अनुत्तरीः । अनु-  
 त्तरस्यापत्यं गत्युत्तमः । गत्युत्तमस्यापत्यमनिलः । अनिलस्यापत्यं चण्डः ।  
 चण्डस्यापत्यं लङ्काशोकः । लङ्काशोकस्यापत्यं मयूरः । मयूरस्यापत्यं महा-  
 चाहुः । महाचाहोरपत्यं मनोरमः । मनोरमस्यापत्यं भास्करः । भास्करस्यापत्यं  
 बृहद्गतिः<sup>१२</sup> । बृहद्गतेरपत्यं बृहत्कान्तः । बृहत्कान्तस्यापत्यमरिसन्नासः ।  
 ३ अरिसन्नासस्यापत्यं चन्द्रावर्तः । चन्द्रावर्तस्यापत्यं महारवः । महारवस्यापत्यं  
 मेघधनिः । मेघधनेरपत्यं ग्रहक्षोभः । ग्रहक्षोभस्यापत्यं नक्षत्रदमनः ।  
 नक्षत्रदमनस्यापत्यं तारकः । तारकस्यापत्यं मेघनादः । मेघनादस्यापत्यं  
 कीर्तिधवलः । इत्येतानि चतुःषष्टि सिंहासनानि ॥

\* \* \* \*

[ १ ]

सुर-कीलपै रज्जु करन्ताहौं      लङ्काउरि परिपालन्ताहौं ॥ १  
 एकाहं<sup>१</sup> विणे विजाहर-पवरु      लच्छी-महएबिहै भाई-वरु ॥ २  
 सिरिकण्ठ-णामु णियं-मेहुणंउं      रयणउरेंहौं आइउ पाहुणउं ॥ ३  
 स-फलु स-मन्ति-सामन्तं-वतु      तहौं<sup>२</sup> अहिमुहुं आव कित्तिधवलु ॥ ४  
 ४ स-पणामु समाइच्छिउ करेवि      पुणु धिये एक्कामणे वडिउरेवि ॥ ५  
 पत्यन्तरे हय-गय-रहं-चठिउं      अत्यकैए पारकउ पडिउ ॥ ६

11 P S भानुधर्मा 12 P मोहान 13 A मनोहर. 14 P S बृहत्कान्ति, 15 P ए०दि,  
 १ पददि 16 A दिवि 17 S महपविह 18 S भाई 19 P S सिरिकण्ठ वार  
 20 P A निव. 21 A मेहुणउ 22 P रहनेउरहो, ३ रहनेउरहो 23 P A पाहुणउ.  
 24 A समत 25 S तडु 26 P A अहिमुहु 27 P सपणाउ ४ सपणाउ. 28 A धिय 29 P  
 ५ पक्कामणि 30 S बहसवि 31 P ए० 32 A वडिउ 33 S अत्यकर.

१ ए०ता महावरा, कसा अनु-११: १ प(स्व)उड ४ अग्रप्यय ५ राशे (1)

चायारं वि चारइ रुद्राई  
गिसुयई रण-तूरई वज्जियई  
दुवार-वइरि-सयं-रोकियई

दिइई छत्त-द्वय-चिन्धाई ॥ ७  
हय-हिसिय-गयवर-गज्जियई ॥ ८  
पचारिय-खारिय-कोकियई ॥ ९

॥ पञ्च ॥

तं पेक्खेविणु वइरि-वल्ल  
‘ताव ण जिणवरु जय भणमि

कित्तिधवल्ल सिरिकण्ठं धीरिउ ।  
जाव ण रणे विक्खन्तु सर-सीरिउ’ ॥ १०

[ २ ]

सिरिकण्ठहो जोएवि’ मुह-कमल्ल  
‘किं ण मुणहि’ धण-कञ्चण पउरु  
तहि’ पुप्फोत्तर-विज्जाहिबइ  
छुड्ड छुड्ड उब्बेह्वि’ जीसरियं  
तहि’ अवसरं’ धवल-विस्सालाई’  
स-विमाणु एन्नु णेहं गियंवि सई  
तइयंहुं जे’ जाउ पाणिगहणु  
मा गिय-गिय-सेण्णइ’ णिट्ठवहो’

कमलाए’ पवुत्तु कित्तिधवल्ल ॥ १  
विज्जाहर-सेट्ठिहि’ मेहवरु ॥ २  
तहो’ तणियं बुहिय ’वउं कमलमई’ ॥ ३  
चमरहरिहि’ णारिहि’ परियरिय’ ॥ ४  
वन्देप्पिणु मेरु-जिणालाई’ ॥ ५  
घत्तिय गयणुप्पल-माल मई ॥ ६  
एवहि’ निक्कारणे’ काई रणु ॥ ७  
तहो पासुं महन्ता पट्टवहो’ ॥ ८

॥ पञ्च ॥

गिसुणैवि’ तं तेहउ वयणु  
उत्तर-वारि’ परिट्ठियउ’

पेसिय’ दूय पराइयं तेत्तेह’ ।  
पुप्फोत्तर’ विज्जाहरु जेतहे’ ॥ ९

[ ३ ]

विण्णण-विणाय-णयवन्तएँहि  
‘परमेत्तर एरुं भ-खन्ति’ कउ

विज्जाहरं वुत्तु महन्तएँहि ॥ १  
सवट कण्णउ पर-भायणउ ॥ २

३४ A वेयादि, ३५ B A विट्ठ, ३६ P ‘वय’, ३७ A ‘विज्जाह’, ३८ B गिसुयइ, ३९ A रणतूरह  
३ रयणय, ४० P B विज्जाह, ४१ A P गज्जियाई, वज्जिबाह ४२ P B सेकियाई, ‘तइ  
रोकियाह, ४३ P B ‘कोकियाई, A ‘कोकियाह, ४४ B सरसीरिउ.

२. १ B जोइदि, २ B कमलाह, १ कमलाए वुत्तु, ३ P किञ्च, ४ A मुणहि, ५ P सेट्ठिहि,  
६ P B तहि, ७ P B पुप्फोत्तर, A पुप्फुत्तर, ८ P B वउ, ९ A तणय, १० B इउ, ११ A  
कमलवइ, १२ P उब्बेह्वि, A उब्बेह्वि, १३ B जीसरिया, १४ B परियरिया, १५ P B तहि,  
१६ P अवसरि, १७ B विस्सालाह १८ P ‘विज्जाह’, B विज्जाहाए, १९ B पदि, २० P गेएवि,  
२१ B गयणु, २२ B तइवहु, २३ A जि, २४ P B पुवहि, A पुवहि, २५ B निक्कारि, २६  
P B काह, २७ P B सेण्णइ, २८ A निट्ठवहु, २९ P B पाणि, ३० P B गिसुयवि, ३ त गिसुयवि,  
३१ B पेसिउ वयउ, ३२ P वराइय B वराय, ३३ P जेत्तेह, ३४ P B वारि, ३५ P परि-  
ट्ठियउ, ३६ P B पुप्फोत्तर, A पुप्फुत्तर, ३७ P उब्बेह्वि.

३. १ B ‘णयवन्तएँहि, २ P विज्जाहर, ३ B एरुं, ४ P B खन्ति, ५ A कण्णउ, ६ P B  
‘भायणउ.

सरियउ णीसरेवि<sup>१</sup> महीहरहों  
 मोत्तिय-मालउ सिरे<sup>२</sup> कुञ्जरहों  
 धाराउ लेवि जलुं जलहरहों  
 उप्पजवि<sup>३</sup> मज्झं महा-सरहों  
 सिरिकण्ठ-कुमारहों दोमु कउ  
 तं णिमुणैवि<sup>४</sup> णरवइ लज्जियउं

दोयन्ति सलिलु स्यणायरहों ॥ ३  
 उवसोह देन्ति<sup>५</sup> अण्णहों णरहों ॥ ४  
 सिञ्चन्ति<sup>६</sup> अङ्गु णव-त्तररहों ॥ ५  
 णलिण्डं विवसन्ति दिवायरहों ॥ ६  
 तउं दुहियए<sup>७</sup> लइउं सयम्बरउ<sup>८</sup> ॥ ७  
 थिउ माण-मडप्फर<sup>९</sup>-वजियउं ॥ ८

॥ पञ्च ॥

‘कण्णा दाणु केंदि(?) तणउ  
 होइ सहावें मइलणिय

जइ णं दिण्णुं तो तुडिहि<sup>१</sup> चडावइ ।  
 छेयक-लैं<sup>२</sup> दीवय-सिह णावइ ॥ ९

॥

[४]

गउ एम भणेवि णराहिवइ  
 बहु-दिवसैंहो<sup>१</sup> उम्माहय-जणणु  
 सम्भावे<sup>२</sup> भणइ कित्तिधवलुं  
 तिह अण्णुं<sup>३</sup> मज्जाण-पाण-पिये  
 महु अरिथ<sup>४</sup> अणेय दीपे पवर  
 कुस-कण्ठण-कल्लुअं-मणि-रयण  
 घवर-वज्जर-गीरां वि सिरि  
 वेलन्धर-सिद्धल-चीणवर

सिरिकण्ठे परिणिय पञ्चमवइ ॥ १  
 णिय-सालउं पेक्खेवि<sup>५</sup> गमणं-मणु ॥ २  
 ‘जिह वूरीहोइ ण मुह-कमलु ॥ ३  
 किं विहिं<sup>६</sup> ण पहुचइ एह सिय ॥ ४  
 हरि-हणुण्हं-हंस-सुवेल-धरं ॥ ५  
 छोहार-वीरं-याहण-जवण ॥ ६  
 तोयैमलि-सम्भागा-गिरि ॥ ७  
 रस-रोहण-जोहण-किक्कुधरं ॥ ८

॥ षष्ठा ॥

भार-भरकसमं-भीम-तडें  
 णिणडेप्पिणु धम्मु जिह

पय महारा दीव सिचिचो ।  
 जं भावइ तं गेण्हहि<sup>१</sup> मिच्चो<sup>२</sup> ॥ ९

७ P नीसरेवि, ८ A नीसरेवि ८ P ९ सिर ९ P १ दिति १० S जउ ११ P सोमलि,  
 ११ सविंति १२ P उप्पजइ, १३ उप्पजवि, १३ S वल्लिणिय, १४ णलिण्ड १४ A १५,  
 १५ P ९ दुहियए १६ P लइउं, S लउउ १७ S णिमुणैवि, १८ लज्जियउ १९ ॥ ‘वह-  
 षुवउ, २० ॥ ‘वजिमड २१ P ९ कहि लउउ, A कहि सणउ, २२ P न, २३ P ९ रि-  
 २४ P ९ तुडिहि २५ १ कालि.

४. १ P ९ दिवस २ १ ‘मालउ ३ P ९ A पणिगवि, ४ A गउण ५ ५ कित्तिधवलुं,  
 ६ P ९ महुचइ ७ ५ ‘पिया ८ P ९ विहि ९ A ९ वहुचइ १० P वउ ११ P दीववर, ९  
 दीववर, १२ P ९ ‘दगल्लं, १३ P ९ ‘मुल्लवर १४ P ९ कउव, १५ P ९ ‘वीर, १६ P ९  
 ‘तोरा, १७ P ९ तोयामलि, १८ लयवलि, १९ S ‘किक्कुवर, १९ P ‘सम, २० P ९  
 ‘उउउ, २१ P ९ विचिच, २२ S गेण्हहि, A गिदहि, २३ P ९ A मिच.

[५]

सिरिकण्ठहों ताम मन्ति कहइ  
जहि<sup>१</sup> किङ्कु-महीहरु हम-इल  
पंयलङ्कुर इन्दणील-गुहिलु  
मुत्ताहल-जल-तुसार-दरिसुं  
अहिणव-कुसुमइ पकई फलइ  
जहि<sup>२</sup> दप्पल रत्तालउ दीहियउ  
जहि<sup>३</sup> पाणा-कुसुम-करगियइ  
जहि<sup>४</sup> धण्णइ फँल-संदरिसियइ

‘किं वंहवें’ वाणर-दीउं लइ ॥ १  
विष्फुरिय-महामणिं-फलिह-सिलु ॥ २  
ससिकन्त-पीर-णिञ्जर-पंहलु ॥ ३  
जहि<sup>५</sup> देखु वि तासु जें अणुसरिसु ॥ ४  
कर-गेज्जइ<sup>६</sup> पण्णइ<sup>७</sup> फोफलइ<sup>८</sup> ॥ ५  
मुंलियउं ममरेहि<sup>९</sup> मि<sup>१०</sup> इंहि[च]इ<sup>११</sup> ॥ ६  
सीयलइ<sup>१२</sup> जलइ<sup>१३</sup> अलि-सुग्गियइ<sup>१४</sup> ॥ ७  
धरंणिहें अङ्गाइ<sup>१५</sup> व हरिसियइ<sup>१६</sup> ॥ ८

॥ घत्ता ॥

तं गितुणेंवि<sup>१७</sup> तोसिय-मणेंण देवागमणहों अणुहरमाणइं ।  
माहव-भासहों पढम-दिणें ताहि सिरिकण्ठें विण्णु पयाणइं ॥ ९

[६]

लङ्गेप्पियु लेवण-समुद्ध-जल  
जहिं कुहिणिउ रयिकन्त-प्पहउं  
जहिं बाविउ वलामोइयउं  
जहिं जलइं पांहि विणु पङ्कयेंहि  
जहिं वणइं<sup>१८</sup> पाहि<sup>१९</sup> विणु अम्बएहिं  
गोत्ता वि पांहि विणु कोहलेंहि

तं वाणर-दीउ पङ्क वल ॥ १  
सिहि-सङ्कए उवरि ण देइ<sup>२०</sup> पउ ॥ २  
सुर-सङ्कए<sup>२१</sup> णरेणं ण जोइयउ ॥ ३  
पङ्कयइं<sup>२२</sup> पाहिं विणु लप्पयेंहि<sup>२३</sup> ॥ ४  
अम्बो वि पाहिं<sup>२४</sup> विणु गोच्छएहिं<sup>२५</sup> ॥ ५  
कोइलउ पाहिं विणु कलयलेंहि<sup>२६</sup> ॥ ६

5. 1 The portion from वडव वाणरदीउ लइ up to सहामयणिवह (VI 9 3 d) is transposed in A after गितिसइ किङ्कु (VII G 3 A). 2 A वइये. 3 P वाणरदीउ. 4 S जहि. 5 P इंदवीउ, A इंदवीलु. 6 P हवउ, A पणुउ. 7 A सरिसु. 8 P S अहि. 9 A जि. 10 S कुसुमर पकइ फलइ. 11 S A गेज्जइ. 12 S पण्णइ. 13 P S जोरइ. 14 S जहि. 15 This hemistich missing in S. 16 P गुहियउ. 17 For the portion from ‘हि इंहियउ up to सुवर वो’ (VI 11 5 b) r could not be used, as its folio 19 containing this portion is missing 18 A ममरे हि मि. 19 A इंहिउ. 20 S सीयलइ. 21 S जलइ. 22 S वण्णइ पउसदरिसियइ. 23 S धरणिहि. 24 S अंगइ. A अंगगइ. 25 S हरिसियइ. 26 S गितुमणि. 27 A अणुहरमाणउ. 28 P दयाणउ.

6. 1 A लवण वण. 2 S पण्णउ. 3 A दप्पहउ. 4 A रत्ता. 5 S लामोइयउ. 6 S संकइ. 7 A पारहि. 8 S जहि 9 S जलउ. 10 S पाहि. 11 S A पकयइ. 12 S चउपहि. A चउपयहि. 13 S वणइ. 14 S अंबइ. 15 A गोच्छइहि. 16 A कोइलइ. 17 A कलयलइ.

[५] १ प्रवालउ(क). २ पनम. ३ दीव. ४ शिवमी थ.

जहिं फलई<sup>१८</sup> गाहिं<sup>१९</sup> विणु तरुवरैहिं<sup>२०</sup> तरुवर वि गाहिं<sup>२१</sup> विणु लयहरैहिं ॥  
 लयहरै गाहिं<sup>२२</sup> निकुसुमिबई<sup>२३</sup> जहिं महुयर-विन्दैइ<sup>२४</sup> जे भमियंइ ॥ ८  
 ॥ वत्ता ॥

साहउ गउ विणु बाँणरैहिं<sup>२५</sup> गउ वाणरं जाहै<sup>२६</sup> न बुँकारो ।  
 ताँइ गियन्तउं तैहिं जे थिउं<sup>२७</sup> विजालैउं सिरिकण्ड-कुमारो<sup>२८</sup> ॥ ९

[ ७ ]

पहुं तेहिं<sup>२९</sup> समाणु खेडु करेविं<sup>३०</sup> अवरोहिं<sup>३१</sup> धरावैवि सइं<sup>३२</sup> धरेवि ॥ १  
 गउ किङ्कु-महीहरहो(१) सिंह<sup>३३</sup> चउदह-जोयण-पमाणु गयह ॥ २  
 किउ सहसा सहु सुवण्णमउ<sup>३४</sup> नामेण किङ्कुपुरुं अप्पमउं ॥ ३  
 ॥ जहिं चन्दकंन्ति-मणि-चन्दिउ<sup>३५</sup> ससि भणैवि अ-दियहै जे<sup>३६</sup> चन्दिउ ॥ ४  
 जहिं सूरकन्ति-मणि पिप्पुरियं<sup>३७</sup> रवि भणैवि जलैइं मुअंन्ति दिय ॥ ५  
 जहिं पीलीउलि-भू-भङ्गुरइं<sup>३८</sup> मोत्तियतोरण-उहन्तुरइं<sup>३९</sup> ॥ ६  
 विहुमंनुवार-रत्ताहरइं<sup>४०</sup> अयरोप्पह विहसन्ति व घरइं ॥ ७  
 उप्पणु ताम कोड्डायणउं<sup>४१</sup> सिरिकण्डहो धज्जकण्डुं तणउ ॥ ८

॥ वत्ता ॥

एक-दिवसैं<sup>४२</sup> देवागमणु<sup>४३</sup> निपैति<sup>४४</sup> जन्तुं पन्दीसर-वीवहो ।  
 यन्दण-हत्तिणैं<sup>४५</sup> सो वि गउ परम-जिणहो तइलोके-पईवहो ॥ ९

[ ८ ]

स-यसाहणु स-मरिवारु स-धउं<sup>४६</sup> मणुमुत्तर-महिहलं जाम गउ ॥ १  
 ॥ पडिक्कलित ताम गमणु गरहो<sup>४७</sup> सिद्धालउं गाहैं कु-मुणिवरहो ॥ २  
 'मईं<sup>४८</sup> अण्ण-भवन्तरे कांइ किउ जे सुर गयं महु जिं<sup>४९</sup> विमाणु थिउ ॥ ३

18 s फलइ. 19 A तरुवरैहिं repeated. 20 s गाहिं, A माहि. 21 s लयहरइ गाइ  
 विणु कुसुमिबई. 22 s विदइ. 23 s गउ. 24 s गयह. 25 s वाणरैहिं. 26 s वाणर. 27 s जइ. 28 s A युकाह 29 s पाइ. 30 A निवय. 31 s पडि जि, A गाहि. 32 A  
 थिउ. 33 A चेलाउ. 34 s A कुमार. 35 s

7. 1 s वहु. 2 s लेग 3 A जरि वि 4 s अवरोहिं वि. 5 s वहु, A वाहु 6 s गिति. 7 s विङ्गुर. 8 A अपमउ 9 s जहिं. 10 A चउदह. 11 s अरियहं, A अरियहि ने. 12 s पिप्पुरिया. 13 s गणवि. 14 s जलइ, A जलह. \*15 s सुवति. 16 A टीकागी. 17 s मयुरइ 18 s उहन्तुरइ. 19 s विहुमं 20 A कोड्डायणउ. 21 s धज्जकउ. 22 s  
 विवसि 23 s गियवि. 24 s जउ. 25 A तइलोय.

8. 1 s सयगाइणु. 2 s सयलो. 3 s माणुमुत्तर. 4 s महिहर. 5 s सिद्धालउ गाइ. 6 s गइ. 7 s A मयवरी. 8 s काइ. 9 s illegible. 10 s मयवरी.

धैरि धोर-धीर-तर्ज हवँ<sup>११</sup> करमि  
गड एम<sup>१२</sup> भणैवि णिय-पट्टणहो  
पीसहु जाउ णिविसन्तरेण  
तिह इन्दाउहु तिह इन्दमइ<sup>१३</sup>  
तिह रविपहु एम सुहासणइ

गुन्दीसरकु जे पइसरमि<sup>१४</sup> ॥ ४  
संताणु समणैवि णान्दणहो ॥ ५  
जिह<sup>१५</sup> वज्जकण्डु कालन्तरैण ॥ ६  
तिह-मेरु-स-मन्दर<sup>१६</sup> पवणगइ ॥ ७  
ववगयइ<sup>१७</sup> अइ सीहासणइ ॥ ८

॥ वचा ॥

णवमज णागे अमरपहु  
अन्तरै विहि<sup>१८</sup> मि परिट्टयउ

वासुपुज्ज-सेयंस-जिणिन्दहु<sup>१९</sup> ।  
छण-पुणहु जेम रवि-चन्दहु ॥ ९

[ ९ ]

परिणन्तहो लङ्कनेहिव-दुहियं  
दीहर-लङ्कलार-स-युह  
तं पेक्खेवि<sup>२०</sup> साहामय-णिवहु  
एत्यन्तरै<sup>२१</sup> कुविउ गराहियउ  
पणघेप्पिणु मन्तिहि<sup>२२</sup> डवसमिउं  
एयहु<sup>२३</sup> जि पसायं<sup>२४</sup> राय-मिय  
एयहु जे<sup>२५</sup> पसायं रणे अजउ  
तिरिक्कणहो लङ्गेवि कइ-सयंइ

तहो पङ्कण<sup>२६</sup> केण वि कइ लिहियं ॥ १  
कमु दित्ति-व धावन्ति व समुहं ॥ २  
भइयपे<sup>२७</sup> मुच्छाविय राय-वहु ॥ ३  
तं मारहु लिहिया जेण कइ ॥ ४  
कइ-णिवहु<sup>२८</sup> ण केण वि अइकमिउं ॥ ५  
तउ पेसणयारी<sup>२९</sup> जेम तिये ॥ ६  
जगे<sup>३०</sup> बाणर-चंसु पसिजि-गउं ॥ ७  
एयइ जे<sup>३१</sup> नुम्ह कुल-देययइ ॥ ८

॥ वता ॥

तं णिसुणेवि<sup>३२</sup> परितुट्टेणं  
णिम्मल-कुलहो<sup>३३</sup> कलहु जिह

अइकमिय(१) णमिय मरिसादिये ।  
मउडे चिन्धे<sup>३४</sup> धये छसे लिहाविय ॥ ९

11 s पर. 12 s miss ng. 13 s हव करमि. 14 A बंदीसरसीवि पइसरमि. 15 s भणिवि एम. 16 s समणिवि. 17 s तिह. 18 A इंदमइ. 19 s समरिह, A missing. 20 s सुहासणहु 21 s missing. 22 A अमरपहु. 23 s जिणिन्दहु 24 A जिहि मि. 25 s एयहु, A एय. 26 s पुणहु, A पुणहु. 27 s रविचन्दहु.

9. 1 s damaged, A लंका. 2 s दुहिया, A हिय. 3 s संगमि. 4 s लिहिया. 5 s लङ्कलारसुहा. 6 s मयुहा. 7 s पेक्खेवि, A पेक्खि. 8 s गियहो. 9 s अइमइ. 10 s रायपरो. 11 s एयंतरै. 12 s लिया. 13 s मन्तिहि. 14 A उवसमिउं. 15 s एयहो. 16 s अइकमिउ, A अइकमिउं. 17 s पेणहु. 18 s पसाय. 19 A पेसणयारी. 20 s एय. 21 s तिया. 22 s बाणर. 23 s वि पसायणि. 24 A जगे, s जमि. 25 s नुम्हो. 26 A सेरिहंनहो छगियि. 27 s कपसंयइ. 28 s वेयइ जि. 29 A णिसुणेवि. 30 A परितुट्टमण. 31 s मरिसादिया. 32 A पुणहु. 33 s छसे धयचिपहि, A चिपि पइ छसे. 34 s लिहाविया.

[१०]

ते<sup>१</sup> वाणर-वंसु पसिद्धि-गउ  
उप्पण्णु कइद्धउं तासु सुउं  
पडिबलहो वि णयणाणन्दु पुणु  
पुणु गिरिणन्दु पुणु उवहिरउं  
तंडिकेसि-णामुं लङ्काहिउइ  
एकहिं<sup>२</sup> दिणे उववणु णीसरिउ  
महएवि तामे तहो तस्सवणंणं  
तेण वि णारायेहिं विज्जुं कइ

विणि वि सेदिउं वसिकरेवि<sup>३</sup> धिउ ॥ १  
कइधयहो वि पडिबलु पवर-भुउ ॥ २  
पुणु खयराणन्दु विसाल-गुणु ॥ ३  
तहो परम-मित्तु पडिपम्भ-खउ ॥ ४  
विज्जाहर-सामिउ<sup>४</sup> गयणमइ ॥ ५  
पुणु बुद्धणे-वाविहो<sup>५</sup> पइसरिउ ॥ ६  
धण-सिहरहिं<sup>६</sup> फाडिय मकंडेणं ॥ ७  
गउ तउ जइ तरुवर-मूले जइ ॥ ८

॥ यत्ता ॥

१० लङ्क-गमोकारहो<sup>७</sup> फल्लेणं  
णियय-भवन्तरु संभरेवि<sup>८</sup>

उवहिं कुंमारु देउ उप्पण्णउ ।  
विज्जुंकेसु जउ तउ<sup>९</sup> अदइण्णउ ॥ ९

[११]

तडिकेसु णियवि विहाइयउं  
अज्जुवि मणे<sup>१</sup> सल्लु समुपहइ  
केतडउं वहेसइ खुदु खलु  
तो एम भणेवि साहामियइ  
रत्तमुइइ<sup>२</sup> पुच्छ-पइहरइ  
आणत्तइ उप्परि<sup>३</sup> धाइयइ<sup>४</sup>

‘हउं’ एण हयासें धाइयउं ॥ १  
जउं पेक्खइ तउ कइयर वहुइ ॥ २  
उप्पायमि माया-पमय-वल्लु<sup>५</sup> ॥ ३  
गिरियर-संकासइ<sup>६</sup> णिम्मियइ ॥ ४  
युकार-घोर-घग्घरे-सरइ<sup>७</sup> ॥ ५  
जले धले आयासें<sup>८</sup> ण माइयइ<sup>९</sup> ॥ ६

10. 1 s तं. 2 A सेणित. 3 SA धडिउरिणि. 4 S कयउउ. 5 S सुभो. 6 S उवहिरउ. 7 S खभो 8 A तहो वेति. 9 M णाउ लंकाहिउइ. 10 A वामिउ. 11 S गयणमइ. 12 S इकहिं दिणि उववणु णीसइ. 13 A सुद्धय. 14 S वाविहि. 15 S लार. 16 S सकलदेण. 17 M सिहरइ, A सिहरहि. 18 A मउकेडण 19 S णाराय. 20 A विज्जु 21 A जं. 22 P S कहु. 23 M गमोकार, A गमोकारहो 24 S महाकडेण, A कटिण. 25 S उवहिं. 26 A तप-रिवि. 27 A सो नि मुइसु जेधु जवइण्णउ. 28 S छइ.

11: 1 S विहउ-भउ, A वेहायिउ. 2 S A हउ. 3 S धाइआउ. 4 S A मणि. 5 A जइ. 6 S केउउउ. 7 A ल. 8 M भणिवि साहामियइ. 9 SA पमयमइ. 10 S रत्तमुइ, A रत्तामुइ. 11 P S घयर. 12 S सरइ. 13 P S अणउइ. 14 P उररे. 15 P S धाइअ. 16 A आयासि. 17 P माइ-अ, S माइयइ.

[११]-१ आत्ताअन्तरम्, अन्तरानि वा.



अण्णइ<sup>१३</sup> उम्भूतिर्य-तरुवरइ<sup>१०</sup>  
अण्णइ उग्गामिय-पहरणइ

अण्णइ<sup>११</sup> संचालिय-महिहरइ ॥ ७  
अण्णइ लंहुळ-पईहरइ ॥ ८

॥ घत्ता ॥

अण्णइ हुयवह-हत्थाइ  
रुयइ कालहो केराइ

अण्णइ<sup>१२</sup> पुण्ण अण्णह<sup>१३</sup> उप्पाणोह<sup>१४</sup> ।  
आवेवि<sup>१५</sup> थियइ णाई वहु-भाएहि<sup>१६</sup> ॥ ९

[ १२ ]

अण्णहिं कौकिउं लङ्काहिवइ  
तं णिसुणेविं णरवइ कम्पियउं  
किं<sup>१७</sup> कहि मि कइन्देहो पहरणइ  
चिन्तेवि महाभय-वत्थएण  
‘के’<sup>१८</sup> तुम्हें काई अ-खेन्ति किय कजेण केण सण्णहेविं<sup>१९</sup> थिय’ ॥ ५  
तं णिसुणेवि च्विउं पमय-णियंहु  
जइयंहु जल-कीलंए आइयउ  
रिसि-पञ्चणमोकारहुं<sup>२०</sup> वलेण

‘तिहं पहरु पायं जिह णिहउ कइ’ ॥ १  
‘किं’ कहि’ मि पयङ्गमुं कम्पियउ ॥ २  
आयंइ लहुआइं ण कारणइ’ ॥ ३  
घोलाविय पणवियं-मत्थएण ॥ ४  
‘किं पुय वइरु वीसरिउ’ पहु ॥ ६  
महएवि-कजे’ कइ धाइयउ ॥ ७  
सुरेवउ उप्पणं तेण फलेण ॥ ८

॥ घत्ता ॥

वइरु तुहारउ संभेरवि सो हउं<sup>२१</sup> एक्कु जि थिय वहु-भाएहि ।  
सेरेउ अचंहेहि काई रेण जिम अन्निउं जिमं पडु महु पांएहि ॥ ९

१८ S अण्णइ, A अण्णइ १९ A लिभूतिर्य<sup>२०</sup>. २० P वरुवराइ, S तयराइ. २१ P S अण्णइ.  
२२ S अण्णइ. २३ P S पहरणाइ. २४ P उगुळपईहराइ, S उगुळपईहराइ, १ उगुळपहराइ  
हरइ. २५ P उगुळपइ. २६ P अण्णइ, S अण्णे. २७ P S अण्णहि, A अण्णि २८ १ S उप्पाहहि  
२९ P वइरु १, S वइरु. ३० S केराइ ३१ S आइहि, A आविहि. ३२ P थियइ, S थियइ  
३३ A वहु<sup>२४</sup> ३४ P S भावहि

१२. १ S A अण्णइ. २ P कौकिउ, ३ १ तह. ४ A पाउ. ५ S A कइ. ६ S णिसुणिवि.  
७ P वविमउ. ८ This benastichamis in in ९ P कइ वि, १ कहि नि. १० P पय-  
गउ जपियउ. ११ १ कहि. १२ P S कइ मि, १ कहि मि. १३ P १ कइवइ. १४ P S भावइ.  
१५ P S लहुआइ, A लहुआइ १६ १ पणविय<sup>२०</sup> १७ १ क. १८ १ उगुळपइ, १ उगुळपइ. १९  
P S अण्णहि. २० P सण्णहि. २१ S illeable २२ S पमयणि २३ S वीसरि. २४ S जइयइ.  
२५ S कीलइ २६ P ववि, S illeable. २७ P S अण्णोकारहो २८ P मुरार, S illeable  
२९ १ S उप्पणउ स ३० P हउ, S illeable. ३१ १ भावहि. ३२ S A अण्णइ. ३३ P  
पाइ, S काइ. ३४ S S अण्णइ. ३५ P S जम. ३६ P S भावहि.

[ १३ ]

तं गिसुणेंवि' गमिदं णराहिणइ  
णिउ विज्जुकेसुं करे' धरेवि' तहिं  
गयाहिणं फरेवि' गुरु-भन्ति किय  
संघद्विउ सुरवरं हरिसियडं  
अज्जु वि लक्खिज्जइ पायडउ  
तं पेक्खेवि' तडिक्खेसु वि डरिउ  
पुणु पुच्छिउ महारिसि 'धम्मू केहं  
तं गिसुणेंवि' चउइ चारु-चरिउ  
सो कहइ धम्मू सवत्तिहेहं  
परिओसे तिणिण वि उच्चलियं

अमरेण वि' दरिसिय अमर-गइ ॥ १  
णिघसइ महारिसि चउ-गाणि-जहिं ॥ २  
वन्देप्पिणु विणिण मि' पुरउ धियं ॥ ३  
'एहुं जम्मु एणं महु दरिसियडं ॥ ४  
महु केरउ एउं सरीरडउ' ॥ ५  
णं पवण-छिंतुं तह धरहरिउ ॥ ६  
परिभमंहुं जेणं णउ णरय-पहुं ॥ ७  
'महु अत्थि अण्णु परमाचरिउ' ॥ ८  
पइसंहुं जि जिणालउ सन्निहरु' ॥ ९  
याहुयलि-भरह रिसहं व मिलिथं ॥ १०

॥ वत्ता ॥

दिदु महारिसि चेइं हरे  
परम जिणिन्दुं समोसरणे

णरवइ-उवहिकुमारं-मुणिन्देहि' ॥  
णं धरणिन्दे-सुरिन्द-णैरिन्देहि ॥ ११

[ १४ ]

पणवेप्पिणु पुच्छिउ परम-रिसि  
परगेसरु जग्गइ जइ पणरु  
'धम्मेण जाण-जम्पाण-भये  
धम्मेणाहरण विठेवणंइ  
धम्मेण कलसइ मणहरइ  
धम्मेण पिण्ड-पीणं-त्थणइ

'दरितावि भडारा धम्म दिसि' ॥ १  
तइ काल-बुद्धि चउ-गाण-धरु ॥ २  
धम्मेण भिच्च-रह-तुरप गयं ॥ ३  
धम्मेण गियासण-भोयणंइ ॥ ४  
धम्मेण सुहा पण्डुर-धरइ ॥ ५  
चमरइ पाडन्ति घरङ्गणउं ॥ ६

13 1 P s गिसुणिवि 2 A नमिउ 3 P s व 4 s 1 विमरसु 5 s परे, Δ करि  
6 A धरिवि 7 P तियपाहिण, s तियपाहिण, 1 पयाहिण corrected to तियपा 8 P s करे  
9 A वि 10 1 मिउ 11 A सुरवइ 12 P हरिमिजउ, s हरिमिजउ 13 P इहु, s पइ  
14 A एहि 15 P दरिसिउ 16 s वेउ 17 s तिरिखि 18 P s ० छि 19 1 चहि  
20 s ० परिभमउ 21 A जेण 22 s लिसुणवि 23 P ० परमाहरिउ 24 3 सरयिहरो  
25 s ० पइमडु, 1 लइ जाहु 26 ० उच्छटिया 27 P s ० रिहहु 28 s मिलिया 29 s चवहरे,  
A चरहरि 30 s ० उवहिकुमार, 1 उवहिकुमार 31 s ० मुनिन्दे 32 s विणिउ 33 P  
धरणइ 34 P ० नईइहि ० पणरइहि

14 1 s ० धया 2 ० धया 3 P ० विठेवणाइ, ० विठेवणाइ 4 P ० भोयणाइ 5 P s  
मणहराइ 6 P s ० चवइ 7 P s पीणविउ 8 1 ० धणउ, s A धणउ 9 P s चमरइ  
10 P s ० वरगयउ

धम्मेण मणुय-देवत्तणइँ

बलपव-वासुएवत्तणइँ ॥ ७

धम्मेण अरुह-सिद्धत्तणइँ

तित्थङ्कर-चक्रहरत्तणइँ ॥ ८

॥ वत्ता ॥

एकं धम्मे' होन्तएण

इन्दा देव्यं वि सेव करन्ति ।

धम्म-विहरणहो माणुमहो

चण्डाल वि पंङ्कपएण ठन्ति' ॥ ९

[ १५ ]

तडिकेसे' पुच्छिज पुणु वि गुरु

'अण्णहि भवँ को' हउँ' को वं सुरु' ॥

जइ जरुपइ' गिसुणुत्तर-विसएँ

जाओ' सि आसि कासी-विसएँ ॥ २

तुहुँ' साहुँ एहु धाणुकुँ तहिँ

आइउँ तरु-मूँलें वि थिओ सि जेहिँ ॥ ३

णिगोन्धु णिएँवि उवहासु कउँ

ईसीसुप्पणुँ कसाउ तउ ॥ ४

भज्जेयि कोविट-सग-गमणु

पत्तो सि णवर जोइस भवणु ॥ ५

तत्थहोँ वि चवेप्पिणु सुद्धमाइँ

हूओ सि एत्थं लद्धाहिवइ ॥ ६

धाणुकिउँ हिण्डेयि' भव-गहणें

उप्पणु पवङ्कमु पमय-वणें ॥ ७

पइँ' हउ समाहि-मरणेण मुउ

पुणु गमिणु उवहि-कुमारु हुउ' ॥ ८

॥ वत्ता ॥

तं गिसुणेवि' लद्धेसरेण

रज्जे सुकेसुं थवेवि परमैत्थें ।

मुपेवि' कु-वेस वराय-सियँ

तव-सिय-वहुव लइय सइँ' हरथें ॥ ९

[ १६ ]

जे विज्जुकेसु णिगन्धु थिउ

पञ्चहि' मुट्ठिहि' सिरें' लोउ किउ ॥ १

तं कइय-मउड-कुण्डल-धरेण

सम्मसु लइउं दिहु सुरवरेंण ॥ २

एवधन्तीरें किंकि-पुरेसरहोँ

गउ लेहु कइइय-सेहरहोँ ॥ ३

महि-मण्डलें घत्तिउ दिहु किहँ

णायालउँ गद्धा-वाहु जिह ॥ ४

11 १ देवत्तणइ 12 १ वाम 13 १ सिद्धत्तणइ 14 १ चक्रहरत्तणइ. 15 १ धम्मे  
16 १ द्वापउ 17 १ पणव महवति.

16. 1 १ तडिकेसि, १ तडिकेस 2 पस धम्मणि, १ अरुहि 3 सक 4 पसइउ 5  
पस न. 6 पसइउ. 7 पसउ 8 स गुरु 9 पसउ 10 पसउ 11 सहि 12 स १  
आपउ 13 १ तरुमूलिहि थिउउ 14 १ जहि 15 The portion up to उवहासु massang  
m १ 16 १ किउ 17 पस ईसीसुप्पणु, १ ईसीसुप्पणु 18 पस थिउवि कापिउ. 19  
१ गुरुमइ, १ सपउमइ 20 १ इय 21 स धाणुकिउ 22 १ हिउवि 23 पस वइ 24 प  
१ उवहिउमइ 25 १ विमुण्णि. 26 १ मुकउ 27 पसमथ 28 स सुवति 29 स विवा.  
30 पस १ सइ

16. 1 पस विज्जुकेसु. 2 स पसहि, १ पसहि. 3 पसहि, १ मुट्ठिहि. 4 पसहि, १ सिरें, १ स  
सिरें. 5 स लइउ. 6 पस इयवति, १ पसवति. 7 पसहि. 8 स सउउ. 9 स सिरें.  
10 १ णामालउ, १ णामालउ.

बन्धन विमुक्तुं षं 'षिरयउल - वकुडउ सहावे" जैम खलु ॥ ५  
 जुमई" जणु वण्णु समुचइइ आयरिउं व चरिउ कहउं कहइ ॥ ६  
 णं अक्खर-यन्तिहि" पहुं भणिउं 'तुम्हहुं" सुकेसु परिपालणिउं ॥ ७  
 तडिकेसं" तव-सिय लइय करे ज जाणंहि तं पहु तुहुं मि करे ॥ ८  
 ॥ वत्ता ॥

'लेहु धियेपिणु उवहिरउं पुत्तहो" रज्जु देवि णिक्खन्तउ ।  
 पुरे पडिचन्दु परिद्वियउं वाणरदील स इ" भु ज्जन्तउं ॥ ९

\*

## [ ७. सत्तमो सधि ]

पडिचन्दहो जायं किक्किन्धन्धयं पवर-भुवं ।  
 णं रिस्सह-जिणासु भरह-वाहुवलं ये वि सुव ॥ १

[ १ ]

छुडु छुडु सेरीर-सपत्ति पत्त तहि अवमरे केण धि कहिय वत्त ॥ १  
 'वेयइ कडए" धण-कणय-पउरे" दाहिण-सेदिहि" आइच्चणयरे ॥ २  
 विज्जामन्दत णामेण राउ येयमइ अग महिसिये" सहाउ ॥ ३  
 सिरिमाळ-णाम तहो तणिय दुहिय इन्दीवरणि छण चन्व-मुहियं ॥ ४  
 कपली कन्दल-सोमाल वाल सा परए" धिवेसइ कहो वि माल' ॥ ५  
 तं णिसुणेधि" पवर कइइएहिं गमु सज्जिउ किक्किन्धन्धयहिं ॥ ६  
 दोइयई विमाणेइ चडियं जोह सचल गहङ्गणे दिण्ण-सोह ॥ ७  
 णिविसंखे दाहिण सेदि पत्त अंहिं निलिया विजाहर समत्त ॥ ८

॥ वत्ता ॥

किक्किन्धे दिट्ठु

धउ राउलउ मुं(?)पयणहउ ।

हकारइ णाई

करयलु सिरिमारुइ तणउं ॥ ९

11 A सुपुवि 12 P S गहयवि 13 A पुवहयण 14 A वट 15 P आरिउ 16 A कडिउ  
 17 S कइए 18 S 'वीगीह 19 P कहु 20 P A भणिउ 21 S तुहुं, A तुम्हहुं 22 P A  
 परिपालिउ 23 S तडिकेसि 24 P A तवहि 25 A तुहुं मि 26 P उवहिरउ 27 S  
 पुहइ 28 P S परिद्विउ 29 S सय, A सइ 30 A भुत्तउ

1. 1 A जाय - S A 'पइय 3 S पवरभुवा 4 पवरभुय 4 S वाहु वाहुवा 5 S  
 सुया, A सुय 6 P S उहि 7 A अवमरे 8 A वेयइ 9 P S 'कडइ 10 A 'पवर 11 A  
 'सेदिहि 12 A वेयइ 13 S 'महसिय 14 P तुम्हहुं, S तुम्हहुं 15 A 'मुहिय, S  
 'मुहय 16 S परइ 17 S णिसुणेधि 18 S 'इयदणहि 19 P डि कडय(इ)णहि, S डि-  
 कडयणहि, A किक्किधेममरहि 20 S 'सहाउ 21 S A विमाणइ 22 A चडिय 23 A णर  
 सइ 24 P S उहि 25 P S नुल्लसिण्ण A स 26 S णइ 27 P S सिरिमारु 28 A वयइ

[ १६ ] १ निरउ विदसमुद २ डेउ गरीत्ता

[ १ ] १ जाणं वत्ती, २ सनखा

॥ यत्ता ॥

गणियारिणं वालं

सरि-सलिल-रहंलिणं (?)

णिय किक्किन्धहो पासु किहं ॥

कलहंसहो कलहंसि जिहं ॥ १०

[ ४ ]

किक्किन्धहो घडिये मालं ताणें  
आसण्णं परिट्ठिय विमल-देह  
विच्छाय जाय सयल वि णरिन्द  
णं कुन्तयसि परम-गईहें चुकं  
पैत्थन्तरे सिरिमाला-यईहु  
'अवमन्तरे' विज्जाहर-वराहुं<sup>१०</sup>  
उवाहहो बहु वरइत्तुं हणहो<sup>११</sup>  
तं वयणु सुणेप्पिणु अन्धणण

णं मेहेसरहो सुलोयणाणें ॥ १

णं कणयगिरिहें णव-चन्दलेहु ॥ २

ससि-ओण्हणें विणु णं महिहरिन्द ॥ ३

णं पङ्कय-सर रवि-कन्ति-मुक ॥ ४

कोवगि-पलीविहं विजयसीहु ॥ ५

पइसार दिण्णु किं वलराहुं ॥ ६

वाणर-वंस-यरहो कन्दु खणहो ॥ ७

हक्कारिउ अमरिस-कुट्टणणं ॥ ८

॥ यत्ता ॥

विज्जाहर तुम्हें

कइ पहरणु पाव

अम्हें कइअर्थं कयणु छल ॥

जाम ण पाउमि सिरि-कमलु ॥ ९

[ ५ ]

तं वयणु सुणेप्पिणु विजयसीहु  
अम्भिहं जुज्झुं विज्जाहराहें  
साहणइ मि अवरोपण भिडन्ति  
भज्जन्ति खम्भ पिहडन्ति मच्च  
हय गय सुण्णसण संचरन्ति  
रणु विज्जाहर-वाणरहें जाम

उत्थरिउ पवर-भुय-कलिह-दीहु ॥ १

सिरिमाला-कारणं दुद्धराहें ॥ २

णं सुकइ-कव-चयणइं घडन्ति ॥ ३

दुक्कवि-कवालायं व कु-सच्च ॥ ४

णं पैप्पुलि-लोयण परिभमन्ति ॥ ५

लङ्काहिउ पत्तु सुकेत्तं ताम ॥ ६

15 P कालेकि, 3 कालकि 16 3 किहं 17 P सरवहण 18 5 पिहं

4. 1 A घडिय, 2 A माउए, 3 P S आसण्ण, 4 P कणयगिरिहें, 5 कणयगिरिहें, 6 P सुकु corrected to सुक, 7 P सुकु, 8 युक्, 9 P एणवउरि, 10 P S उवाहहो, 11 P वराहु, 12 P S उवाहहो, 13 S वरवणु, 14 A हणहु, 15 P 3 वाणरवमुत्तमउ, 16 A खणहु, 17 S सुवेवि, 18 S कन्दरण, 19 P छलिह, 20 S कवय 21 A लिहें.

6. 1 P S भुय, 2 P S अम्भिह, 3 P S जुज्झ, 4 A तुम्हें, 5 A विज्जाहराह, 6 P 1 साहणइ मि, 7 S सच्चय मिन, 8 P S कवणइ, 9 A पिडन्ति, 10 A कइअर्थ, 11 P S वाणराह, 12 S सुवेवि.

[ ४ ] १ तमा चमया, २ अस्मिन् प्रकाशे.

[ ५ ] १ उवाही.

आलस्यु सो वि वणें जिह हुआसुं  
तहिं अर्धसरें वेहविहण

जसु दुकाइ सो सो लेइ जासुं ॥ ७  
रणें विजयसीहु हउ अन्धएण ॥ ८

॥ वटा ॥

महि-मण्डलें सीसु  
गावइ सयवसु

दीसइ असिवर-खण्डियलें ।  
तोडैवि<sup>१</sup> हंसे<sup>२</sup> छण्डियउ ॥ ९

[ ६ ]

विणिवाइएँ 'विजयमइन्दें खुहें  
सुहाणु भणइ सुकेसु एमं  
मे' वयणें मय कण्डइय-भत्त  
एत्तहें वि सुहु-णिहुवण-हेउ  
'परमेसर पर-गरवर-सिरीहु'  
पडिचन्दहों सुएँण कइइएण  
तं वयणु सुणेंवि णं करन्तु खेउ  
चडरङ्गें<sup>३</sup> विजाहर-वलेण

किरें पाराउहुएँ वल-समुहें ॥ १  
'सिरिमाळ लण्णियु जौहुं देव' ॥ २  
णिविसहें किङ्क-पुरक्सु पत्त ॥ ३  
केण वि गिसुणाविउ असणिवेउ ॥ ४  
ओलमाई पाणेंहि<sup>४</sup> विजयसीहु ॥ ५  
आवट्टिउं जम-मुहें<sup>५</sup> अन्धएण ॥ ६  
सणहोवि पधाइउ असणिवेउ ॥ ७  
परिवेदिउं पंहुणु तें छलेण ॥ ८

॥ वटा ॥

हकारिय वे वि  
लइ दुकाउ काल

'पावहों'<sup>६</sup> पैमय-महजबहों ।  
गिरांगहों<sup>७</sup> 'किकिन्धन्धयहों'<sup>८</sup> ॥ ९

[ ७ ]

पुणु पच्छयें विष्कुरियाणणेण  
'अरें भाइ महारउ जिहउ जेम  
तं गिसुणेंवि दूसह-दंसणेहि'  
जिगन्तहिं जण-जिगन्त-भयाहु

हकारिय 'विजुलयाहणेण ॥ १  
दुखर-सर-धोरणि धरहों तेम' ॥ २  
पडिचन्द-गरिन्दहों गन्दगेहिं ॥ ३  
किउ पाराउहुएँ सेणु सोउ ॥ ४

11 स हुआसु, 12 प स वासु, 13 प स वहि, 14 अ अवसरि, 15 प स अ \*मडलि,  
16 प अवसिदभो, 17 प स अ वेदिदि, 18 अ हसे.

6. 1 स पाराउहु, 2 अ मणइ, 3 प स एव, 4 प स जाहु, 5 अ से, 6 अ गिरिसदि, 7  
8 पचहें, 8 अ अंसणवेउ, 9 अ असणिवेउ, 9 अ \*समीहु, 10 स उलगाइ, 11 अ पाणिहि, 12  
प आमहिउ, 13 प स \*सुहि, 14 स मिसाण, 15 अ न, 15 अ चवरणे, 16 प परिवेदिउ,  
17 अ रिउवणु चलेण, 18 अ पाहो, 19 स गिराहुओ with ॥ deleted, 20 अ सिताउ,  
20 अ भदपहो.

7. 1 प विष्कुरिया, 2 अ सहाहु, 3 अ \*सहणेहिं, 4 अ गिरांगेहि, 5 प जणे, 6 स  
\*पगउ, 7 स पाराउहु, 8 प पाराउहिउ, 8 स साउ.

१ गोपाविदेन.

[ ६ ] १ विजयसिद्धे, २ २ अर्धस्य-सौ (१), ३ निर्मल्य, ४ नाम.

[ ७ ] १ अशविदेन (१) २ सवसु.

पउ० चरि० ३

सो असणिवेउं अन्धयहों वलिउ - तडिवाहणेण किक्किन्धुं खलिउ ॥ ५  
 पहरणेंड मुयंन्ति सु-दारुणाइं खणें आगेयइं खणें वारुणाइं ॥ ६  
 खणें पवणत्थेंडं खणें थम्भणाइं खणें चामोहणें-उम्मोहणाइं ॥ ७  
 खणें महियलें खणें णहयलें भमन्ति खणें सन्दणें खणें जें विमाणें धंन्ति ॥ ८

॥ यत्ता ॥

आयामेवि दुक्खु  
 णिउ पंथे तेण

अन्धउ खगें कणें हउ ।

जें सो विजयमइन्धुं गउ ॥ ९

[ ८ ]

एत्तेहं वि 'भिण्डिवालेण पहं  
 'अच्छन्तउ परिचिन्तेवि' मणेण  
 तहिं अयत्तेरें दुक्खु सुकेसु पासु  
 पंडिवाइउं चेयण-भाउं लहुं  
 'कहिं' अन्धउं 'पसण-उंक्खु देव'  
 पुणु पंडिवाइउं पुणु आउ जीउं  
 ॥ हा भाय सहोयर देहि वाय

किक्किन्ध-गराहिउ मुच्छ-गउ ॥ १

आमेसिउं विजुलयाहणेण ॥ २

रहवरें लुहेवि णिउ णिय-णिवासु ॥ ३

उहुन्ते पुच्छिउ परम-वन्धु ॥ ४

णिउडिउं पुणो वि तडि-हंक्खु जेम ॥ ५

'हो पइं' विणु सुणणं पमय-दीउ ॥ ६

हं पइं विणु मेइणि विहवें जाय ॥ ७

॥ यत्ता ॥

सो भणेंड सुकेसु  
 सिरे णिक्खंखे खगें

'संसउ णाहं जिपवाहो' ।

अवसरु करणु रुपवाहो ॥ ८

[ ९ ]

॥ विणु केजें वंइरिहिं अहु देहिं  
 जीयन्तंहुं सिग्गइं सव्वु कज्जु

पायाललहु पइसरहुं एहिं ॥ १

एचिउ ण वि हउं ण विसुहुं ण रज्जु ॥ २

१ ॥ असणिवेउ १० ॥ किक्किन्धु ११ ॥ पहरण. १२ ॥ सुयसि. १३ ॥ चामोहण. १४ ॥  
 वाहण, १५ ॥ उम्मोहण १५ ॥ खणे वि, १६ ॥ खवि वि. १६ ॥ एहि १७ ॥ पये १८ ॥ पडि, १९  
 जे १९ ॥ विजयमयदु.

६. १ ॥ पुच्छिउं २ ॥ ३ ॥ रहउ ३ ॥ परिचिन्तेवि, ४ ॥ परिचिन्ते ४ ॥ आयामिदुवि ५ ॥  
 विट्ठलाहणेण ६ ॥ ७ ॥ रहवरि, ९ ॥ रहवर ७ ॥ पंडिवावत्त. ८ ॥ १० ॥ १० ॥ १० ॥  
 उहुंते ११ ॥ ११ ॥ १२ ॥ १२ ॥ १३ ॥ पेमजवन्धु. १४ ॥ निवउउ १५ ॥ पुणो पुणो वि.  
 १६ ॥ १६ ॥ १७ ॥ १७ ॥ १८ ॥ १८ ॥ १९ ॥ १९ ॥ २० ॥ २० ॥ २१ ॥ २१ ॥  
 विहउ. २२ ॥ २२ ॥ २३ ॥ २३ ॥ २४ ॥ २४ ॥ २५ ॥ २५ ॥ २६ ॥ २६ ॥ २७ ॥ २७ ॥  
 to स्वेवहो, २८ ॥ स्वेवहो

७. १ ॥ कवे २ ॥ ३ ॥ रहउ ३ ॥ देहिं अहु, ४ ॥ पयु देहि ४ ॥ एहि. ५ ॥ ५ ॥ जीवउहु.  
 ६ ॥ ६ ॥

[ ८ ] १ गोपवि पापपन्न. २ गतवापित, पुन पुन. नीक्रिय. ३ सचकता जाव. ४ कलहो.  
 ५ जिपवा.

तं गिसुणेंवि वाणर-वंस-साह  
णासन्तु गिएवि हरिसिय-भणेण  
करें धरिउ असाणिवेएण पुणु  
णोंसन्तु णवन्तु सुयन्तु सणु  
जे० विजयसीहु हव भुयं-विसाहु  
तं गिसुणेंवि तडिवाहण गियसु

णीसरिउ स-साहणु स-परिवारु ॥ ३  
रहु वाहिउ विजुलवाहणेण ॥ ४  
किं उच्चिमं-पुरिसिहं एउं जुनु ॥ ५  
मुझन्तु ण हम्मइं जलु पियन्तु ॥ ६  
सो गिउ कियन्तं-दन्वन्तरालु ॥ ७  
लहु देसु पसाहिउ एक्कं-लुनु ॥ ८

॥ यत्ता ॥

गिष्ठापहो लङ्क  
मुत्तइं इच्छाए

अण्णंहं अण्णइं पट्ठणंइं ॥  
सु-कलसइं व स-जोवणइं ॥ ९

[ १० ]

किक्किन्ध-सुकेसंइं पुरं हरेवि  
बहु-दियसंइं घण-पडलइं गिएवि  
सहसार-कुमारहो देवि रज्जु  
बहु-काले किक्किन्धाहिबो वि  
पल्लुइं पडीवउ णर-वरिहु  
जोयइं व पइंहियं-जोयणेहि  
गायइं व भमर-भहुं-अरि-सरेहि  
वीलमइं व ललिय-उयाहरेहि

जवरं वि विजाहुर वसिकरेवि ॥ १  
तं विजयसीहं-बुहु संभरेवि ॥ २  
अप्पुणं साहिउ पर-लोय-कज्जु ॥ ३  
गउ वन्दण-हत्तिए मेरु सो वि ॥ ४  
महुं पवर-महीहरु तामं विहु ॥ ५  
हसइं व कमलायर-आणणेहि ॥ ६  
ण्हाइ व गिम्मल-जल-गिज्जरेहि ॥ ७  
पणवइ व फुल-फल-गुरुभरेहि ॥ ८

॥ यत्ता ॥

तं सेलुं गिएवि  
किउ पट्ठणु तेत्थुं  
कोकावेवि गिय पय पउरं ।  
किक्किन्धे किक्किन्धपुणं ॥ ९

7 A सपरिवाह, 8 B विजुलवाहणेण, 9 P करि धरिउ असाणिवेउ वि, 10 P पउपु,  
8 पुणु, 11 A उल्लसं, 12 B पुरिसहो, A पुरिसह, 13 B पव, 14 This hamistich is  
missing in B, 15 A पणं, 16 A सुयं, 17 P संजु, 18 A हम्मइं, 19 B जि, A जे,  
20 B सुल्ल, 21 B इजिउ, 22 P कलं, 23 B दलवाहु, 24 B गिसु गिसुगिउि वदेवाहणु,  
25 P B गियं, 26 P B पल्लु, 27 A गिष्ठाप, 28 P B अण्णहो, 29 B पदइ, 30 P लकलउइं,  
8 सुकलपइं,  
10. 1 B सुकेस, A सुकेसर, 2 B पुरइं, 3 A जवरवि अवरवि, 4 P B दिवसहि, 5 P पव-  
रहु, 6 पडलइ, A पण, 6 B सिवेवि, A गिए, 7 P B विजयसीहु, 8 A देव, 9 A अप्पणु,  
10 B कालि, A काले, 11 P मचित्ति, 12 B पल्लु, A पल्लु, 13 B गार, 14 P B जोयइ,  
15 A पइं, 16 B हंसइ, 17 A महुपर, 18 P B गुहरेहि, 19 A लणल, 20 A कोका-  
वि, 21 A पउर, 22 A तिल्लु, 23 B किक्किं, 24 A किक्किधरह.

[ ९ ] १ व्यापुटित, २ निर्गत-नाम-विवापरास,  
[ १० ] १ गधुपउरपवः (१)



[ ११ ]

महु-महिहरो वि किक्किन्धु वुत्तु  
अण्णु वि सूररउं वणिट्ठु तासु  
एत्तेहं वि सुकेत्तहो तिण्णि पुत्त  
पोदत्तणे वुच्चइ तेहिं ताउ  
तं सुणेवि जणेरे वुत्तु एम  
कहिं जाहुं सुएवि पायाललंक्क  
घणवाहण-पमुंह गिरन्तराई  
अणुहय लक्क कामिणि व पवर

उंच्छुरउं तामं उप्पण्णु पुत्तु ॥ १  
वाहुवलि जेम भरहेसरासु ॥ २  
सिरिमालि-सुमालि-सुमल्लवन्त ॥ ३  
'कि' ण जाहुं जेतु किक्किन्धराउ ॥ ४  
'थियं दादुप्पाडिय सप्पु जेम ॥ ५  
अउपासित वईरिहुं तणिय सक्क ॥ ६  
एत्तिर्येई जामं रजन्तराई ॥ ७  
महु तणेपि "सीसं अयहरिय णवर" ॥ ८

॥

॥ वत्ता ॥

तं वयणु सुणेवि  
'उंच्छुरं रजे

मालि पलित्तुं दवग्गि जिह ।  
णिविसु वि जिज्जइ ताव किह ॥ ९

[ १२ ]

महु कंहिय भडारा पई जि णित्ति तिहं जीयहि जिह परिभमई कित्ति ॥ १  
॥ तिह हसु जिह ण हसिज्जइ जणेण तिहं भुज्जु जिह ण मुच्चहि धणेण ॥ २  
तिह गुज्जु जिह गिन्नुइ जणइं अहु तिह तमुं जिह पुणु वि ण होई सत्तु ॥ ३  
तिह चइ जिह वुच्चइ साहु साहु तिह संबरु जिह सयणहं णं डाहु ॥ ४  
तिह सुणु जिह णियसहि मुंरुहुं पासें तिह मरु जिह णायहि गन्भवसें ॥ ५  
तिह तव कंरु जिह परितवइ गत्तु तिह रज्जु पाले जिह णयई सत्तु ॥ ६  
॥ "किं जीयं रिउं-आसक्किणं किं पुरिसं माण-कलक्किणं ॥ ७  
किं दसें" दाण-विज्जिणं किं पुत्तें मइलइ वंणु जेण ॥ ८

11. 1 s उच्छुरउ. 2 P s ताव. 3 s सूरउ. 4 P s सुमल्लवन्त. 5 s किर, A डि न. 6 P s डाहु जिथु. 7 P s सुणिवि. 8 A जणेरे. 9 P s थिय. 10 A जाहु. 11 s illegible. 12 P s वईरिहि. 13 A पडुइ. 14 P एविहइ, s वणिवइ. 15 s illegible. 16 s तजर. 17 P s सीसि. 18 A वुत्तु. 19 A उट्टवइ

12. 1 P s पइ जि भडारा कंहिय. 2 s कहि. 3 A परिभमइ. 4 P इत्तिज्जि. 5 A तिहं. 6 P s मुच्चइ, A मुच्चहि. 7 A तुन. 8 A जणइ. 9 P s तमु. 10 s illegible. 11 P वसु. 12 P वुच्चइ, s illegible, A वच्चहि. 13 s न. 14 गुरइ. 15 A पासि. 16 P s णायहि. 17 A कंरु. 18 s रज्जु. 19 A नजइ. 20 a and b are transposed in A. 21 P A रिउ, s illegible. 22 A दसे. 23 A विज्जिणं. 24 A पुत्ते

[ ११ ] १ वपुसिरे किक्किन्ध-यान स्वविज्ञप्. २ इच्छुर- ३ सूरर- ४ मात्सवन्तः (१). ५ विनये.

॥ यत्ता ॥

जइ कलएँ ताय  
तो गियय-जणेहि

लङ्काणयरि<sup>१</sup> ण पइसरमि<sup>२</sup> ।  
इन्दाणी<sup>३</sup> करयलें धरमि<sup>४</sup> ॥ ९

[ १३ ]

गय रयणि पयाणउ परे<sup>१</sup> दिण्ण  
सचहियं साहयु णिरवसेसु  
तुरपसु के बि के<sup>२</sup> 'बि सन्दणेसु  
परिवेदिय लङ्का णयरि सेहि<sup>३</sup>  
णं पोढ-विलासिणि कामुयहि<sup>४</sup>  
किउ कलयहु रहसाऊरियहि<sup>५</sup>  
संझियहि सद्ध सौलियेहि<sup>६</sup> ताल  
घाइउ लङ्काहिउ विप्फुरन्तु

हउ तूरु रसायलु णाई<sup>१</sup> भिण्ण ॥ १  
आरुढ के बि णर गयवरेसु ॥ २  
सिपिएसु के पि पञ्जाणणेसु ॥ ३  
णं महिहर कोडि<sup>४</sup> महा घणेहि<sup>५</sup> ॥ ४  
णं सयवत्तिणि फुल्लन्धुयहि ॥ ५  
पडिपहयई तूरई तूरियहि<sup>६</sup> ॥ ६  
कउ पासिउ उट्ठिय भउ-वमाले<sup>७</sup> ॥ ७  
रणे पाराउडुउ वलु करन्तु ॥ ८

॥ यत्ता ॥

णं मत्त-गइन्दु  
सरहसु णिगघाउ

पञ्चाणणहो नमावडिउ ।  
गम्पिणु मालिहो अम्मिडिउ ॥ ९

[ १४ ]

पहरन्ति परोपपठ तरुवरेहि<sup>१</sup>  
पुणु बिज्जारुवहि<sup>२</sup> मीसणेहि<sup>३</sup>  
पुणु पारापहि<sup>४</sup> भयङ्करेहि<sup>५</sup>  
छिन्दन्ति महारह-छत्त भयई

पुणु पाहीणेहि<sup>१</sup> पुणु गिरिवरेहि<sup>२</sup> ॥ १  
अहि-गरुड-कुम्भि-पञ्चाणणेहि<sup>३</sup> ॥ २  
भुयइन्दायाम-पईहरेहि<sup>४</sup> ॥ ३  
वइयागरणे व वायरण पयई ॥ ४

25 ॥ ५ लकागरि 26 ॥ ५ पईसरमि 27 ॥ ५ इराहयि

13. 1 ॥ पयाणउ ३ ॥ नवर ३ ॥ पड ४ ॥ पड, ५ ॥ सचहियउ ६ ॥  
किमि 7 ॥ सुविपय ८ ॥ जयरे ९ ॥ फुल्लन्धुयहि १० ॥ पडिपहयइ ११ ॥ तुरय १२ ॥ ससियहि,  
॥ ससियहि १३ ॥ अलियहि, ॥ तालियहि १४ ॥ उट्ठिय १५ ॥ भयमाल corrected  
to अडह, १६ ॥ ५ ॥ नयदु १७ ॥ सदसु १८ ॥ मालिहि, ॥ मालिहि

14 1 ॥ परोपपठ ॥ ५ पडरेहि, marginally 'वरुवरेहि राटे,' ५ पडरेहि, marginally  
'पडरेहि' ३ ॥ ५ ॥ अहरेहि ४ ॥ बिज्जारुवहि ५ ॥ पुणु ६ ॥ पुणे ७ ॥ ५ ॥ repeats  
whole of the previous portion of this Kāvya except the first  
hemistich 8 ॥ भयङ्करेहि, ५ ॥ अडहदा ९ ॥ वइयावरण, ५ ॥ पडवारण

[ १२ ] १ माता

[ १३ ] १ प्रभावे २ नागरात्री ( ५ नाउ ) मेदित ३ अग्रमाय ४ प्रनरे ५ निर्पांडु  
नाम विदापर

[ १४ ] १ भुयवेन्दरीपल



॥ वत्ता ॥

परिचिन्तिउं विज्जाहरेण  
ताई ताई महु चिन्धाई

‘तहों जाई जाई आखण्डलहों ।  
‘छई हउं जि इन्दु महि-मण्डलहों’ ॥ ९

[ २ ]

‘जुएँ’ लय-कालें गिड्डु (?) गिड्डुलिहें  
ते ते मिलिय णराहिय इन्दहों  
कप्पु ण दिन्ति जन्ति सिरिगारिहें (?)  
केण ‘वि कहिउ गम्पि तहों मालिहें  
इन्दु को वि सहसारहों णन्दणुं  
तं जिमुणेपि सुकेसहों पुत्तें  
देवाधिग रण-भेरि भयङ्कर  
किक्किन्धहों किक्किन्धहों णन्दण

जे जे सेव करन्ता मालिहें ॥ १  
अवर जलोह व ‘अवर-समुद्धहों ॥ २  
आण करन्ति पि णाहङ्गारिहें ॥ ३  
‘पहु संकन्ति (?) ण तुम्ह ‘गिड्डुलिहें (?) ॥ ४  
तासु करन्ति सब भिच्चत्तणु’ ॥ ५  
कोय-जलण-जालोसि-पलित्तें ॥ ६  
घरु (?) सण्णहेंवि पराड्य किङ्कर ॥ ७  
दिण्णु पयाणउं वाहिय सन्दण ॥ ८

॥ वत्ता ॥

‘गमणु ण सुज्झइ महु मणहों’  
‘पेक्खु देव दुणिमिच्छाई

तं मालि मुमालि करेहि’ धरद ।  
सिय कन्दइ वायसु करगरइ ॥ ९

[ ३ ]

पेक्खु पुंहिणि विसहर-छिज्जन्ती  
पेक्खु कुरन्तव वामउ लोयणु  
पेक्खु वसुन्धरि-तलु कम्पन्तउ  
पेक्खु अकाले महा-पणु गजिउ  
तं जिमुणेपि पयणुं तहों वलियउ  
तो कि मरइ सव्युं पैंउं अलियउं

मोक्कल-केस णारि रोयन्ती ॥ १  
पेक्खेहि रुहिर-ण्हाणु वस-भोयणु ॥ २  
घर-देवउलं-णिवहे लोहन्तउ ॥ ३  
णहे णघान्तुं कंयन्नु अलज्जिउ’ ॥ ४  
‘वच्छ वच्छ जइ सउणुं जि वलियउ ॥ ५  
दइउं मुणवि अण्णु को’ वलियउ ॥ ६

28 = परिचिन्तिउ. 29 = जाई जाइ वि. 30 P बिषाह, S बिषह. 31 This Pada is missing in v. 32 P छइ, = missing.

2. 1 The first line is missing in A. 2 S जुए. 3 A रररर 4 S दति, A दति. 5 S सेगरहि, 1 सिंगारिहि. 6 = गम्पि 7 S illegible, 1 = करिहि. 8 A केई सि. 9 S मालिहो. 10 P सन्ति. 11 P सिद्धादि, S छिद्धादि, 1 सिद्धादि-दे. 12 S पणो. 13 S जाणहि. 14 = किञ्चि वि. 15 P पयाणउ. 16 P मुमालि. 17 P = कर. 18 = देरउ. 19 A दुमिणिणर. 20 P करहरइ, S करहर.

3. 1 A परिह. 2 S = देउलह. 3 S मिउहु. 4 = घकारि. 5 A महावन. 6 = गणवि. 7 S वयणु. 8 P S गयणु 9 P S सङ्ग. 10 = वउ, A इउ. 11 P भउमउ. 12 S दयउ. 13 A नर.

[ २ ] १ मरुङ्गल. २ अयउ. ३ अह.

[ ३ ] १ म. व. २ वमपह(र) बा.

छुडु धीरत्तणु होई मणूसहो  
एमें भणेपिणु दिणु पयाणउ

हय-गय-रहवर-णरंवरहिं  
दीसइ विज्झंमहीहरहो

ते जमकरणहो अणुहरमाणउ  
उभय-सेदि-सामन्त पण्डा  
तोह अयसरे वलयन्त महाइयं  
॥ 'अहो अहो रहणेउर-पुर-राणा  
दुज्जइ लङ्काहिउ समरङ्गणें  
राय-लच्छि तइलोक-पियारी  
तेण समाणु विरोहु असुन्दरु'  
'दूउ भणेवि तेण तुहुं चुकउ'

॥

को सो लङ्क-पुराहिउइ  
जो जीवेसइ विहि' मि रणे

गय से मालि-दूय णिक्कमच्छिय  
॥ सण्णज्झइ सुरिन्दु सुर-साहणु  
सण्णज्झइ सणु-हेइ हुआतणु  
सण्णज्झइ जमु 'दण्ड-भयङ्करु

14 P S होउ 15 S दसरइ 16 P S एव 17 P A वयाणउ 18 A चलिउ. 19 A सविमाणउ 20 A णरवरहिं. 21 A महिवलि गययवलि 22 P यादअउ, मायूयउ. 23 P S विंसइरि 24 P S उडामउ

4. 1 P A अणुहरमाणउ 2 S ययसहो 3 A तणउ पयाणउ. 4 A उदयसेदि 5 P हरणि, S सण, A सणु 6 P S तहि 7 A पडेवउ. 8 S महाइया 9 A हुअ 10 S पराइया. 11 P could not be used for the text from 'दापुराणा up to कुम्भसीड अदिम' (VIII 9 S), because folio no 24 in P covering that portion is missing 12 S देहि. 13 S A करि 14 S अ 15 S पेसणयारी 16 S यावहि वयणेहि. 17 A उदउ 18 S तुहु. 19 A चुकउ 20 S दउवरे. 21 A वहु 22 S तणिय 23 A विहिं वि. 24 S तहु तणिया

5. 1 S पउइतिय, A पउइतिय. 2 A सवणइ. 3 S अइरावइ 4 S हुवापणु 5 A कुजति. 6 S A जसइय

लच्छि कित्ति ओसरइ' ण पासहो' ॥ ७  
चलिउ' सेणु सरहसु स-विमाणउ' ॥ ८

॥ वता ॥

मैहियलें गयणयलें ण माइयउ' ।  
मेहउलु णाई उद्धाइयउ' ॥ ९

[ ४ ]

णिसुणेवि रक्खहो' तणउ पयाणउ ॥ १  
गमिणु इन्दहो सरणे' पइहा ॥ २  
मालिहो केरा दुअ पराइयं ॥ ३  
क'पु देवि' करे' सन्धि अयाणा ॥ ४  
छुडु जेण णिग्घाउ जमाणेणें ॥ ५  
दासि जेम जमु पेसणयारी' ॥ ६  
आएहिं' वयणेहिं कुविउ' पुरन्दरु ॥ ७  
णं तो जम-दन्तन्तंर दुकउ ॥ ८

॥ वता ॥

को तुहुं किर सन्धि कहो' तणियं ।  
महि णीसावण तहो सैणिय ॥ ९

[ ५ ]

दुवयणावमाण-पडिहत्थियं ॥ १  
कुलिस-पाणि अइरावय-वाहणु ॥ २  
धूमदउ कुयारि' मेसासणु ॥ ३  
महिसारुदु पुरन्दर-किङ्करु ॥ ४

सण्णज्झइ णइरित्त मोगार-धरुं  
सण्णज्झइ वरुणु वि दुइसणु  
सण्णज्झइ मित्त-गमणु समीरणु  
सण्णज्झइ कुवेरु फुरियाहरु  
सण्णज्झइ ईसाणु विसासणु  
सण्णज्झइ पञ्चापण गामिउं

रिच्छारुदु रणङ्गणें दुज्जरु ॥ ५  
णागवास करु करिमयरासणु ॥ ६  
तरुवरं-पर्वरुग्गामिय पहरणु ॥ ७  
पुप्फ विमोणारुदु सत्ति-करु ॥ ८  
सूल-पाणि पर-वल-सत्तासणु ॥ ९  
कुन्तं पाणि सत्ति सत्तिपुर-सामिउ ॥ १०

॥ वत्ता ॥

जाइं वि दिहंहीहोन्ताइ  
णिऐधि परोप्पक विन्धिइ

ताइ मि रण-रसं-पुलउगयंइ ।  
सुहउहुं कययइ कुह्विं गयइ ॥ ११

[ ६ ]

तामं परोप्पक वेहाविज्जइं  
मुसुमुरिय उर-सिर मुह कन्धर  
पुच्छुंमीरिय पडिपहरन्ति व  
जोह वि अमुणियं जंदर-उरत्थल  
सचूरिय तुरङ्ग-धयं सारहि  
संहि अवसरं रहणेउर सारहो  
सूररण सोमु रणें सारिउ  
जमु किक्किन्धे धणउ सुमालिं

पदम मिडन्तंइ अग्गिम खन्धंइ ॥ १  
पच्छिम भाअ सेस विर्यं कुज्जर ॥ २  
'कंहि' गय अग्गिम-भाय' भणन्ति व ॥ ३  
'धर्मह' गय रिउ' पहरन्ति' व करयल ॥ ४  
वक्क सेस विर्यं गवर महारहि ॥ ५  
धाइवं महवन्नु सहसारहो ॥ ६  
वक्कुरण्णं वरुणु हकारिउ ॥ ७  
पयणु सुकेसे' सुरवइ मौलि ॥ ८

॥ वत्ता ॥

'एत्तिवं फाळु ण पुग्गिपव तुहुं कयणहुं इन्दंहुं इन्नु कहे ।  
रपडेहि' मुण्डेहि जिन्मिण्णेहि' कि' जो सो रम्महि इन्दयहे' ॥ ९

7 = मोभारव 8 = अपराधणु 9 = तरुवर 10 = पहर 11 = विमोणारुदु सत्तिमकर  
12 = णामिउ 13 = कर 14 = टीलीहोताइ 15 = रणस 16 = पुच्छुंमावइ, 1  
७ = उलउमणइ 17 = विवाइ 18 = सुहउहुं कययइ 19 = कुह्वि 20 = गयइ, 1 गयइ

6 1 = काव 2 = वेहाइइइ 3 = मिडन्तु 4 = 'कयइ, 1 'कयइ 5 = विम 6 =  
पुप्फ 7 This bewmistach is missing in S 8 = कहि 9 = अगुमय 10 = जइरोर  
थल 11 = कहि 12 = 1- = पमरन्ति 13 = पुरसारहि 14 = डिप, 15 = महारहि  
16 = वक्क 17 = धयउ 18 = रणि 19 = उरउरण 20 = जमु किक्किन्धे 21 = सुमाल  
22 = सुवास 23 = माउ 24 = पचउ 25 = गय 26 = कयणहो 27 = कयणइ  
27 = 11 = 11 28 = रविहि मुहिहि 29 = जिन्मिण्णि, 1 सपहि 30 = रम्महि  
31 = इदवहो  
पउ० चरि० 10

[ ७ ]

तं 'णिसुणेंवि चोदउ अइरावउ  
 मालि-पुरन्दरं भिडिय परोप्पठ  
 जुज्झंई सेस-णरेंहिं परिचत्तंई  
 १ इन्दयालु जिह तिहं जोइज्झइ  
 सीम-महाभीमैहिं जा दिण्णी  
 सा विकराल-ययण उद्धाइय  
 चिन्तिउ वरुण-पवण-जम-धणएहिं  
 वृणं" वुत्तु आसि" रायङ्गणें  
 ॥ वत्ता ॥  
 तैहिं पत्थावें" पुरन्दरेण  
 वड्डिय तहें" वि चवग्गुणिय

णावइ णिज्जरन्तु कुलं-पावउ ॥ १  
 विहिं" मि महाहउ जाउ भयङ्कउ ॥ २  
 धिय पडिधिरेंइं करेप्पिणु णेत्तंई ॥ ३  
 रक्खें" रक्ख-विज्ज चिन्तिज्झइ ॥ ४  
 गोत्त-परम्पराएँ अवइण्णी ॥ ५  
 परिवड्डिय गयणयलें ण माइय ॥ ६  
 'वत्तु इन्दु चरिएहिं" अप्पणएहिं" ॥ ७  
 वुज्जउ मालि होइ समरङ्गणें" ॥ ८

॥ वत्ता ॥

माहिन्द-विज्ज उहु संभरियें ।  
 रवि-कन्तिएँ ससि-कन्ति व हरियें ॥ ९

[ ८ ]

तं माहिन्द-विज्ज अपलोएँवि  
 १ 'तइयंहुं ण फिउ महारउ वुत्तउ  
 तं णिसुणेंवि पल्लम-भुय-डालें  
 वायव-वारुण-अग्गेयत्थइं  
 जिह अण्णाण-कणें जिण-ययणइं  
 जिह उवयार-सयइं अकुलीणें  
 ॥ गम्पि पड्डणु मिलिउ पड्डणें  
 हसिउ पुरन्दरेण 'अरे माणव

भणइं सुमालि मालि-मुहुं जोएँवि" ॥ १  
 एयहिं" आयउ कालु णिरुत्तउ" ॥ २  
 अमरिस-कुद्धएण रणें" मालें ॥ ३  
 मुक्कइं तिण्णि मि" गयइं" णिरत्थइं ॥ ४  
 जिह गोहृङ्गणें" वर-मणि-रयणइं ॥ ५  
 वयइं" जेम चारित्त-विहीणें ॥ ६  
 वरुणहों" वरुणु हुंवासु हुंभासणें ॥ ७  
 देव-समाण होन्ति किं दाणव" ॥ ८

॥ वत्ता ॥

भणइ मालि 'को देउं तुहुं वलु पउरु मु सयलु णिरिक्खियउ ।  
 "जं वण्णहिं ओहइहिं वि इन्दयालु परं सिक्खियउ" ॥ ९

७. १ s णिसुणिवि चोवउ. २ s उहउ. ३ s 'मुहइह. ४ s विहिंवि. ५ s वुत्तउ. ६ s जुज्झउ. ७ s पडिचइ. ८ s पडिचइ. ९ s जेहइ. १० s रक्खइ. ११ s 'महाभीमहि. १२ s 'परंपराय अवइण्णी १३ s वणयहि. १४ s वुत्तु १५ s चरियहि. १६ s अप्पणवहि. १७ s वृणइ. १८ s मालि १९ s तहि. २० s पत्थावि. २१ s समरिया. २२ s होवि. २३ s हरिया.

८. १ s 'वत्तुववि. २ s यणइ. ३ s मोहु. ४ s जोएँवि ५ s तइयहो. ६ s वेवहि. ७ s रण ८ s 'वयइ. ९ s मि १० s गयइ. ११ s गोहृङ्गणए यमि" १२ s अकुलीणइ. १३ s वयइ. १४ s विहइ. १५ s वरुणइ. १६ s हुंवासु हुंभासणे. १७ s देव १८ s जहि वरुण इहइ विह. १९ s परं सिक्खियउ.

[ ९ ]

तं गिसुणेवि वयणु सुररांणं  
लहु उप्पादेवि<sup>१</sup> धित्तु गारिन्दे<sup>२</sup>  
सहसा रुहिरायम्बिरु दीसिउ  
याम-याणि वणे<sup>३</sup> देवि अखन्तिए  
विहलङ्गल ओणलु महीयले  
मालि सुमालि<sup>४</sup> साहकारिउ  
उद्वेवि<sup>५</sup> मुक्कु<sup>६</sup> चक्कु सहसकखे  
सिरु पाडेवि रसायले पडियउ

विट्ठु णिडालें मालि गारांणं ॥ १  
णहिं वरक्कुसु सत्त-गईन्दे ॥ २  
णं मयगलु सिन्दूर-विहसिउ ॥ ३  
भिण्णु णिडालें सुराहिउ सत्तिए ॥ ४  
कलयलु घुट्टु रंयस-वाणर-वले ॥ ५  
'पेइ' होन्तेए णिय-वंसुद्धारिउ ॥ ६  
एन्तरे<sup>७</sup> धरेवि<sup>८</sup> ण सक्किउ रक्खे ॥ ७  
कह वि<sup>९</sup> ण कुम्मे-वीठे अभिभडियरे ॥ ८

॥ पत्ता ॥

वयणुं मडक्क ण वीसरिउ  
वे-धारउ अइरायहो

धाविरे<sup>१०</sup> कयन्धु रोसायिउरे ।  
कुम्भत्थले असिवरु वाहियरे ॥ ९

[ १० ]

जं विणिवाइउ रक्खु रणङ्गणे  
णट्ठु कइइय-यलु भय-भीयउ  
केण वि तामं कहिउ मरसकसहो  
बहुवारउ गिसियर-कइचिन्धोहि<sup>१</sup>  
एय जि विजयसीह वय-गारा  
तं गिसुणेवि गउ न्नेइउ जावेहि<sup>२</sup>  
'महु आदेसु देहि परमेसर  
सेणु वि घत्तमि जम-मुंह-कन्देरे<sup>३</sup>

विजउ घुट्टु अमराहिउ-साहणे ॥ १  
गठियाउहु कण्ठ-डिय-जीयउ ॥ २  
'एन्तेले' लग्गु देव पडिक्कयहो ॥ ३  
वेयोरिय सुकेस-किक्किन्धेहि ॥ ४  
तिह करे<sup>५</sup> जेमं ण जन्ति भडारा ॥ ५  
ससहरु पुरउ परिट्ठिउ तावेहि<sup>६</sup> ॥ ६  
मारमि<sup>७</sup> हरे जि गिसायर वाणर ॥ ७  
दसण-सिलायले-जीहा-कखेरे ॥ ८

१. १ s सुसाय. २ s णिडालें, Δ णिडालि ३ s वयण, Δ गारा ४ a उप्पादेवि. ५ s णरेदे, Δ गारिदे ६ s णइ. ७ s वयद. ८ a 'रायणु वरीसउ. ९ s सिन्दूर, a सिंदूर. १० s वण, Δ रणे ११ s णिडालि, Δ णिडालि १२ a रक्खससवाण्णं. १३ s सुमालि १४ s पइ. १५ a वमिबि नमिबलु उद्धारिउ १६ s उडि. a उडिवि १७ a चक्कु मुक्कु १८ s यणउ. १९ a परिउ २० a रसायलि. २१ a व २२ s कुम्भवीठि २३ s अभिभविउउ २४ s वयण. २५ a धाइउ २६ a रोसायिउ. २७ s वाहियउ

१० १ s विणिवायउ २ s कइइय. ३ a गठिया ४ s जीमउ ५ s कइउ लार. ६ s ससहरु. ७ a एन्तेले ८ s गिसियरसइ. ९ s पेदेहि. १० s a करि. ११ s जेव, s जेव. १२ s चणहि, s आवेहि. १३ s पणहि. १४ s आदेसु. १५ s मारर, s मारर. १६ s मुहि. १७ s कन्देरे. १८ s सिलायले.

[ १० ] १ अविता.



॥ वता ॥

इन्दे<sup>१</sup> हृथुत्थस्त्रियं<sup>२</sup>  
पच्छेलं पवणाहं<sup>३</sup> धणहो<sup>४</sup>

धाइवं ससि सर वरिसन्तु किह ।  
धाराहरु वासारं<sup>५</sup>चु जिहं ॥ ९

[ ११ ]

१ 'मरु मरु बलहो' बलहो किं णासहो  
सुरयण-णायणाणन्द-जणेरा  
तं णिसुणेवि<sup>६</sup> दूरुग्गिय-सङ्कउ  
गंहकलोलं<sup>७</sup> णाई छण-चन्दहो  
'अरे ससङ्क स-कलङ्क अलजिये  
॥ चन्दु भणेवि जे<sup>८</sup> हासउ दिज्जइ  
एमं वयेप्पियुं चाये-सणाहउ  
मुच्छ पराइये पसरिय-वेयणु

धाराहरं-मकडहो हयासहो ॥ १  
कुळ पाव तं (?) वासव-केरा<sup>९</sup> ॥ २  
अहिमुहं महवन्तु पर थकइ ॥ ३  
णाई मइन्दु महगय-विन्दहो ॥ ४  
महिलाणंण वे-पम्ब-विवजिय ॥ ५  
पई<sup>१०</sup> वि को वि किं रणे धाइजंइ ॥ ६  
भिण्डिवाल-पहरणेण समाहउ ॥ ७  
दुम्बु दुम्बु किर होइ स-वेयणु ॥ ८

॥ वता ॥

॥ वूरीहया तामं रिउ  
सिरु संचालइ करु धुणई

मयलञ्छणु मणे अवतसइ किहं ।  
संकन्तिहें<sup>११</sup> चुकु विणु जिहं ॥ ९

[ १२ ]

तामे महा-रहणेउर-पुरवरं  
पवण-कुवेर-वरुण-जम-सन्देहिं<sup>१२</sup>  
यन्दिण-सयहिं पवहिय-हरिसेहिं<sup>१३</sup>  
॥ जोइस-जक्ख-गरुड-गन्धर्वेहिं  
चलणेहिं गम्पि पडिउ सहमेरहो<sup>१४</sup>

जय-जय-सहें पइसइ सुरवरु ॥ १  
णड-फम्फाव-छत्त-कइयन्देहिं ॥ २  
विज्जाहउ-किण्णरं-किंयुरिसेहिं ॥ ३  
जय-जय-कारु करन्तेहिं सवेहिं<sup>१०</sup> ॥ ४  
णं भरहेसर तिहुअण-सारहो ॥ ५

१० स इहे. २० P इथुत्थस्त्रिय २१ स पावउ वरेसांनु किहा २२ स पच्छे, A पच्छप.  
२३ स पइगइप, A पवणइय २४ PS भयहो २५ PS वरिसन्तु २६ स जिहा

११. १ A वरुण २ A धावाय ३ S पावउ, A पावयो ४ S वासरेरा ५ S णिसुणेवि.  
६ A अहिमुह. ७ P म्बुअउ ८ PS महेकलेउ ९ PS वाइ १० A पणवरहो ११ S  
अलजिया १२ S महिलाणव. १३ P ज १४ PS पइ १५ A पाइयइ १६ PS एव १७ A  
मणेविणु. १८ PS पाव १९ S परावउ २० P स पाव २१ S जिहा २२ S पुणइ, A पुणइ.  
२३ P संकपिडे, S संकतिहि २४ S जिहा

१२. १ PS ताज २ A पुल्लर ३ A जय ४ A डिहमणहि पवदिण ५ PA हरिसहिं,  
S हरिसिहि. ६ P विषर, A MISSING. ७ S किंयुरिसहिं ८ S यवचवहिं ९ PS A कार्णिहिं  
१० A सविनहिं. ११ S सहसा.

२ पधिममेप .

[ ११ ] १ गडव, जान. २ शइवेरी राहुरील्लयं ३ उदे<sup>१</sup> वयेपि

ससिपुरि संसिहें दिणें विस्वायहों धणयेंहों लङ्क किङ्क जमरायहों ॥ ६  
मेह-णयें<sup>१६</sup> चरुणाहिउ ठवियउ कँअणपुरें कुवेरु पट्टवियउ ॥ ७

॥ अथा ॥

अणु वि को वि पुरन्दरेण तहिं अबसरें जो संभावियउ ।  
मण्डलु एकेकाउ पवर सो संघु स इं भु ज्ञावियउ ॥ ८

\*

[ ९. नवमो संधि ]

एत्थन्तरे<sup>१७</sup> रिद्धिहें जन्ताहों पायाल-लङ्क भुज्जन्ताहों ।  
उप्पण्णु सुमालिहें पुत्तु किहें रयणासउ रिसइहों भरहु जिहें ॥ १

[ १ ]

सोलह-आहरणालङ्कुरिउ सयमेव मयणु णं अवयरिउ ॥ १  
बहु-दियसैंहि आउच्छेवि<sup>१८</sup> जणणु गउ विजा-कारणें पुप्फवणु ॥ २  
यिउ अकखसुत्तु करयलें करेवि<sup>१९</sup> जिह मह-रिसि परम-ज्ञाणु धरेवि ॥ ३  
तंहिं अवसरें गुण-अणुराइयउ सो<sup>२०</sup> पोमंविन्नु संपाइयउ ॥ ४  
रयणासउ लक्खिउ तेण तहिं इमुं पुरिस-रयणु उप्पण्णु कहिं ॥ ५  
लइ सदाउ हूयउं गुरु-वयणु ऐहें सो णरु एउं तं पुप्फवणु ॥ ६  
कहकसि णामेण वुत्तं दुहियं पप्फुलियं-पुण्डरीय-मुहियं ॥ ७  
'ऐहें पुत्ति तुहारउं भत्तारु माणस-सुन्दरिहें<sup>२१</sup> य संहसारं ॥ ८

॥ अथा ॥

गउ धीय धवेवि णियामवहों उप्पण्ण विज्ज रयणासवहों ।  
यिउ विहि<sup>२२</sup> मि मज्जे परमेसंरिहिं णं विन्नु तावि-णम्मयं-सरिहिं ॥ ९ \*

12 A ससिहो 13 B विज्ज 14 B धणहो, 15 PA सेहणमदि, B मोहणवदि, 16 PS कचणपुरि कुवेरु पट्टविउ, A कचणपुरिहिं धणउ पट्टविउ 17 PS तहिं अवसरि, 18 P सभावियउ 19 B मय 20 P सुजाविउउ.

1. 1 B इत्यउरि, १ इत्यउरि 2 PS रिद्धिहि 3 B पइसजोहो, 4 S सुमालिहि, 5 B किहा, 6 B जिहा 7 PB मोलस 8 B आउच्छेवि, A जाउच्छेवि 9 PS बुद्धवणु 10 A करेवि, 11 A धरेवि, 12 PSA तहि 13 P सी 14 PS हय, 15 P इउउ, 16 B यहु 17 P इउ, B यउ, 18 P पुप्फवणु, S पुप्फवणु 19 PS कुहु, 20 B दुहिया 21 P पुप्फुलियं\*, 22 B सुदिया 23 P इहु, B मय 24 A तुहारउ 25 PSA सुदरिहि 26 B सहसरो 27 A विहि वि 28 B पर-मेसरिहि 29 B या 30 P णमव.

[ १ ] १ विद्याधर . २ इन्द्रस भक्ता तम्यार्जुनो (१) यथा ३ इन्द्रस पिता ४ ज्ञानी-वर्मद-योर्नयोर्मध्ये.

[ २ ]

अवलोड्यं बहु रयणासरेण  
 सु गियन्निणि परिचकलिय-यणि'  
 'कसु केरी कहिं अवड्ढेण तुहुं  
 'त सुणेवि' स सङ्ग कण्ण चवड  
 हउं' तामु धीये केण ण वरिये  
 गुरु-ययणेहिं जाणिय एउ वणु  
 त गिसुणेवि सुंपुरिस धयलहक  
 कोकापिउ सयलु वि वम्भुजणु

॥

णं अग्न-महिसि सई वासवेण ॥ १  
 इन्दीवरच्छि पङ्कय-वयणि ॥ २  
 तउ दूरे दिट्ठि ज' जणई सुहुं ॥ ३  
 'जइ जाणहो' पोमविन्दु णिवइ ॥ ४  
 कउकसि णामे विज्जाहरियं ॥ ५  
 तउ विण्णी करे पाणिमांणु ॥ ६  
 उप्पाइउं विज्जाहर-णयरु ॥ ७  
 सहुं कण्णए विउ पाणिमाणु ॥ ८  
 ॥ घटा ॥

बहु-काले सुपिणउ लक्सियउ अत्थाणे णरिन्दहो अक्सियउ ।  
 'फाडेप्पिणु कुम्भइ' कुज्जरहुं पद्याणणु उयरे पइहु महु ॥ ९

[ ३ ]

उच्चोलिहे चन्दाइच्च विव'  
 ॥ अहुह गिन्सिई जाणएण  
 'होसन्ति पुत्त तउ तिप्पि धणे  
 जग-कण्टउ सुरवर-डमर-करु  
 परिओसे' कहि मि' ण मन्ताहुं  
 उप्पणु दसाणणु अनुल-चलु  
 ॥ पकेल गियम्बु 'विदिधण्ण-उरु  
 पुणु भाणुकणु पुणु चन्दणहि'

त गिसुणेवि इउंए 'विहसिप्पियं' (१) ॥ १  
 उच्चइ रयणासव-राणपेण ॥ २  
 पहिलारउ ताहें रउहुं रणे ॥ ३  
 भरहइ-णराहिउ चकधर' ॥ ४  
 णउ-सुरव-सोकलु माणन्ताहुं ॥ ५  
 पारोहं पईहर-भुय-भुयलु ॥ ६  
 ण सगहो पचविउ को वि सुहु ॥ ७  
 पुणु जाउ विहीसणु गुण-उवहि' ॥ ८  
 ॥ घटा ॥

तो उप्पाडन्तु दन्त गर्भेहुं करयलु सुहन्तु मुहें पणपहुं ।  
 आयए लीलए रामणु रमइ ण काल वाल 'होएवि भमइ ॥ ९

२ १ A अवलोड्य २ A सइ ३ P S \*धन ४ P S \*दवणे ५ P S चवड ६ A तउ  
 ७ S दूरे, A दूरि ८ S च, A चि ९ A जणइ १० P A मुहु ११ P S गणुमि १२ A त्रान  
 हु १३ P S इउ १४ P धय, S धय १५ S चरिया १६ A नामे १७ S विज्जाहरिय, A विज्जाहरिय  
 १८ A करि १९ S पाणिमाणु २० S सपुरिमपयउहो २१ S उप्पाइउ २२ P S सहु  
 २३ A सिविणउ २४ P S कुम्भइ कुज्जरहो २५ P S उयरे २६ S महु

॥ १ P S उच्चोलिहि २ S विव ३ S दव ४ P विवसिप्पियं ५ विवसिप्पिया ॥ P S  
 \*गमिचइ ६ S इउ ७ P पईउउ ८ A कहिमि ९ P चव corrected to चर १० A सुवच  
 ११ S जाणताहो १२ A पचल १३ P S विदिधण्ण १४ A पुणु १५ S चरवेहि १६ P S  
 \*उवहि १७ P S गवइ १८ S पणहु १९ A रमइ २० A होवि नमइ

[ ३ ] १ विहसिता २ मन्तावे(न)क ३ नराहोइ (१) ४ विहीन

[ ४ ]

खेलन्तु पईसइ भंडार  
णव-मुहई जासु मणि-जडियाई  
जो परिपालिजइ पण्णईहिं  
सामण्हों अण्हों करइ चहु  
सहसति लगु करं दहमुहहों  
परिहिं गय-मुहई समुद्धियई  
णं सयवत्तई संचारिमई  
बोळन्ति समं वोलन्तएण

जैहिं तोयंदवाहण-तणउ हारु ॥ १  
णव गह परिणयेविं घडियाई ॥ २  
आसीविस-रोसाउणएहिं ॥ ३  
सो कण्ठ दुटुउं दुविसहु ॥ ४  
णं मिंसुं सुमिचहों अहिमुहहों ॥ ५  
णं गह-विम्वई सु-परिट्टियई ॥ ६  
णं कामिणि-वयणई कारिमई ॥ ७  
स-वियारु इसन्ति हसन्तएण ॥ ८

॥ वचा ॥

पेक्खेप्पिणु तौई दहणणइ थिरं-तारई<sup>१</sup> तरलई लोयणइ ।  
तं दहमुहुं दहसिउ जणेण किं पन्नाणणु जेम पंतिल्लि गउ ॥ ९

[ ५ ]

जं परिहिं कण्ठ रावणेण  
रयणासउ कइकसि धाईयई  
जिह्मणेप्पिणु आइवं उच्छुरवं  
संयलेहिं जिहालिउ साहरणु  
परिचिन्तिउ 'णउ सामण्णुं गरु  
एयहों पासिउ रज्जु पि विउल्लं  
एयहों पासिउ सुरयंदहें खवं

किउ बद्धावणउ सु-परियणेण ॥ १  
आणन्दं कहि मि ण माइयई ॥ २  
किकिन्धु स-कन्ताउ सूररई ॥ ३  
दहं-गीउभीलिय-वह-वयणु ॥ ४  
एहुं होइ गिरुचउ वल्लहउ ॥ ५  
कइ-जाउहाणी-यलु 'रणे अतुल ॥ ६  
जम-यैरण-कुवेरहें पाहिं जव' ॥ ७

॥ वचा ॥

अण्णेक-दिवसें गजान्सु किहं णव-पाउसें<sup>२</sup> जलहरं-विन्दु जिहं ।

पैहें जन्तउ पेक्खेवि वइसवणु पुणु पुच्छिय जणणि 'एहु वयणु' ॥ ८

४. १ ॥ सह भंडार २ प० जहि. ३ ॥ तोयंदवाहणहों ४ प० मुह. ५ प० मणे. ६ प० परिमयेवि. ७ प० घडियाई. ८ वल्लियाई. ९ प० वयणवहिं. १० प० परिट्टउ ११ ॥ मि. १२ ॥ प०. १३ ॥ १४ ॥ समुद्धियाई. १५ प० सुपरिट्टियाई. १६ प० संचारिवाह. १७ ॥ कारिमाई. १८ कारियाई. १९ ॥ समं. २० ॥ वा. २१ ॥ २२ ॥ २३ प० पल्लिवे.

५. १ ॥ परिट्टउ. २ प० वद्धावणक. ३ ॥ धाईयई. ४ ॥ कइ मि ण माइ-याई. ५ ॥ आपउ ६ प० उच्छुरउ. ७ ॥ सुउ. ८ ॥ अपकहिं मि ९ ॥ दाइसीउ. १० ॥ सामण. ११ ॥ वहु. १२ ॥ विमल १३ ॥ जाउहाण १४ प० अतुलवतु. १५ ॥ सुरवादि. १६ ॥ वल्लहो. १७ ॥ वयो. १८ ॥ वणयकुवेरहो. १९ ॥ वहि. २० ॥ २१ ॥ पाउस. २२ ॥ सल्लह. २३ ॥ वल्लह. २४ ॥ प० जिह. २५ प० जहि. २६ ॥ पेक्खेवि. २७ ॥ विच्छिय. २८ ॥ वइसवणो. २९ प० वयणु

[ ५ ] १ वावरपावसयो.

[ ६ ]

ते निमुणेंवि' मउलिय-णयणियंएँ  
 'कउसिकि जणेरि एयहों तणिये  
 'वीसायमु विज्जाहरुं जणणु  
 'वइरिहिं मिलेवि मुहँ मलिणं किये  
 'एयहों उइलेंवि' जेम तिर्य  
 रत्तुण्ले-हूआलोचणेंण  
 'वइसचणेंहों केरी कयण सिय  
 पेक्खेसहि' दिवसहि थोवयेंहि

॥

जम-खँन्द-कुबेर-पुरन्दरोहिं  
 अणुदिणु दणुयेंइ-कन्दाचणहों

॥ वत्ता ॥

रवि-चरण-पत्रण सिहि-ससंहरेंहि ।  
 घरें सेव करेयी रावणहों ॥ ९

[ ७ ]

एफहिं दिणें आउच्छेंवि' जणणु  
 ॥ जाहिं जक्ख-सहासइं दारुणइं  
 जाहिं णीसासन्तेहिं अजधरोहिं  
 जाहिं साहारुदइं विप्पयइं  
 ताहिं तेहएँ भीसणे भीम-वणे  
 जा अट्टक्खरोहिं पतिज्झि गय  
 ॥ सा पिहिं पहरेंहि जे' पासु भइयं  
 पुणु झाइय सोलह-अक्खारिय

गय तिण्णि वि भीसणु भीम-यणु ॥ १  
 जाहिं साह-ययइ रुहिरारुणइं ॥ २  
 डाउन्ति डाल सँहु तरुणरोहिं ॥ ३  
 अन्दोलण परम-भाव-गयइं ॥ ४  
 विय विज्जेहें' ज्ञाणु धरेवि मणें ॥ ५  
 णामेण सेय-यामज-रुयं ॥ ६  
 णं मादालिद्वण-गय दइय ॥ ७  
 जय(?)-कोडि-सहास-दहुत्तरियं ॥ ८

॥ वत्ता ॥

ते' भायर अयिचल-ज्ञाण रइं  
 यणे दिट्ठ जक्ख-मुन्दरिणें' किह

दहयण-विहीतण-भाणुमुद ।  
 जिण याणिणें दिण्णि वि लोय जिह ॥ ९

6. 1 P S विमुनिवि 2 P 'लोवणइ, 3 'कावणइ 3 S तजिया 4 P वणज, 5 तजिया. 5 P S विज्जाहर 6 A उहु 7 P वइसचण 8 P वइसच, 9 यइहिं 9 P वउहु, 10 A उहु. 10 A मलण 11 S तजिया 12 > दिवा 13 A उइलेंवि 14 S तव, 15 P वइवउ 8 कइवउ, 16 कइवइ 16 S तिया 17 P S रत्तुण्ले 18 P वामवणइ 19 P वही, 20 यी 20 B क वि. 21 P पक्खमहि 22 > आवाइ 23 A दववहि 24 A 'यमइहिं 25 A वइ. 7. 1 P भाउमिण, 2 आउमिण 2 P S अहि 3 P > मउ 4 A म'वाकइ रिजवइ. 5 A विज्जेहें 6 A > य 7 A 'मिस्सिण, 8 S वइय, 9 S 1 'दइव 10 P. 11 वउवय, 12 वउवय 11 P S ता 12 A 'वइ 13 S 'मुणइ

1 [ ६ ] १ धनरत्न पित्र (सिद्धि) नाम २ गुणरत्न (?) ३ मउ दहय ४ व. वय, ५ मुक्क. ५ [ ७ ] १ वइउवस. २ तिया सवकामरिणी. ३ उ अणाय

[ ६ ] १ धनरत्न पित्र (सिद्धि) नाम २ गुणरत्न (?) ३ मउ दहय ४ व. वय, ५ मुक्क. ५ [ ७ ] १ वइउवस. २ तिया सवकामरिणी. ३ उ अणाय

[ ८ ]

जं जक्खिणं रावणु दिट्ठु वणें  
 'पोल्लायिउ योद्धहि किं' ण तुहुं  
 किं ज्ञायहि अक्खमुत्तु 'विवहि'  
 इहगीर्य-पसरु अलहन्तिवणें  
 वरुणंथलें पवउ सुकोमलेंण  
 अण्णेक्खणें वुत्तु वरुणंथलें  
 'तुहुं जाणहि पवउ णरु सच्चमउ'  
 पुणु गाम्पिणु रण-रसं-अहियहो

तं चम्महं-वाण पइड्ड मणें ॥ १  
 किं वहिरउ किं तुहुं णाहिं' मुहुं ॥ २  
 महुं केरउ रुच-सलिलु पिवंहि' ॥ ३  
 स-विलक्खसउ खेडु करन्तिवणें ॥ ४  
 कण्णावयंस-णीलुप्पलेंण ॥ ५  
 पंप्फुल्लिय-तामरसाणणणं' ॥ ६  
 उप्पाइउं कण पि कट्ठमउ' ॥ ७  
 जक्खहो यज्जरिउ अणहियहो ॥ ८

॥ वत्ता ॥

॥

'कञ्जी-कलाव-केउरं-धर  
 वणें विज्जउ आराहन्ते थिय

पइं तिण-समु मण्णंवि तिण्णि णर ।  
 णायइ जग-भवणहो खम्भ कियं' ॥ ९

[ ९ ]

तं णिसुणेंवि' जम्बूदीव-पहु  
 'सो कवणुं एत्थुं णिक्कम्पिरउ  
 अहिमुहुं पयइं तहो आसवहो  
 'अहो पवइयहो अहिणवहो  
 णं एक्खु पि उत्तरु दिण्णु ण थि  
 उयसगु घोरु पारम्मियंउ  
 आसीविसं-विसहर-अजयरोहिं  
 गय-भूय-पिसोपेहिं रक्खसेहिं

णं जलिव जलण-जाल-णियहु ॥ १  
 जणं जीवइ जो' महुं वाहिरउ' ॥ २  
 सुय दिट्ठु ताम रयणासवहो ॥ ३  
 कं ज्ञायहो कवणु देउ थुण्हो' ॥ ४  
 तं पुणुं वि समुट्ठिउ कोव-हयि ॥ ५  
 वहरुणेहिं' जक्खु वियम्भियउ ॥ ६  
 सहूल-सीहं-कुज्जर-यरोहि ॥ ७  
 गिरि-पवणं-हुआसण-याउसेहिं ॥ ८

8. 1 P चम्महं. 2 P विज्ज, 8 A विज्ज. 3 P > वव. 4 P > णाहि. 5 P A मुहुं. 6 P वियहि.  
 7 P वरुणं. 8 P वियहि. 9 P वरुणं. 10 > कि वरुणं. 11 P A वरुणं. 12 > वरुणं. 13 P > वरुणं.  
 12 > missing in A. 13 P > वरुणं. 14 A वरुणं. 15 P वरुणं. 16 P > वरुणं. 17 P > वरुणं.  
 18 A > वरुणं. 19 A > वरुणं. 20 P > वरुणं. 21 P > वरुणं.

9. 1 > विज्जि. 2 P > विज्जि. 3 P > विज्जि. 4 P > विज्जि. 5 P A अहिमुहुं. 6 P वरुणं.  
 7 P अहिमुहुं. 8 P > अहिमुहुं. 9 P > अहिमुहुं. 10 A वरुणं. 11 A वरुणं. 12 > वरुणं.  
 13 A वरुणं. 14 P > वरुणं. 15 P > वरुणं. 16 P > वरुणं. 17 A वरुणं.

[ ८ ] १ वरुण. २ अणहियहो वरुणं.  
 ५३० वरुणं ११

॥ वत्ता ॥

दस-दिसि<sup>१८</sup> बहु अन्धारउ करेवि ओरुम्भेवि<sup>१९</sup> गज्जवि उत्थरेवि<sup>२०</sup> ।गउ णिप्फलु सो उवसग्गु किह गिरि-मत्थए<sup>२१</sup> वासारत्तु जिह ॥ ९

[ १० ]

१ जं चिन्तु ण सक्किउ अवहरेवि

दरिसाविउ सयलु वि वन्धुजणु

कस-घाएहि<sup>२२</sup> घाइज्जन्तु वणेरयणासउ कइकसि चन्दणहि<sup>२३</sup>तो सरणु भणेवि पडिव(१२)कस करे<sup>२४</sup>११ तं पुरिसयारु कि<sup>२५</sup> वीसरित

अहो भाणुकण्णे करे चारहडि

अहो धरहि विहीसण जत्ताई

थिउ तक्खणें अण्ण माय धरेवि ॥ १

कलुणउ कन्दन्तु<sup>२६</sup> विसण्ण-मणु ॥ २'णियडन्तुडन्तु<sup>२७</sup> खणें जे' खणें ॥ ३हम्मन्ते<sup>२८</sup> जई ण अन्हे गणाहि<sup>२९</sup> ॥ ४रिउ मारइ लगई पुत्त धरे<sup>३०</sup> ॥ ५

णव-वयणु जेण कण्ठउ धरिउ ॥ ६

सिरि भज्जहि लगउ छार-हडि ॥ ७

वणे<sup>३१</sup> मेच्छहि पिडिज्जन्ताई ॥ ८

॥ वत्ता ॥

अरे<sup>३२</sup> पुत्तहो णउ पडिरक्खं किय जं लालिय पालिय बहुविय ।११ सो<sup>३३</sup> णिप्फलु सयलु फिलेसु गउ जिह पावहो धम्मु विअक्खियउ<sup>३४</sup> ॥ ९

[ ११ ]

जं केण वि णउ साहारियउ

पुणु तिहि मि जणहें दरिसाविउउ

णवि चरिउ तो वि तहो ज्ञाणु णि

११ अगए पत्तिउ अविचल-मणहें

११ तं णिपेवि सीसु रुद्धिरुणउ

णिज्जइ सुद्धइ विर-ओयणइ

तं तिणि वि जक्खें मारियउ ॥ १

सिय-साण-सियालेहि<sup>३५</sup> खावियउ ॥ २माया-रायणउ करेवि सिह<sup>३६</sup> ॥ ३

भाइहि रयिकण्ण-विहीसणहें ॥ ४

ते ज्ञाणहो चलिय मणा<sup>३७</sup>मणउ ॥ ५ईसीसि पगलियइ<sup>३८</sup> लोयणइ ॥ ६१८ P<sup>१</sup> दिसिहि, १९ दिसि १० P<sup>२</sup> इवि २० ६ उचरेवि१०. १ P<sup>३</sup> कलुणउ २ ६ कदवि ३ ६ विसण्णु मणु ४ ६ कसपापवि, ५ कसपापवि.५ P<sup>४</sup> १ सुद्धे, G P<sup>५</sup> ६ ७ १ रयणासउ ८ P<sup>६</sup> १ घाइज्जहि, ९ घाइज्जहि १० ६ हम्मन्तइ, ११ हम्मन्तइ.१० ३ तेय ११ ६ वणहि, १ गणाहि. १२ P<sup>७</sup> ६ करि १३ १ मरगउ १४ P<sup>८</sup> ६ धरि१५ ६ के १६ ६ भाणुकण्ण १७ ६ वण १८ P<sup>९</sup> ६ पिडिज्जहि, १९ पिडिज्जहि १० ६ अरि. २०६ १ पडिवक्ख २१ P<sup>१०</sup> ६ २२ १ कित २३ P<sup>११</sup> ६ मारकउ, २४ ६ मारकउ.

११ १ ६ आहारियउ २ ६ मारियउ ३ ६ दरिसाविउ ४ ६ आरियउ ५ ६

चरिउ G P<sup>१२</sup> ६ ७ ६ वणउ ७ P<sup>१३</sup> ६ सिह ८ ६ रायणइ ९ P<sup>१४</sup> ६ मणा<sup>३७</sup>मणउ. ११ P<sup>१५</sup> ६मुदप, १ मुदइ. १२ P<sup>१६</sup> ६ इयासि.

[ ९ ] १ रेय

[ ११ ] १ नगाइ मय (१)

सिरि-कमलईं ताह ॥ मि केराईं उवणांऐचि दुक्ख-जणेराईं ॥ ७  
रावणहों गम्पि दरिसाविचईं पउमईं व णाल-मेलाविचईं ॥ ८

॥ वता ॥

जं एम वि रावणु अचलु थिउं तं देवहिं साहुकारु किउ ।  
विजैहुं सहासु उप्पणु किह तित्थयरहों केवल-णाणु जिह ॥ ९ ,

[ १२ ]

आगया कहकहन्ती महाकालिणी गयण-संचालिणी भाणु-परिमालिणी ॥ १  
कालि कोमारि वाराहि माहेसरी योर-वीरासणी जोगजोगेसरी ॥ २  
सोमणी रयण वम्भाणि इन्दाइणी अणिम लहिमत्ति पण्णत्ति कखाइणी ॥ ३  
डहणि उच्चाटिणी धम्मणी मोहणी वइरि-विज्जेसणी भुवणं-संलोहणी ॥ ४ ॥  
पारुणी पावणी भूमि-गिरि-चारिणी काम-सुह-दाइणी वण्ण-वह-कारिणी ॥ ५  
सव-पञ्चार्यणी मय-आकरिसिणी विजय जय जिम्भिणी सव-मय-णासणी ॥ ६  
सत्ति-संवाहिणी कुडिल अवलोयणी अग्गि-जल-धम्मणी छिन्दणी भिन्दणी ॥ ७  
आसुरी रक्खसी पारुणी वरिसणी दारुणी दुण्णिवारा य इहरिसणी ॥ ८

॥ वता ॥

आपेहिं कर-विजैहिं आइयंहिं रावणुं गुण-गण-अणुराइपेहिं ।  
चउदिति परिवारिउ सहइ किह मयल-उणु छणें ताराहुं जिह ॥ ९

[ १३ ]

सज्जोसहं धम्मणी मोहणिय संविद्धिं णहदणं-गामिणियं ॥ १  
आयउ पथ मि वणगयउ तहं धिउ कुम्भयणु चल-आणु जहिं ॥ २ ॥  
तिद्धत्थ सत्तु-विणिवारणियं णिविग्घ गयणं-संचारिणियं ॥ ३  
आयउ चयारि पुणु चल-मणहों आसणउ धियउ विहासणहों ॥ ४  
एत्थन्तरे पुण्ण-मणोरहणं गहु-विज्जाल्लुक्खि-विग्गहणं ॥ ५

13 A सिरि. 14 P वाहवि. 1 वाहि मि. 15 P उवावि, 8 ओवाहवि. P marginally जण-मण-भाणं-जणेराइ पाठे. 16 P 8 1 पउमह. 17 1 रिपउ. 18 P 8 A विजय. 19 P 8 1 विजय.

12. 1 A लहिमपण्णत्ति. 2 P 1 1 विदसिणी 3 1 सुववि. 4 A 1 दसवि. 5 1 मययय. 6 P 8 1 मयय. 7 1 विदवि. 8 1 वावहि. 9 A वाविजहिं. 10 A भावहिं. 11 A रावणु. 12 P 8 1 अणुरावहिं. 3 अणुरावहिं.

13. 1 P सवामह, marginally 'सवामह (7)' पाठे. 2 P 8 1 मयवि, 3 मयवि. 3 1 जहण, 1 जहमवि. 4 P 8 A गामिणीय. 5 P 8 1 विविवारणिय. 6 A वर. 7 P 8 A रावणिय. 8 P 8 1 मयहण.

[ १२ ] 1 1 उरवि.



णामेण सयंपहु जयरु किउ  
अणु वि उप्पाइउं येइहरु  
उत्तुहु सिद्ध उण्णइं करेवि

णं सग्ग-सण्हु अवचरेवि<sup>१</sup> धिउ ॥ ६  
मणहरु णामेण सहससिहरे ॥ ७  
णं वन्लइ सूर-विम्बु धरेवि ॥ ८

॥ वत्ता ॥

तं रिद्धि सुणेवि दसाणण्हो परिओसुं पउड्डिउं परियण्हो ।  
आयइं कइ-जाउहाण-वलइं णं मिलेवि परोप्प<sup>२</sup> जल-वलइं ॥ ९

[ १४ ]

जं दिद्ध सेण्णे सयणंहुं तणिय  
तांए वि उयोहिउं दहयणु  
॥ तं णिसुणेवि णरयइ णीसरिउ  
णं कमलिणि-संण्डे पवरं सरु  
स विहीसणु कुम्भयणु चलिउ  
तिणि मि<sup>३</sup> कुमार सचहे पिर  
रेयणासउं पत्तु स-चन्धुजणु  
॥ तं सह-मण्डउ मणि-वेयडिउ

परिपुच्छियं पुणु अवलोयणिय ॥ १  
‘एहु देव तुहारउं वन्धु-जणु’ ॥ २  
णिय-विज्ज-सहांसं परियरिउ ॥ ॥ ३  
णं रासि सहांसं दिवसयरु ॥ ४  
णं दिवस-तेउ सूरहो मिलिउ ॥ ५  
उच्छलिय ताभं फफ्फा-गिर ॥ ६  
तं पट्टणु तं रावण-भवणु ॥ ७  
तं विज्ज-सहासु समावडिउ ॥ ८

॥ वत्ता ॥

पेक्खेप्पिणुं परिओसियं-मणेण  
रोमज्जाणन्द-गेह-सुयेंहि

णिय तणाय सुमोलिहं णन्दणेण ।  
सुम्येवि अंबगूढ से इ भु वेहि<sup>४</sup> ॥ ९

\*

[ १०. दसमो सधि ]

॥ साहिउ छट्ठोववासु करेवि  
सुन्दरु सु-वंसु सु-कलसु जिह

णव-णीलुप्पल-णयणेण ।  
चन्दहासु दहयणेण ॥ १ ॥

[ १ ]

दससिउ विज्जा दससय-णिवासु  
गउ वन्दण हत्थि<sup>५</sup> मेरु जाम

साहेप्पिणु दूसहु चन्दहासु ॥ १  
सपाइय मय-मारिचं ताम ॥ २

१ P > अज्जरित्ति, १ अव-जरित्ति. 10 > उप्पाउउं येइहरु 11 > सहससिहरे 12 A  
उप्पणु 13 > गुरु 14 > परिउसु 15 P > पउड्डिउं 16 P > परोणणे

14 1 A सेण 2 P > सयणहु, १ सवणहु, १ सवणहु 3 I > परिपुच्छिय 4 S > जइ  
5 A > तुहारउं 6 A > सहसं 7 P > पवर 8 P > सहांसं 9 A > दससदित्तउं मू. 10 > A  
हि 11 P > सचत्ति 12 P > जाव 13 > १ रयणासउं 14 A > विज्जासहसु 15 P > पेक्खेविणु  
16 P > परिओसिय<sup>६</sup> 17 P > सुमादिहं, > सुमादिहि 18 I > सय 19 B > गूढहि, A > भूदि

1. 1 P > वदणहत्थिह 2 P > मारिचि

[ १४ ] १ उण्णइं > रसाप्रवेण २ आरिहत्ता





[५]

अवरेकं-दिवसें दिठ-चाहु-दण्डु  
गउ तेत्थुं जेतु माणुस-वंमालु  
गन्धव-वावि जहिं जगें पयास  
दिवे-दिवे जल-शील करन्तु जेतु  
सहसत्ति दिट्ठु परमेसरीहिं  
णं पाव-मयल-उणु सुमुणीहिं  
सयउ रक्खणं-परिचारियाउं

विज्जउ जीवस्सन्तु महा-पयण्डु ॥ १  
जलहरधरु णामें गिरि विसालु ॥ २  
गन्धव-कुमारिहिं छह सहास ॥ ३  
रयणासव-गन्दशु दुक्कु तेत्थु ॥ ४  
णं सायरु सयल-महा-सरिहिं ॥ ५  
णं चाउ-विवायरु कमलिणीहिं ॥ ६  
मयउ सवाल-द्वारियाउं ॥ ७

॥ वत्ता ॥

सयउ भणन्ति वेउं परिहरेवि  
'पइं मेहेवि अणु ण भत्तारुं

वम्महं-सर-ज्जयियउ ।  
परिणि गाह सइं वरियउ' ॥ ८

[ ६ ]

एत्थन्तरे आरक्खियं-भडेहिं  
जाणाविउ सुन्दर-सुरयरासुं  
करें लगगउ तेण वि इच्छियाउं  
तं णिसुणेंवि सुर-सुन्दरु विरुडु  
अणु वि कणयाहिउं सुह-समाणु  
'विट्ठिएहिं' वुत्तु 'णउ को वि सरणु तउ  
रायणेण' हसिउ 'किं आयणहिं किं काइं

लहुं गम्पिणु गमण-विचारं-डेहिं ॥ १  
'सयउ कण्णउ एकहों णरामु ॥ २  
पेच्छेहिउं सुसमाइ-च्छियाउ' ॥ ३  
उद्धाइउं णाइ कियन्तु कुडु ॥ ४  
'तं पेक्खेवि साहणु अप्पमाणु ॥ ५  
तउ अम्महं कारणें दुक्कु मरणु' ॥ ६  
सियालं-हिं घाइणहिं' ॥ ७

॥ वत्ता ॥

ओसोवणि विज्जए सो 'ववेवि'  
जिह दूर-भय भव-संघिणेंहि'

यद्धा विसहर-गसेहिं ।  
दुक्खिय-कम्म-सहासेहिं ॥ ८

5. 1 s परेकदिवस 2 P s जोयतु महापण्डु. 3 P s जेतु तेत्थु माणसवमालु. 1 A कवसण. 5 s परिचारियउ, 1 परिचारियाउ. 6 P कुमारियाउ, 7 उव. 8 P उम्मह. 9 1 अणु. 10 P s सह

6. 1 A भारविज्ज. 2 A उडु. 3 s क्षियावदि, 1 विजावदि. 4 1 सुरयसुरयसु. 5 P s इच्छियाउ. 6 P पेच्छेहिउ, 7 पचोत्तिउ 7 1 उद्धावउ. 8 s कलयादिउ, 9 कलया corrected to कणया. 10 P विट्ठिएहिं, 11 विट्ठिएहिं. 11 s मरण दुक्कु. 12 1 तउ किं आइणहिं. 13 s सिय. 14 1 क्षियावदि. 15 1 कलयादि. 16 s विज्ज. 17 1 1 मविपदि.

[ ५ ] १ मेगापक. २ सुभरे सधुज. ३ कन्धमव सयस.

[ ६ ] १ भाइयसिने. २ गन्धवेविवापरन्. ३ भडिउयेन. ४ शिव (1) ५ देवपरा, विद्यापरे. ६ ६ कववि. ७ घाहा. ८ नावउं.

[ ७ ]

आमेहँवि पुजँवि करँवि दाम  
गउ रावणु णिय पट्टणं पयिट्ठु  
बहु काले मन्दोयरिहँ जाय  
एत्तहँ वि कुम्भपुरे कुम्भयणु  
रत्तिन्दितं लङ्काउरि-पणु  
गय पर्यं कूगरे कोउ हउ  
दहवयणहाणु पड्डु गम्पि  
पमणितं सुमालि-पहु देहि कणु

परिणेषिणु कण्ह ल वि सहास ॥ १  
स कियत्थु सयल परियणें दिट्ठु ॥ २  
इन्दइ-घणवाहण वे वि भाय ॥ ३  
परिणाविड सिय-सपय पयणु ॥ ४  
जगइड यइसवणहँ तणउं देसु ॥ ५  
पेसिड वयणालङ्कार-दूउ ॥ ६  
तेहि<sup>१</sup> मि किउ अम्मुत्थाणु कि पि ॥ ७  
पोत्तल णिवारि इउ कुम्भयणु ॥ ८

॥

॥ वत्ता ॥

अवराहँ सणहि<sup>२</sup> मि वइसवणु तुम्हहि समउ ण जुम्झइ ।  
उम्झन्तु वि सउर पुलिन्दएहि<sup>३</sup> बिन्दु जेम ण विरुम्झइ ॥ ९

[ ८ ]

पर आए<sup>४</sup> पेक्कमि विपडियणु  
॥ एयहँ पासिड तुम्हहँ विणासु  
एयहँ पासिड पायाल-लङ्क  
मालि वि जगइन्तउ आसि एम  
तइयँहु तुम्हँहु वित्तन्तु जो<sup>५</sup> जे  
यरि एँहु जे समणितं कुउ-कयन्तु

जे<sup>६</sup> गाहि णिवारहँ कुम्भयणु ॥ १  
एयहँ पासिड आगमणु तासु ॥ २  
पइसेउं पुणु वि करेयि सङ्ग ॥ ३  
मुउ पडेवि<sup>७</sup> पइवे गयहु जेम ॥ ४  
एयहि दीसइ पेडियउ वि सो जे ॥ ५  
अच्छउ तहो धरे<sup>८</sup> णियलइ चहन्तु<sup>९</sup> ॥ ६

7 1 P 5 १ आमिडिबि, करिबि १ P ४ दासु 3 P परायेरिणु 4 P ४ कण्हिं ड ॥  
सहास 5 A पउणे 6 १ वइडु 7 P ४ सणहि ॥ १ विडित लकापुरे 9 १ समउ 10 B  
पाय 11 B कूगरे 12 P १ कोउ 13 १ दहवयणहाणु १ दहवयणायु 14 B वइडु  
15 B तेग वि, १ तेहि मि 16 १ फणित 17 १ विणिजमहि 18 P अवराह, B अवराहि  
19 १ सणहि मि 20 १ वइयणु 21 १ तुम्हइ 22 P समणु B समणु 23 A ममर  
24 P ४ पुलिदेहि 25 १ वि तुलु

8 1 १ आयउ, B आय - 1 विपडियणु, B विपडियणु 3 १ B १ १ १ P ४ पाहि  
5 १ निवारहु 6 १ मयणु 7 A समउणे ॥ १ आममण 9 १ पइसेउ, B एयसेउ  
10 १ करिवि पुणे वि 11 १ वइवि, १ पइवि 12 B वणु 13 P तइयहु, B तइयहो 14 A  
तुम्हइ 15 P ३ कय १ 16 A दासइ वडियउ पइहि 17 B पणु 18 A मणित 19 B पर

[ ७ ] १ सयेय

[ ८ ] १ पययेण २ विप्रतिपक्ष विरुद्धवर्णा वा ३ धनदत्त ४ पुनरपि ५ गृह्य

तं गिसुणेंवि रोसिडें गिसियरिन्दु 'कहों तणउ धणीउ कहों तणैउ इन्दु' ॥ ७  
 अवलोइडें भीसणु चन्दहासु पडिवक्खें-पक्खें-खय-आल-वासु ॥ ८  
 'पैं पढसु करेपिणु वरि-विहाणु पुणु पच्छें धणयहों मलमि माणु' ॥ ९  
 सिरु पावेवि" उचु विहीसणेण 'विणिवाइएण दूचें एण ॥ १०

॥ पद्या ॥

परिममंइ अवसु पर-मण्डलेंहि सुम्हहं एउ ण छंळइ ।  
 जुञ्जन्तउ हरिण-उलेंहि सहं किं पच्चमुंहु ण लज्जइ ॥ ११

[ ९ ]

णीसारिउ दूउ पणहु केम केमरि-कम-चुकु कुरहु जेम ॥ १  
 एत्तहें वि दसाणणु विण्णुरन्तु सण्णहेंवि विणिग्गउ जिहं कयन्तु ॥ २  
 णीसारिउ विहीसणु भाणुणणु रयणासउ मउ मारिबु" अणु ॥ ३  
 णीसारिउ सहोवरु मल्लयन्तु इन्दइ घणवाहणु सिमु वि होन्तु ॥ ४  
 हुउं तुरु पयाणउं दिण्णु आम दूएण वि धणयहों कहिउ ताम ॥ ५  
 'मालिहें पासिउ पयहों मरहु उक्खन्धु देवि अण्णु वि पयहु' ॥ ६  
 तं वयणु सुणेंवि सण्णहेंवि जक्खु णीसारिउ णांइ सइं दससयक्खु ॥ ७  
 विउ उल्लेवि" गिरि-गुल्लंक्खें आम तं जाउहाणें-वडु दुक्खु ताम ॥ ८

॥ पद्या ॥

हय समर-तूर किये-कलयलइं अमरिसं-रहस-विसहइं ।  
 पइसयण-दसाणण-साहणइं विणिण वि" रणें अट्ठिभट्टइं ॥ ९

[ १० ]

केण वि सुन्दर सुं-रमणे सु-सेव आलिङ्गिय गय-घड वेस जेवं ॥ १

20 A गिसिउ गिसियरिन्दु. 21 P धणउ. 22 A वयउ. 23 S A अवलोयउ. 24 P पडिवक्ख. 25 B दासण. 26 P S पणउइ, A पणउलें. 27 A पावि. 28 P S दूएण. 29 A परिममहं. 30 A परमंइकहि. 31 A उचइ. 32 P A पचमुहु

9. 1 A दससणु 2 S जइ. 3 P S मारिब, A मारिबि. 4 A मल्लोयउ. 5 P S हय हा. 6 A पयाणउ. 7 B अणु. 8 P सणहेंवि, S सणहिवि. 9 S आइ महु. 10 P सइसयक्ख, S मरखयक्ख. 11 P S उल्लेवि, A अल्लिवि. 12 P मुज्जे, A कुजविउ. 13 P जाउहाणें. 14 A कय. 15 S अमरिसु. 16 A य. 17 B आगिहइ, S अगिहइ.

10. 1 P S मुरमण, A सुममण. 2 P S जेम

१ रे १. ७ न ओभउ. ८ न उल्ले. सह.

[ ९ ] १ रे ५

[ १० ] १ मुरमणपविउ.

५३-५४- १२



[ १२ ]

‘ओएँ समाणु किर कवणु खत्तु ॥ १  
 जे’ फिड्डइ जम्म-सयाँहँ काणि’ ॥ २  
 अवरुण्डेवि धरिउ विहीसणेण ॥ ३  
 सो हम्मइ जो पण्हइ पुणो वि ॥ ४  
 णासउ वराउँ णिय-पाण लेवि’ ॥ ५  
 एत्थन्तेरं वइसवणहो मणिदु ॥ ६  
 तहिं चटिउ णराहिउँ मुपेवि सङ्ग ॥ ७  
 अप्पणु पुणु जो जो को’ वि चण्डुं तहो तहो दुकइ जिह काळ-वण्डु ॥ ८

॥ पत्ता ॥

णिय-वन्धव-सयणेहि’ परियरिउ दणुयइ दुदम-दमन्तउँ ।  
 आहिण्डइ लीलएँ इन्दुं जिह देस-सँ यं भु ज्जन्तउ ॥ ९

[ ११. एगारहमो संधि ]

पुष्क-विमाणारूढणं दहवयणं धवल-विसालाई ।  
 णं घण-विन्धवँ अ-सलिलइ दिट्टइ हरिसेण-जिणालाई ॥ १ ॥

[ १ ]

तोयदवाहणं-वंसं-पईये’ पुच्छिउ पुणु सुमालि दहगीवे ॥ १  
 ‘अहो अहो ताय ताय ससि-धवलइ धवइ किणो जलुगय-कमलइ ॥ २  
 किं हिम-सिहरइ साँडेवि’ मुफइ किं णवखरँतई थाणहो चुकइ ॥ ३  
 दण्डुइण्डं-धवल-पुण्डरियइ किं काह “मि सिसुप्परि धरिपई ॥ ४  
 अउभारभ-वियजिय गवभइ किं भूमियलं गयेइ सुन्नवभंइ ॥ ५  
 किय-मङ्गल-सिद्धार-सहासइ किं” आवासियाई कलहंसइ ॥ ६

12. 1 s आर्य. 2 P adds an above the line. 3 P s अ. 4 A सपहो वि. 5 P s ज्ञान. 6 P s एधारइ 7 P हम्मइ. 8 P A पण्हइ 9 P जीवइ. ॥ जीवइ. 10 A पगइ. 11 A सुपवि. 12 S इत्यवरि. 13 P s पुष्कविमाणु 14 A राहिउ. 15 A missp. 16 P चट्ट. 17 A सवणह. 18 P s दुदमदुतउ. 19 P s चट्ट. 20 P सइ. A सइ.

1. 1 P \*विसालइ, २ \*विसालइ. 2 A \*दइ. 3 P \*जिवालइ. ४ P तोयदवाहणु. 5 P वसि, ६ वसु. 6 A पईये 7 P s भु 8 A जलुगय. 9 S सपहो वि, १ सारि वि. 10 P णवखरँ, १ गवखरँ. 11 P पण्डरइ, १ चट्टरइ. 12 P कडि वि, ३ कडि वि, ४ काह वि. 13 A वइ. 14 A दिव-भूमिय-भूमियलि. 15 ॥ गवइ. 16 P सुयवइ, १ सुयुवइ, १ सुयुवइ. 17 A वि.

[ १२ ] १ धनदेन सह. २ पुनः पुनः प्रित्त-करे कृत्य (१) १ गरी.

[ १ ] १ ध्यानि



जमुं सयद्वेइं सण्डेवि सण्डेवि  
कामिणि-ययणोहामिय-छायइं

'किय गउ को' वि पंडीचउ छण्डेवि ॥ ७  
कियं ससि-सयइं मिलेप्पिणु आंयइं ॥ ८

॥ घटा ॥

कहइ सुमालि दसाणणहों  
जिण-भयणइं छुह-पड्डियेइं

'जण-भयणाणन्द-जणेराइं ।  
एयइं हरिसेणहों केराइं ॥ ९

[ २ ]

अट्टाहियेहें मण्डें महि सिद्धी  
पहिलेणें दिवसें महारह-कारणे  
वीर्येणें तावस भरणु पराइउं  
॥ तइयएँ तिन्धुणयरें सुपसण्णउं  
'वेयमंडेणें चउत्थएँ हारिउ  
पच्चमैं गङ्गाहर-महिहर-रणु  
छट्टएँ पिहिमि हूअ आंयग्गी  
सत्तमैं गर्मियं जणणि जोकारियं

णव-णिहि-चउदहं रयण-समिद्धी ॥ १  
जाणेवि जणणि-दुक्खुं गउ तक्खणे ॥ २  
मयणावलिहें मयण-अह लाइउं ॥ ३  
हरिय जिणेप्पिणुं लइयउ कण्णउं ॥ ४  
जयचन्देहें हियवएँ पइसारिउं ॥ ५  
तहिं उप्पणु चकु तहों सरयणु ॥ ६  
अणु वि मयणावलि करे लग्गी ॥ ७  
अट्टमैं दिवसें पुज्ज णीसारिय ॥ ८

॥

॥ घटा ॥

पेयइं तेणें वि णिमियइं  
आहरणइं वं वसुन्धरिहें

ससि-सङ्ग-खीर-कुन्दुंजलइं ।  
सिव-सासय-सुहइं व अविचलइं ॥ ९

[ ३ ]

गउ सुणन्तु हरिसेण-कहणउं  
॥ तामं णिणाउ समुट्ठिउ बीसणु  
पेसिय हत्थ-पहरय पधाइय  
'देव देव फिउ जेण महारउ

सम्मेय-इरिहिं मुंक्क पयाणउं ॥ १  
जाउहाण-स्यहण-सतासणु ॥ २  
यण-करि णियेवि' पंडीवा आइय ॥ ३  
अच्छइ मत्त हत्थि अइरावउं ॥ ४

18 A जउल 19 P सङ्गए 20 P S कोवि 21 A छिरेवि, 22 P सिवोप्पणु 23 A पकवइ 24 A कैराइ

2. 1 A अट्टाहियेहें. 2 P \*चउदह. 3 S पहिलेहें. 4 S \*दुक्ख. 5 P वीर्य, 6 वीर्य 6 S परायउ 7 P मायणु 8 S लायउ. 9 S सुपसण्णउ, S सपसणउ 10 A जिणेविणु 11 A कण्णउ 12 A वेयवड्ठ 13 S पइमारिउ. 14 A भइसाणु 15 A जणमि णि. 16 P जोकारिय corrected to जयकारिय. 17 S सिण, 18 S \*कुन्दु 19 P S पाय

3. 1 A \*कहणउ. 2 S मुक्क. 3 A परावउ 4 P S तान- 5 A mising 6 S णियवि. 7 A मइउउरउ.

१ कृत (१) ३ पुन ४ कृत (२)

[ २ ] १ वेयमह्या २ आरित ३ सापीवा ४ एवमि

[ ३ ] १ राउषाणाम

गज्जणीए अणुहरइ समुदहो  
कहमेण णव-पाउस-कालहो  
रुक्खुम्मूलणेण दुबायहो  
दंसणेण आसीविम-सण्हो

सीयरेण जलहरहो रउदहो ॥ ५  
णिज्झरेण महिहरहो विसालहो ॥ ६  
सुंदइ-विणासणेण जमरायहो ॥ ७  
विविह-मयायत्थए कन्दणहो ॥ ८

॥ वत्त ॥

इन्दु वि चडेवि ण सक्खियइ  
गउ चउपासिइ परिभमेवि

खन्धासणे एयहो वारणहो ।  
जिमे अत्थ-हीणु कम्मिणि-जणहो ॥ ९

[ ४ ]

अणुप्पणु दसण्य-काणेण  
उभय-चारि सव्वज्जिय-सुन्दर  
सत्त समुत्तुङ्गउ णव दीहर  
णिज्ज-दन्तु महु-पिङ्गल-लोयणु  
पेञ्च-मङ्गलायत्तु मंयालउ  
वट्ट-त्तरट्टि-थणय-कुम्भत्थल  
उण्णये-कन्धर सुयर-पच्छल  
आच-यंसु थिर-मंसु थिरोयर

‘माहय-मात्ते देने साहारणे ॥ १  
भइ-वत्थि णामेण मणोहर ॥ २  
वह परिणाहु तिणिण करं वित्थर ॥ ३  
अयसि-कुसुम-णिहु रत्त-कराणणु ॥ ४  
चक्क-कुम्भ-धय-छत्त-रिहालउ ॥ ५  
पुलय-सरीरु गलिय-गण्डत्थल ॥ ६  
वीस-गहर सुअन्ध-मय-परिमल ॥ ७  
यत्त-दन्त-कर-पुच्छ-पईहर ॥ ८

॥ वत्ता ॥

एमे अणेयइ लक्खणइ  
हत्थि-पएसंहुं संयहु मि

किं गणियइ णाम-विहूणाइ ।  
चउदहं-सयंइ चउरूणाइ ॥ ९

[ ५ ]

तं णिसुणेवि दसाणणु हरिसिउ  
‘जइ तं भइ-हत्थि णउ साहमि  
एउ भणेवि सत्तेणु पधाइउ

उरे ण मन्तु रोमञ्चु यं दरिसिउ ॥ १  
तो जणणोवरि असि यरु वाहमि ॥ २  
तं पएसु सहसत्ति पराइउ ॥ ३

३ P यज्जणाण, ४ गज्जणाह ७ १ रुक्खुमूलणेण, १० A सुदह ११ A चउपासिहि, १२ P क्रिय, ३ विम, १ विह.

४. १ P ३ दसाण २ A काजणेण ३ S सादरये, ४ A सव्वविउ, ५ S समुगिय ५ S मदिह. ६ P परिणाहु, ७ A करि. ८ P मियदत्तु, ९ विचमत्तु ९ A अयावत्तु मयालउ, १० A कुम. ११ A उणय, १२ P सुअन्धय, १३ P थिरवत्तु, ४ थिरयत्तु ११ S पुच्छ. १५ P ४ पधाणेयइ. १६ P पएसइ, ९ पएसइ. १७ P सव्वइ मि, ९ सव्वइ मि, A सव्वइ मि १८ P ३ चउदह, A चउ-रउ. १९ S सह

५. १ A पदरिसिउ, २ व हरिसिउ. ३ P सवेण, ४ पएवउ, ५ P पएवउ, A पराइउ.

[ ४ ] १ चउमावे. २ गिरिचारी समभूमिचारी वा ३ जन्तीपुष्पवदना. ४ मसक जल-इदय डिउ थिरेउ पध-वसिगवने. ५ दीपतर ६ पुलानि ७ लघु १२९९

गयवड्णिपवि\* 'विरोड्डियं-णयणं  
'हउं जाणमि पचणहु तम्भेरमु  
हउं' जाणमि मइन्दे-कुम्भत्थलु  
जाणमि सु-विस्सणइं अ-कलहुइं  
हउं जाणमि भमन्ति भमर-उलइं

हसिउ पहत्थु णवर दह-वयणं ॥ ४  
णवरं विलासिणि-रुउं व मणोरमु ॥ ५  
णवर विलासिणि घण-धण-मण्डल ॥ ६  
णवर पसण्ण-कण्ण-त्ताडंहुइं ॥ ७  
णवर णिरन्तर-पेड्डिय-कुरुलइं ॥ ८

॥ वत्ता ॥

जाणमि करि-खन्धारुहणु  
णवर पंहत्थ मज्झुं मणहों

अच्चन्तुं होइ भय-भासुरउं ।  
उच्चइं णवहु णाहं सुंरउं ॥ ९

[ ६ ]

॥ पुष्क-विमाणहों लीयुं दसाणु  
लइय लड्डि उगोसित कलयलु  
अहिसुहुं धणय-पुरन्दर-चइंरिहें  
पुंक्खरें ताडिउ लहुंठि-भाए  
देइ ण देइ येज्झुं उरें जौवेहि  
॥ पच्छलें चडिउ धुणेंवि भुय-डालिउ  
जह्विउं पुणु वि करेणालिह्वेवि  
खणें गण्डयलें ठाह खणें कन्धरें

दिहुं णियरथुं किउ केस-णियन्धणु ॥ १  
तूरइं हयइं पघाइउ मथगलु ॥ २  
वांसारत्तु जेम विन्झइंरिहें ॥ ३  
णावइ काल मेहुं दुवापें ॥ ४  
विज्जुल-विलसिय-करणे तावेहि ॥ ५  
'सुदयुदं' भणेवि खन्धे अफालिउ ॥ ६  
सुविणा(?)दइउ जेम गउ लह्वेवि ॥ ७  
खणें चउहुं मि चलगंहु अवभन्तरे ॥ ८

॥ वत्ता ॥

दीसइ णासइ विष्फुरइं  
चलु लक्खिज्झइ गयण-व्यलें

पैरिभमइ चउदिसु कुञ्जरहों ।  
णं विज्जु-पुञ्जु णर-जलहरहों ॥ ९

४ S णियवि 5 P विरोलेलिय\*, S विरिड्डिय\*, A विरिड्डिय\* ॥ १ णवरि 7 P रवर, S रउ व,  
A रुउ 8 This and the next line missing in A 9 P S हर 10 P S गयद\*  
11 P S जाणमि 12 P S वाहइ 13 A णवरि 14 P S कुरुइ 15 P S A भवउ, 16 P  
भासुरउ 17 P S महु 18 A उच्छइ 19 P S सुंरउ

6. 1 P पुष्प\*, S पुष्प\*. 2 A लीयु 3 S दिउ 1 P marginally 'विषयु' पाठे, A विषयु  
5 P A अहिसुहु 6 P S नहमिइ 7 P विज्जइमिइ, S विज्जइमिइ 8 P S पुंक्खरि 9 P  
लह्वि, A लह्व 10 P काल मेहु 11 S विज्जु 12 A जावहि 13 A 'करणे 14 A तावेहि.  
15 A भुण्, 16 A सुदयुद 17 S च पिउ, A जेमिउ 18 P सुवण्णदइउ, S सुवण्णदइउ.  
19 P S लविमि, A भिगेवि 20 S चउमुहु वि, A चउहु मि 21 P S चलगहु, चलगइ. 22 P  
विफुरइ 23 S चउदिसु लक्खिज्झइ मणो(इ deleted)इहरे

[ ५ ] १ मन्थरि २ विस्फुरित ३ दन्त ४ देवानि ५ प्रहस्य वेनापि . ६ प्रतिभागे

[ ६ ] १ समुद्र २ राजा ३ भेष ४ खण्ड ५ दुस्वि-व्याज्ज आश्रय . ६ गले रागे इत्या  
सीदित ७ चम्प .

[ ७ ]

हृत्थि-वियारणाउ प्यारहं  
दरिसेवि<sup>१</sup> किउ णिप्फण्डुं महा-भंडुं  
साहिउ मोक्खुं व परमं-जिणिन्दं<sup>२</sup>  
‘भल्लं भल्लं’ पमणिउ चत्तणुं समप्पिउ  
कण्णं धरेवि आरुहं महाइउं  
तेण विमाण-जार्ण-आणन्दं  
णच्चिउ कुम्भयण्णु स-विहीसणु  
मल्लवन्तु मारिक्खं महोयरु

अण्णउ किरियउ वीस दु-वारहं ॥ १  
धुत्तं<sup>३</sup> वेस-मरड्डं व भग्गउ ॥ २  
‘होउ’ होउ’ थ रड्डिउ गइन्दं ॥ ३  
‘तेण वि वामहं’ चप्पिउं ॥ ४  
करेवि वियारणं अङ्गसु लाइउं ॥ ५  
मेळिउ कुसुम-वासु सुर-विन्दं ॥ ६  
हत्थु पहत्यु वि मंडु सुयसारणु ॥ ७  
रयणासउ सुमालि यज्जोयरु ॥ ८

॥ यथा ॥

हरिस-रसेणं करमियउ  
तहिं रावण-णट्ठावणं

वीर-रसु जेण मणं भावियउ ।  
सो णोहिं जो ण णच्चावियउं ॥ ९

[ ८ ]

तिज्जमविहसणु णामु पगासिउ  
थिउ सहसा करि-कह-अणुराइउ  
पहर-विहुरु रुहिरोल्लियं-गसउ  
‘देय देय किञ्चिधं’ तैणपेहिं  
असियर-अस-मुसंण्डि-णाराणं  
जमु आरोडिउं भग्गा तेण वि  
पञ्चलिउं गिल्लूरिय चाणंहिं  
तं णिसुणेयि कुइउं रक्खज्जउ

णिउ तहिं ‘सिमिरुं जेत्थु आनासिउ ॥ १  
तहि अवसरं भडु एक्कु पराइउं ॥ २  
थारयइ तेण णोयि’ विणमत्तउ ॥ ३  
सवल-फल्लिह-सुल-हल-कणं’ पेहिं ॥ ४  
‘चक्कं-कोन्त-गय-मोगार-पीएहिं ॥ ५  
धरेवि ण सक्किउ विहिं’ एक्कणं वि ॥ ६  
कह वि कह यि णउ मेळिउ पौणेहिं ॥ ७  
हय सगाम-भेरि सण्णाइउ ॥ ८

7. 1 P पायाह, 2 P दुवाह, 3 P S दवेसवि 4 P णिप्पण्डु, विष्णु, 5 1 माहागव, 6 A सुवे, 7 P मरड्ड, 8 3 मोधु, 9 P वासु, 10 P 3 विण्ड, 11 A विरिन्दे, 12 A भडि २ एमणिउ, 13 1 चक्क 14 S वामगुहं, A वामगुहे 15 ॥ चप्पिउ 16 1 मरड्ड, 17 S महायउ, 18 A वियारणु 19 P लाइउ, ५ लाइउ, 20 A वाम 21 P वेदं, A विन्दे, 22 A मभो सु वि सारणु 23 P S मारिक्खहोयरु, 24 A २ तेवि 25 P S वाहिं 26 P णच्चाइउअउ.

8. 1 P S णाउ 2 P जेत्थु सिमरे, 3 जेत्थु समरे 3 S अणुसयउ 4 A इक्कु 5 S वरायउ 6 P २ तेवि, 7 P S णोयविणु सुलउ, 8 P किञ्चिधं, 1 किञ्चिधेहिं, 9 S वणपहिं, 10 S कणपहिं 11 A मुमुडि, 12 S ० जाणमहि 13 S चक्क, 14 P S वामहि, 15 P S भारोहिनि, 16 A विहिं, 17 S A एक्कण, 18 P पचडिय, 3 पचडिय 19 P वाविहिं, ॥ पाणेहिं, 20 ॥ कुयउ

[ ७ ] १ पूर्वत पूर्ववाम २ रात्रेण, ३ अन्धकारनभो.

[ ८ ] १ कटके, २ बाज, ३ रात्रे.

चन्दहासु करयलें करेवि  
महि लक्ष्मिणि मवरहरु

- १ कोवे-दयगि-पलित्तु पधाइउं  
पेक्खइ सत्त णरय अइ-रउरव  
पेक्खइ णइ वइतरणि वहन्ती  
पेक्खइ गय-पय-पेहिजन्तइ  
पेक्खइ णर-मिहुणइ कन्दन्तइ  
२ पेक्खइ अप्प-जीव छिजन्तइ  
कुम्भीपाके के वि<sup>२१</sup> पच्चन्ता  
सयल वि मग्गीसेवि मत्तापिये

- ३ कहिउ कियन्तेहो किङ्करीहि<sup>२२</sup>  
४ विद्धंसिउ असिपत्त-यणु

- अच्छइ पउ देघ पारकउ  
तं णिसुणेवि युविउ जमराणउ  
कासु कियन्त-मिनु सणि रुद्धिउ  
५ जे<sup>२३</sup> णर-यन्दि-विन्दु छोडाविउ  
सत्त वि णरय जेण विद्धंसिय  
तहो दरिदायमि अजु जमत्तणु<sup>२४</sup>  
महितासणुं दण्डुगय-पहरणु  
केत्तिउ भीतणनु यण्णिज्जइ

॥ वत्ता ॥

स-विमाणुं स-चलु संचलियेंउ ।  
आयासहो णं उत्थलियेंउ ॥ ९

[ ९ ]

- १ णिविसे तं जम-णयरु पराइउं ॥ १  
उद्धिय-धारयार-हाहारव ॥ २  
रस-चस-सोणिय-सलिलु वहन्ती ॥ ३  
सुहउ-सिरइं टंसत्ति मिजन्तइ ॥ ४  
सम्बलि-रुक्ख धराविजन्तइ ॥ ५  
छणछण-सहो पउलिजन्तइ ॥ ६  
एव<sup>२५</sup> विविह-नुक्खइ पायन्ता ॥ ७  
जर्मउरि-रक्खवाल वत्ताविये ॥ ८

॥ वत्ता ॥

१ वइतरणि भग णासिय णरय ।  
छोडाविय णरवर-वन्दि-सय ॥ ९

[ १० ]

- मत्त-गइन्द-विन्दु णं थकउ<sup>२६</sup> ॥ १  
केण जियन्तु चत्तु अप्पाणउं ॥ २  
कासु कालु आसणु परिद्धिउ ॥ ३  
अमिपत्त-यणु अणु मोडाविउ ॥ ४  
जे<sup>२७</sup> वइतरणि वहन्ति विणासिय ॥ ५  
एमे भणेवि<sup>२८</sup> णीसरिउ स-साहणु ॥ ६  
कैसण-देहु गुञ्जाहल-सोयणु ॥ ७  
मिद्धु उचु पुणु कहो जयमिज्जइ ॥ ८

21 P 8 सविशणु 22 A सचउउ. 23 A उअउउउ.

9. 1 P 8 कोइ<sup>२१</sup> 2 S पपावउ, A पपाविउ 3 P निवस, A निविंवि. 4 S परावउ.  
5 S पैपइ 6 A तरणि 7 A पोसदवती. 1 P पेत्तिज्जउ, S A पेत्तिज्जउ 9 S सविदि. 10 P  
मिज्जउ, A सेज्जइ 11 P धराविज्जउ, S धराविज्जउ. 12 P णरयि, S णरये 13 S मच्चता.  
14 P 8 एवविहइ 15 A सेकाविय. 16 A जमपति. 17 A पेत्ताविय. 18 A कयवहो.  
19 S ककरेहि, A किङ्करीहि 20 P यणु corrected to यणु, S यणु

10 1 S गवदि. 2 A जमराणउ. 3 P 1 अप्पाणउ 4 P कयउ. 5 S रुद्ध, A रुद्ध.  
6 A ज. 7 P 8 णरवदिपु, A णरविदपदि 8 S असिपणु 9 A जेव. 10 S एव. 11 P 8 A  
भविदि. 12 A महिसारुद्धगय. 13 S कउणु दइ गुञ्जाहल सोयणु. 14 A मिनु.

[ १० ] १ कयु.

॥ वत्ता ॥

जमु जम-सासणु जम-करण जम-उरि जम-दण्डु समोत्थरद ।  
एकु जि<sup>१</sup> तिहुअण पलय-कर पुणु पञ्च वि रणमुहं को धरद ॥ ९

[ ११ ]

जं जम-करण दिहु भय-मीसणु धाईरं तं असहन्तु विहीसणु ॥ १  
णवर दसाणणेणं ओसारिउं अप्पणु पुणु कियन्तु हकारिउ ॥ २  
'अरें माणव वल्लं वल्लु विण्णासंहि मुहियएँ जं' जंमु गामु पयासेहि ॥ ३  
इन्दहों पाव तुंज्जु णिकरुणहों ससिहें पैयसुहों धणयहों वरुणहों ॥ ४  
सेयहें कुल-कियन्तु हवें आइउ थाहि धाहि केहि जाहि अघाईउ ॥ ५  
तं णिसुणेविणु वहरि-खयंकर जमेण मुंक्कु रणें दण्डु भयंकर ॥ ६  
धाइउ भगभगन्तु आयसैं पेंन्तु खुरप्पें छिणु दसासैं ॥ ७  
सयं-सय-खण्डु करेणिणु पाडिउ णाई कियन्तं-मउप्पंकर साडिउ ॥ ८

॥ वत्ता ॥

धरुण्हरु लेवि नुरन्तरेण सर-जालु विसजिउं भासुरद ।  
तं पि<sup>२</sup> णिवारिउ रावणेण जांमाएँ जिंमं खलु सासुरद ॥ ९

[ १२ ]

पुणु वि पुणु वि विणिवांरिय-धणयहों विद्धन्तहों रयणासव-तणयहों ॥ १  
विट्ठि-मुट्ठि-संघाणु ण णावइ णवर सिलीमुहं-धोरणि धावइ ॥ २  
जाणें जाणें हुएँ हएँ गय-गयवरे छत्ते छत्ते धएँ धएँ रंहें रंहवरे ॥ ३  
भडें भडें मउडें मउडें करे करयले चरणें चरणें सिरें सिरें उरें उरयले ॥ ४  
भारिय वाण कडुआविय-साहणु णडु जमो वि विहुंरुं जिप्पहरणु ॥ ५  
संरहहों हरिणु जेम उज्जाइउ \*जिविसे दाहिण-सेहि\* पराइउ ॥ ६

१५ A वि. १६ B तिहुअण, A तिहुअणे. १७ P B रणवदे.

११. १ B धावउ. २ B दसाणणे, A दसाणणे. ३ B ओसारिउ. ४ B वल्ल. ५ विण्णासंहि. ६ A वि. ७ A जमनार. ८ B पयासहि, A पयासहि. ९ P B तुंज्जु पाव. १० B MASING. ११ P B सप्यदो. १२ P कियंतु corrected to क, A कयंत. १३ B आवउ. १४ B थाहि. १५ A जाहि. १६ B अघावउ. १७ A णिसुणेवि बराह अयकर. १८ B मुक्कु. १९ B आयसैं हें. २० वय. २१ A खुरप्पें. २२ B दसासैं. २३ P सडें. २४ B णावइ. २५ B A कयंत. २६ P मउप्पंकर. २७ P B भगदय. २८ B विसजउ. २९ A उ विणिवारिउ. ३० B जांमाएँ, A जांमाएँ. ३१ A जिह.

१२. १ A विद्धवहो. २ P सिलीमुहं. ३ B दय हव. ४ P B गयवर. ५ B धव भव. ६ P B रह. ७ B रहर. ८ P B सिरु. ९ P विप्पहरणु. १० P B सरदय. ११ B हरिण. १२ B उज्जावउ. १३ A जिविसे. १४ P B सेवि.

[ ११ ] १ एवमेव यथा. २ एवमेव.

[ १२ ] १ रावणस्य—विनिवारितो घनदो येन. २ (P's reading) रवरहितः.

पत्र-चरि १३

तहिं रहणेउर-पुरवर-सारहों  
'सुरयइ लइ अप्पणउ पहुचणु

इन्दहों कहिउ अप्पणु सहसारहों ॥ ७  
अप्पणहों केहों वि समप्पि जमत्तणु ॥ ८

॥ वता ॥

मालि-सुंमालिहिं पोत्तैपेहिं  
उज्जैपे तुण्डु सुराहिवइ

दरिसांविउ केह वि ण महु मरणु ।  
धणएण वि लइयउ तप-चरणु' ॥ ९

[ १३ ]

तं णिसुणेवि जम-ययणु असुन्दरु  
अगपे तामं मन्ति थिउ 'भेसइ  
तुहुं पुणु धावइ णांइ अयाणउ'  
तुहेंहिं मालिहें काले' भुत्ती  
ताहें<sup>१०</sup> जे पढमु जुत्तुं पहरेवउ  
देहि<sup>११</sup> ताम ओहामिय-छायहों  
भुत्तु आसि जं मय-भारिखेहि'  
वहमुहो वि जमउरि उच्छुरयहों

किर णिमाइ सण्णहेंवि पुरन्दरु ॥ १  
'जो पढु सो सयलांइ गवेसइ ॥ २  
सो जे कमागउ लङ्कहें राणउ ॥ ३  
मण्डु मण्डु जिह पर-कुलउत्ती ॥ ४  
णउ उक्खन्धे पइ जाएवउ ॥ ५  
सुरसगीग-णगरु जमरायहों ॥ ६  
एमं भणेवि णियत्तिउ मिञ्जेहिं ॥ ७  
किक्किन्धउरि वेवि मूररयहों ॥ ८

॥ वता ॥

गडें लङ्कहें सवडमुहवें  
तोयदवाहण-नंस-दलु

णहें लग्गु<sup>१२</sup> विमाणु मणोहरवें ।  
णं काले यद्धिउ दीहरउ ॥ ९

[ १४ ]

भीसण-मयरहरोवरि' जन्ते  
परिपुच्छिउ सुमालि दिण्णुत्तरु  
'कि तमु कि तमालतरु-यन्तिउ'  
'कि एयाउ कीर-रिन्जोलिउ'  
'कि महियलें पडियइ रवि-किरणई'

उज्जसिहामणि-छाया-भन्ते ॥ १  
'कि णहयलु' 'णं णं रयणावरु' ॥ २  
'णं' 'णं इन्दणील मणि-कन्तिउ' ॥ ३  
'णं णं मेरगाय-यवणांलोत्तिउ' ॥ ४  
'णं णं सुरकन्ति-मणि-रयणई' ॥ ५

१५ स कहि १६ P 'सुमालिहि, A 'सुमालिहि १७ s पोषपहिं १८ A दरिसावि. १९ s कहि वि, A wanting २० P सलजइ.

१३ १ P सव ३ A जेव ३ P सयलो इ, A सयलाइ. ४ P सवइ. ५ A भयागउ, S A राणउ ७ १ S मुहवइ ८ A मरणे ९ A मउ मउ. १० P जि ११ १ S दुणु. १२ P उक्खवइ १३ S देइ १४ P एव, S एव १५ S उच्छुरवहो १६ S नव. १७ P सवउ. १८ P लम विमाणि १९ P मणोहरउ २० P वद्धिउ

१४. १ P 'पोषरि २ A 'मते ३ A णण ४ P रिन्जोलिउ. ५ P पावा?, S पारण?. ६ A सुरकव?

[ १३ ] १ गृहस्पतिनामा मन्त्री २ मरणं.

[ १४ ] १ मरमन (?) मणि-प्रवाल-वृद्धि.

'किं गय-घटउ गित्त-गित्तोलउ'  
'स-यवसाय जाय किं महिहर'  
एमे चयन्त पत्तं लंकाउरि  
जणु पीसरिउ सणु पंरिगोसं  
णन्द-यल्ल-जय-सद-पउंत्तिहि

'णं णं जलणिहि-जल-काडोलउ' ॥ ६  
'णं णं परिभमन्ति जलं जलयरं' ॥ ७  
जा तिकूड-महिहर-सिहरोयरि ॥ ८  
दिययर-पण्ड-तूर-णिघासं ॥ ९  
'मेसा-अगपत्तं-जल-जुत्तिहि' ॥ १०

॥ पचा ॥

लङ्काहियद पड्डु पुरे परिचड्डु पड्डु भहिसेउ किउ ।  
जिह सुरयद सुरयर-पुंरिहि तिहं रज्जु सें इं भु जन्तु थिउ ॥ ११

[ १२. वारहमो संधि ]\*

पभणइ दहयणु दीहर-णयणु णिय-अत्थाणे णिविट्ठउ ।  
'कहहो कहहो णरहो विज्जाहरहो अज्ज वि कयणु अणिट्ठउ' ॥ १ "

[ १ ]

तं णिसुणेपि जम्पइ को विणह सिर-सिहरं-चटाविय-उभय-कळ ॥ १  
'परमेसर दुज्जउ दुहु यल्ल चन्दोवरं णामे भतुल-यल्ल ॥ २  
सो इन्दहो तणिय केर करेयि पायाल-उट्ट थिउ पड्डुसरेयि' ॥ ३  
अवरके दोच्छिउ णयरणे 'किं सके किं चन्दोयरेण ॥ ४  
सुपन्ति युमार अण्ण पण्ड उच्चुरयहो णन्दण पील-णल' ॥ ५  
अण्णेके युचइ 'दउं कहमि दो-पासिउ जइ ण पाय उहमि ॥ ६  
किंकिपुंरिहि करि-परं-भुउं णामेण वाळि सूरय-भुउ ॥ ७  
जा पोरिहविं नइ दिह तहो मा तिहयणे णउ अण्णहो णरहो ॥ ८ "

१ ३ महिहर, २ ३ अगपत्तं, ३ १ पुर, ४ यर, १० १ पुच, ११ १ पंरिगोसं, १२ १ अगपत्तं, १३ १ पंरिगोसं, १४ १ अगपत्तं, १५ १ पुंरिहि, १६ १ तिह, १७ १ सय.

\* Henceforth only those variant readings are recorded which are significant from the point of view of grammar, in the or syntax. Obviously corrupt or mere orthographic variants, if not otherwise significant, are mostly ignored. The Instr. Sam. forms in the are given in the text without the Anuvāsa. The others are not recorded.

1. १ १ अगपत्तं, २ १ महिहर, ३ १ पुर, ४ १ यर, ५ १ पंरिगोसं, ६ १ अगपत्तं, ७ १ तिह, ८ १ सय, ९ १ अगपत्तं, १० १ पुच, ११ १ पंरिगोसं, १२ १ अगपत्तं, १३ १ पंरिगोसं, १४ १ अगपत्तं, १५ १ पुंरिहि, १६ १ तिह, १७ १ सय.

१ अगपत्तं (१).

[ १ ] १ १ १ १ १ १.



॥ वत्ता ॥

रहु पाँहोवि अरुणु हय हणोवि पुणु जा जोयणु विण पावइ ।  
ता मेरुहें भमेवि जिणवरु णवोवि तैहिं जे<sup>१</sup> पडीवउ आवइ ॥ ९

[ २ ]

१ तहों जे वलु तं ण पुरन्दरहों  
मेरु वि दालइ वड्डामरिसु  
कइलास-महीहरु कहि मि गउ  
णिगन्धु मुएवि विसुद्ध-मइ  
तं तेहउ पेक्खेवि 'गीढ-भउ'  
॥ 'महु होसइ केण वि कारणेण  
अघरेक्कें वुत्तु 'ण इंसु घडइ  
तिरिफण्डहों लगेवि मिचइय

१ ण कुवेरहों वरुणहों ससहरहों ॥ १  
सहों अणु णराहिउ तिण-सरिसु ॥ २  
तहिं सम्मउ णामे लइउ वउ ॥ ३  
अणुहों इन्दहों वि<sup>२</sup> णाहिं णेमइ ॥ ४  
पघज लेवि गउ सूरउ ॥ ५  
समरङ्गणु समउ दसाणणेण<sup>३</sup> ॥ ६  
कइवंसिउ किं अमहुं भिइइ ॥ ७  
अणु वि वयारं-सपहिं लइय ॥ ८

॥ वत्ता ॥

अहयइ वाणर वि सुरवर-णर<sup>४</sup> 'पि रत्तुप्पल-दल-णयणहों ।  
॥ ता सयल वि सुहउ जा समर-ज्जइ<sup>५</sup> णउ णिपन्ति दहवयणहं ॥ ९

[ ३ ]

१ तं बालि-सहु द्वियवें<sup>६</sup> धेरवि  
गउ एक-दिवसें सुर-सुन्दरिहें  
ता होंवि णीय कुल-भूसणेहिं  
॥ णासन्त णिएवि संहोयरेण<sup>७</sup>  
णं उरें<sup>८</sup> छुहेंवि रक्खिय-सरणु  
विणिवाइउ अत्थाणे जे थिउ  
कुहें लगउ जे रयणियर-वलु  
१ ती रावणु अणुण वोहं करेवि ॥ १  
जा अयहरणेण तणुवरिहें ॥ २  
चन्दणहि ह(व?)रिय खर-दूसणेहिं ॥ ३  
णयरेणालद्वारोदणं ॥ ४  
कियं(?) तेहि मि चन्दोपरं-मरणु ॥ ५  
जो दुकिउ सो तं वांरु णिउ ॥ ६  
रह-तुरय-णाय-णरंयर-यवलु ॥ ७

11 P A तहि, s wanting. 12 s wanting.

2. 1 The middle portion of the folio in P giving the rest of this Kadavaka and the next Kadavaka is repaired and rewritten in a clumsy hand. Therein initially only n appears 3 P सपि. 3 P A जवइ. 4 P स गीउवउ ॥ P न इउ, s न वेउ 6 P स किइ अउइ. 7 P जिइइ 8 P उअपाइ. 9 P सुरवर वि. 10 P 'अउइ, A 'सहाजउ.

3. 1s 'सह. 2 P A हिचवइ. 3 P स सो. 4 P स अणु, A अण. 5 P marginally adds णु to जोह 6 P चउणवि. 7 P महोदण, A सहोदण 8 P स 'तोउयेज 9 A उअदि. 10 A 'अहोवर'. 11 P स 'वरनवरयवणु.

[ २ ] १ सम्पत्त-कमा मत द्वावय २ (P's reading) संवत्त सरीरु.

[ ३ ] १ (P's reading) नहोवतन्त. (?). २ पत्ताउवइवा. ३ इउ च विवाय नीउ.

अलहन्तु वारु तं णिप्पसह

गड वल्लेवि पडौवड णियं-णयंरु ॥ ८

॥ वत्ता ॥

छुडु छुडु दहवयणु

परितुट्ट-भणु

किर स-कलत्तर आवइ ।

उम्मण-उम्मणं

असुहावणं

णिय-धरु ताम विहावइ ॥ ९

[४]

तुरमाणं केण वि वजरिउ

खर-दूसण-कण्णा-दुच्चरिउ ॥ १

अत्यक्कए आयम्भिर-णयणु

कुट्टे लमाइ स-रहसु दहवयणु ॥ २

करं धरिउ ताम मन्दोवेरिए

णं गङ्गा-चाहु जउण-सरिए ॥ ३

‘परमेसर कहों वि ण अप्पणिय

जिह कण्ण तेमं पर-भायणिय ॥ ४

एकं इ करवाल-भयङ्करहुं

चउदह सहास विज्जाहरहुं ॥ ५

जइ आण-यडीवा होन्ति पुणु

तो घरं अण्णन्तिए कयणु गुणु ॥ ६

पट्टवहि महन्ता मुपेवि रणु

कण्णहें करन्तु पाणिगहणु ॥ ७

तं वयणु सुणेवि मारिअ-मय

पेसिय वहंवसें तुरिअ गय ॥ ८

॥ वत्ता ॥

मेहिं विवाहु किउ

खरं रज्जे विउ अणुराहें विज्ज-सेहिउ ।

वणे णिवसन्तिवहें

वय-वंन्तिवहें सुउ उप्पण्णु विराहिउ ॥ ९

[५]

एत्थन्तरे जमे-जूरावणेण

तं सलु धरेपिणु रावणेण ॥ १

पट्टविउ महामइ दूउ तहिं

सुग्गीव-सहोयरु वालि जहिं ॥ २

वोहाविउ धापेवि अहिमुहंण

‘हैंवें एम विसज्जिउ दहमुहंण ॥ ३

एक्कूणीस-रजन्तरंइ

मित्तइयंयं गयइं णिरन्तरंइ ॥ ४

को वि कित्तिधवल्लु णामेण चिरु

सिरिकुण्ठ-कल्ले पिउ देवि सिरु ॥ ५

णवमउ परिणाविउ अमरपहु

जें धेपेहिं लिहाविउ कइ-णियहु ॥ ६

12 A c. 13 Hereafter P marginally adds the following lines: भगुताहा चंदोयसहो विय परितुण्णमाय्य वये कहिमि वया । They were originally written in the beginning of the next Kadavaka. But there they are deleted. S also reads these lines at the beginning of the next Kadavaka. They do not occur in A. 14 P S दुम्मणदुम्मणव. 15 P S ४ भगुतावणं.

4. 1 A मंदोपरिण, 2 P S तेव. 3 P S भावणीय. 4 P S तिवयह. 5 A गयु. 6 P दहवयणइ, 8 दहवयण व. 7 P S जवर, P marginally, ‘तुरिय’ पाठे. 8 P S वेहिं, वदि. 9 P S खर. 10 A वि जमादिउ. 11 P वयवंतिवहु, 8 वयवंतिवहो, A वयवंतिवदे.

5. 1 A जम. 2 P S हउ. 3 P S रजन्तराह. 4 P S मित्तइ. 5 P S मिरवराह. 6 P सिरिकुठे. 7 A पयह.

देहमउ कइ-केयणु सिरि-सहिउ  
 वारहमउ णयणीणन्दवरु  
 चउदहमउ गिरि-किवेरवलु (?)  
 सोलहमउ पुणु को<sup>१</sup>वि उवहिरउ  
 १ सत्तारहमउ विकिन्धु पुणु  
 अट्टारहमउ पुणु सूरउ  
 तुहुं एयहिं एधुणवीसमउ

एयारहमउ पडिवलु कहिउ ॥ ७  
 तेरहमउ खवराणन्दु वरु ॥ ८  
 पण्णारहमउ णन्दणु अजउ ॥ ९  
 तडिकेस-विगमे किउ तेण तउ ॥ १०  
 तहों कवणु सुकेसे ण किउ गुणु ॥ ११  
 जमु भन्जेवि तहों पइसार कउं ॥ १२  
 अणुहुन्जे र<sup>२</sup>णु मणे मुणवि मउ ॥ १३

॥ वत्ता ॥

आउ णिहाले सुहुं तं णमहि तहुं गम्पि दसाणण-राणंउ ।  
 १० जेण देइ पयलु चउरङ्ग-यलु इन्दहों उयंरि पयाणंउ ॥ १४

[ ६ ]

जं किउ जयकारु णाम-गहणु  
 ण करेइ कण्णे वयणाई पणुं  
 एउधन्तरें दहमुह-दुअणें  
 ११ णिउभच्छिउ मेहें<sup>३</sup>वि सयण किय  
 णीसरु तुहुं आयहों पइणहों  
 तं णिउणेंवि कोय-करम्मिणें  
 'अरे वालि देउ कि पइं ण सुउ  
 जो णियिसकेण पिहिवि' कम्मइ

तं णवर वेलेंवि धिउ 'अण्ण-मणु ॥ १  
 जिह पर-पुरिसहों सु-कुलीण-वहुं ॥ २  
 अउन्त-विलक्खीदुअणें ॥ ३  
 'जो को वि णमेसइ तासु सिय ॥ ४  
 णं तो भिउं परेए वसाणणहों ॥ ५  
 पडिदोच्छिउ मीहविल्लेम्मिणें ॥ ६  
 महुं महिहरु जेण भुंजहिं चिहंउ ॥ ७  
 चत्तारि वि सायर परिभमेइ ॥ ८

११ ॥ वत्ता ॥

जासु महाजसेण रणे अणमंसण धनलीहअउ तिहुवणु ।  
 तासु मियेइहों अन्निभइहों कणणु गहणु विउ रावणु' ॥ ९

8 Thus and the next two distichs wanting in A. 9 A एयारहमउ. 10 P गणण°. 11 A पण्णारहमउ 12 P क वि, ३ कुवि. 13 A अट्टारहमउ. 14 P ३ डिउ. 15 P ३ एगहि. 16 A एउ 17 P A सुउ. 18 A 'रावउ 19 P उअरि. 20 A पयाणउ

6. 1 A लेवि 2 A वहु 3 A 'पुरिसहु 4 A 'वहु 5 P मेहवि, 3 मेहवि, 1 मेहवि. 6 P भिउ. 7 P सुए विहओ, 3 सुवेहि हउ. 8 P विहिवि 9 P A कम्मइ 10 A वेवारि. 11 3 A परिभमइ 12 A खणण° 13 P ३ विहइहो. 14 P अन्निभइहो, ३ अन्निभइहो.

[ ५ ] १ मियोरे २ नद

[ ६ ] १ पयलुउ. २ उज्जयिनिका. ३ प्रभाते. ४ मज्झिमावेस्स ५ नूवे एउ (१).

१ अ-परवरीकुलेव.

[ ७ ]

सो दूज कडुय-वयणासि-हउं      सामरिसु दसासहो यसु गउ ॥ १  
 'किं वहुणं एत्तिउ कहिउ मई      तिण-समउ वि ण गणइ वालि पई' ॥ २  
 तं वयणु सुणेण्णिणु दससिरेण      लुच्चइ रयणायर-रउ-सिरेण ॥ ३  
 'जइ रण-मुहो माणु ण मळमि तहो तो छित्त पायें रयणासउहो' ॥ ४  
 आरुहोवि पइज पयडु पडु      णं कहो वि विरुज्जउ कूर-गडु ॥ ५  
 थिउ पुष्कविमोषा मणोहरए      णं सिद्धु सिगलए सुन्दरेए ॥ ६  
 करेणिम्मल्लं चन्दहासु धरिउ      णं घण-णिसणु तडि-विष्कुरिउ ॥ ७  
 णीसरिए पुर-परमेसरेण      णीसरिय वीर णिमिसन्तरेण ॥ ८

॥ ववा ॥

'अहंहुं पय-भरेण णिठु जिदुरेण मं मरउ धराणि वराइय' ।  
 एत्तिय-कारणेण गयणद्धणेण णाउइ सुहउ पराइय ॥ ९

[ ८ ]

एत्तहो वि समर-दुजोहंणिहिं      यउदहहिं णरिन्द-असोहंणिहिं ॥ १  
 सण्णहोवि वालि णीसरिउ किह      मजाय-विज्जिउ जलहि जिह ॥ २  
 पणयेण्णिणु विणि वि अनुल-घल      'यियं अगिम-रन्धेहिं णील-णल ॥ ३  
 विरउउ ओरायणु रणे अचल      पहिलउ जे णिविहुं पायाल-वल ॥ ४  
 पुणु पच्छए हिडिहिलन्त स-भय      सर-पुरोहिं सणन्तं सोणि तुरयं ॥ ५  
 पुणु सइल-सिहर-सण्णिह सैयदं      पुणु मय-विहलल हत्थि-दइ ॥ ६  
 पुणु णारयइ यर-कराउ-धर      आसणु दुक्क तो रंयणियर ॥ ७  
 किर समरे भिडन्ति भिडन्ति णइ      धिय अन्तरे मन्ति सु-विउल-मइ ॥ ८

॥ ववा ॥

'वाडि-दसाणणहो जुग्गण-मणहो एउ कारे ण मयेमहो ।  
 किये' सए वण्णं' पुणु केण सहे पच्छए रज्जु फरेसहो ॥ ९

7. 1 P 'इउ' 2 S एउदे. 3 S वार. 4 P विजाय. 5 S मुररा. 6 P विमले. 7 4 1 विमले. 8 P 1 मरडु. 9 S मरई. 10 P वपाइय. 11 P वपाइय.

8. 1 P 'दुजोहयहिं, 2 'दुजोहयहिं. 3 S मोइ. 4 P 'मपोरयेहिं, 5 मोरयेहिं. 4 This पुच्छे 15 विमले. 5 P 1 विम. 6 P विमले. 7 1 विमले. 8 P 1 वपाइ. 9 2 दुइय. 10 S सयय. 11 P 1 विमले. 12 1 मुररा. 13 मुररा. 14 1 वपाइ. 15 1 विमले. 16 1 विमले. 17 1 विमले.

[ ८ ] १ पुच्छे १५. २ वपाइ (१). ३ वपाइ. ४ वपाइ.

[ ९ ]

- जो कित्तिधवल-सिरिकम्ठ किउ  
 तं खयहो णेहु मा णेह-तरु  
 तो वे वि परोप्परु तत्थरहो  
 १ तं णिसुणेवि वालि-देउ चवइ  
 खउ नुज्जु वं मज्जु वं णिवडउ  
 कि यहोहि जीरोहि घाइरोहि  
 लइ पहरु पहरु जइ अलि छलु  
 तं णिसुणेवि समर-सपाहि थिरु  
 ॥ आनेल्लिय विज्ज महेयारिय (?)

॥ वत्ता ॥

वालि भीसणिय अहि-णासणिय गारुड-विज्ज विसजिय ।  
 उत्त-पडुत्तियए कुल-वत्तियए णं पुण्णालि परजिय ॥ १०

[ १० ]

- ॥ दहवयेणं गरुड-परायणिय  
 गय-सङ्ग-चक्र सारङ्ग-धरि  
 सूररय-सुएण वि सभरिय  
 कङ्काल-कराल तिसूल-करि  
 किर अवर विसज्जइ दहवयणु  
 ॥ स-विमाणु स-सग्गु महाबल्लेण  
 ण कुज्जर-कैरेण कमलु पगरु  
 णहो बुन्नुहि ताठिय सुरवणेण

॥ वत्ता ॥

माणु मलेवि तहो लङ्काहिवहो बहु पडु सुग्गीचहो ।  
 'करि जयकारु तुहँ अणुभुजं मुहँ भिच्चु होहि दहणीवहो ॥ ९

9 1 B कित्तिधवल 2 P S णेहु 3 P चरवि, 8 धरलि 4 P A जिहइ 5 S भजे 6 P S वि 7 A णव्वरइ 8 A पडइ 9 P पेस्स corrected to पस्सउ, 1 पेस्सउ 10 S विज्जहे, A विज्जु 11 P S कणकणि 12 P S पठचियए

10 1 P S दहणीवं 2 P पमुह 3 P S 'समणु 4 S विज्ज 5 P S 'करी, A 'परि 6 P S मोरि 7 A करे 8 P S सुक्कणु 9 A 'वरेण 10 A कमलु 11 P S सुवरेण 12 P S कइदय 13 S सडु

[ ९ ] १ धुवा, वालि-को २ सर्पिणीविवा

[११]

महु तणजे सीसु पुणु दुण्णमंर  
पणवेप्पिणु तिहोकाहिवइ  
महु तणिय पिहिबिं तुहं भुज्जि पहुं  
अण्णु मिं जो पई सवयारुं किउ  
तहों मई किय पडिउवयारं-किय  
गउ एम भणेप्पिणु तुरिउ तहिं  
तववरणु लइउ तगाय-मणेण  
अणुदिणु जिणन्ते इन्दिय-वइरि

उप्परिं चडिउ तहों  
अत्तावरणं-सिलहें

एत्तेहें सिरिप्पह मइणि तहों  
योलाविउं गउ लङ्गा-णंयरे  
सुउ धुस-महपपिहें संथविउ  
तहिं अवसरें उत्तर-सेछि-विह  
तहों धीयं सुत्तार-णाम णरेण  
गुरु-चयणें तातु ण फहुविय  
परिणेवि कण्ण गिय गियय-पुरु  
पजलइ उप्पायइ कलमसैंउ  
उभंन्तउ कहि मि पइहु वणुं

ताई मि धणं-पउरें  
चियइ रयंण[इ] णंइ

किक्किन्थ-पुरें अन्नत्थ वहुन्तंइ ।  
वेणि वि जणइ रज्जु सैंइ भु ज्जन्तंइ ॥ १० ॥

॥ वत्त ॥

अट्ठावयहों पञ्च-महावर्य-धारउ ।  
सासय इलहें णं विउ धालि भडारउ ॥ ९ ॥

[१२]

सुग्गीवें दिण्ण दसाणणहों ॥ १ ॥  
णल-णील विसजिय किक्क-पुरें ॥ २ ॥  
ससिफिरणु गियउ-रज्जें धविउ ॥ ३ ॥  
विज्जाहउ णामें जलणसिहु ॥ ४ ॥  
मग्गिज्जइ दससयगइ-वरेंण ॥ ५ ॥  
सुग्गीवहों णवर परिहुविय ॥ ६ ॥  
दससयगइहें विं विरहणि गुरु ॥ ७ ॥  
उण्हउ ॥ सुहाइ ण सीयलउ ॥ ८ ॥  
साहन्नु विज्ज विउ एक-मणुं ॥ ९ ॥

॥ वत्त ॥

11. 1 P वत्त, 2 P S दुण्णमंर, A दुसमउ 3 Folio no 34 containing the text from मोक्षसिद्ध उपो दुक्खिभरवति (XIII 4,4) is missing in P. 4 S नमइ, 5 S पिहिमि, 6 A पणु, 7 A वि, 8 S उपगइ, 9 S पडिउवयारं, 10 A उप्पणउ, 11 A इण्णु, 12 S जेय देव, 13 A उपरे, 14 S उवइवप, 15 S अण्णुसो 16 वाहुवली.  
12. 1 A सिरिप्पह, 2 S A योलाविउ, 3 S A णंयरे, 4 A पुस, 5 S मग्गिज्ज, 6 S परिणेवि, 7 A वेण वि परिणेवि विपपणु, 8 S गइहें, 9 S वान्ति, 10 A कलमसैंउ, 11 S भन्मउउ, 12 S वले, 13 S पुसमणे, 14 A तातु वि, 15 S वणु, 16 S विउ 17 A विउवयार, १८ वट्ठाह, 18 S रवाज, A रवण, 19 A नइ, 20 S वप, 21 S भुज्जण, A भुज्जण, पउ. परे. 14

## [ १३. तेरहमो संधि ]

पेक्खेप्पिणु घालि-भडारउ  
पभणइ 'किं मइँ जीवन्तेण

रावणु रोसाञ्जरियउ ।

जाम ण रिउ मुसुमूरियउ' ॥ १ ॥

[ १ ]

॥ दुर्घ ॥

विजाहर-कुमारि रयणापलि

णिच्चालोय-पुरवरे ।

परिणैवि षळइ जाम ता धम्मिउ पुष्कविमाणु अम्परे ॥ २

महरित्ति-त्तव-तेपे धिउ विमाणु

णं लुक्किय-कम्म-वसेण दाणु ॥ २

णं सुँके खीलिउ मेह-जालु

णं पाउसेण कोइल-वमालु ॥ ३

॥ ॥ णं दूसाभिपेण कुडुम्भ-वित्तु

णं मँच्छे धरित महाययँत्तु (१) ॥ ४

णं कच्चण-सेलें पवण-गमणु

णं दाण पहायँ णीय-भवणु ॥ ५

णीसहउ हूयउ किट्ठिणीउ

णं सुरपेँ समत्तपेँ कामिणीउ ॥ ६

यँग्घरेहि मि' धवधय घोसुँ चत्तु

णं गिम्भयाल्ले दहुरेँ पत्तु ॥ ७

णरवरँहुँ परोप्पणु हूउ चप्पु

भेहोँ धरणि एजेविणु धरणि-कम्पु ॥ ८

॥ पडिपेळियँउ वि ॥ वडइ विमाणु

णं महरित्ति भइयपेँ मुभइ पाणु ॥ ९

॥ घच्चा ॥

विहवइ धरहरँइ ण दुँकइ

उप्परि वालि-भडाराहोँ ।

छुइ छुइ परिणियँउ कलत्तु

रह-दइयँहोँ वडुारीहोँ ॥ १०

[ २ ]

॥ दुर्घ ॥

तो एत्थन्तरेण केयं पहुणा सप्त दिसावलोयणं ।

सप्त-दिसावलोयणेण वि रत्तुप्पलमिव णहइणं ॥ १

'मरु कहोँ अयक्क[६] कालु कुडु करु केण भुवज्जम-चयणे सुडु ॥ २

1. 1 A °भडारउ. 2 A पभणइ. 3 Throughout, this designation occurs only in A. 4 S A परिणिवि 5 S पुडि, A सँके 6 S पुट्टिउ, A मण्ठे. 7 S महाययणु, A महाययणु 8 S घग्घरवदि. 9 S wanting 10 S °घोस 11 S गिण्ठियाउ 12 S वडुइ, A वडुइ 13 S वरवरइ, A वरवरइ. 14 A भइ धरणिउ 15 S पडिपेळियो, A पडिपेळियउ. 16 S परपहइ 17 S दुँकइ. 18 A पडिपेळियउ. 19 S वर. 20 S वर देवहो. 21 S वडाराहो, A वडुवहो.

2. 1 S A कर. 2 S कहे. The rest of the line is illegible in S. A वडु वरपह.

कै' सिरें पडिच्छिउ कुलिस-घाउ को निगगउ पञ्चाणण-मुहाउ ॥ ३  
 को पडहु जलन्तएँ जलण-जाले को ठिउ कियन्त-दन्तन्तराले ॥ ४  
 मारिअँ बुद्ध देव देव स-मुअङ्गमु चन्दण-रुक्खु जेम ॥ ५  
 लम्बिय-थिर-थोर-पलम्ब-बाहु अच्छइ कहलासहोँ उवरी साहु ॥ ६  
 मेरु व अकम्पु उवहि व असोहु महियलु व बहु-वसगु चत्त-मोहु ॥ ७  
 मज्झणह-पयङ्गु व उगग-तेउ तहोँ तय-सत्तिप पडिखलिउ बेउ ॥ ८  
 ओसारि विमाणु दयत्ति देव फुट्टइ ण जाम खलु हियउ जेम ॥ ९

॥ पत्ता ॥

तं नाम-वयणु णितुणेपिणु बहंमुहु देहामुहु वंतिउ ।  
 गयणद्वण-उच्छिहँ केरउ जोषण-भारु णाई गलिउ ॥ १०

[ ३ ]

॥ दुवई ॥

तो गज्जन्त-मत्त-मायङ्ग-वुङ्गे-सिर-घट्ट-कन्धरो ।  
 वक्खय-मणि-सिलाबलुच्छालिय-हलाविय-वसुन्धरो ॥ १

बहु-सूरकन्त-हुयवह-पलिंत्तु ससिकन्त-णीर-णिज्जर-फिलिंत्तु ॥ २  
 भरगय-मज्जर-सवेद-वन्तु णील-मणि-पहन्धारिय-दिमन्तु ॥ ३  
 घर-पडमराय-कर-णियर-तम्पु गय-मय-पाइ-पक्खालिय-णिसुन्तु ॥ ४  
 तरु-पडिय-पुष्प-पहुत्त-सिहरु मयरन्द-सुरा-रस-मत्त-भमरु ॥ ५  
 अहि-गिलिय-गान्द-पमुत्त-सासु सासुगाय-मोत्तिय-धवलियासु ॥ ६  
 सो तेहउ गिरि-कइलासु दिहु अण्णु वि मुणिर्वरु मुणिवर-वरिहु ॥ ७  
 पञ्चारिउ 'उइ मुणिओ सि मित्त स-फसाय-फौव-हुवयह-पलित्त ॥ ८  
 अज्जे पि रणु इच्छदि मई समाणु अइ मिसि तो फिं भन्निउ विमाणु ॥ ९

॥ पत्ता ॥

जं' पई परिहव-रिणु दिण्णवँ तं स-कलन्तरु अहयमि ।  
 पाहाणु जेम उम्मूलेवि कहलासु जे सायरे धियमि ॥ १०

३ अ कि सिरें, ४ कि सरेण, ५ अ जलणे, ६ अ कंथं, ७ अ जेव, ८ अ मज्जण, ९ अ मज्जण-  
 १० अ वेसु ॥ ११ अ इरमुहु देहामुहु १२ अ वंतिउ, १३ अ गयणयमि.

३. १ अ 'दुग', २ अ 'पुग'. ३ अ 'उच्छिहयद्वारिय'. ४ अ 'सूरकन्ति'. ५ अ 'पडिच'.  
 ६ अ 'पडिच'. ७ अ 'मोह'. ८ अ 'पोसाय'. ९ अ 'उर'. १० अ अ. ११ अ 'पावदपुत्त'. १२ अ मुणिवर. १३ अ इसाहकोवद्वरवहु. १४ अ अ. १५ अ जो. १६ अ दिवन्.



[ ४ ]

॥ दुवई ॥

एव भणेवि शक्ति पडिजे इव वालिहें तणेण सावेण' ।

तले भिन्देवि पडिई महिदारणियेहें विज्जेहें पंहावेण ॥ १

- चिन्तेपिणु विज्ज-सहासु तेण उम्मूलित महिहरु दहमुहेण ॥ २  
 सु-पसिद्ध सिद्ध लद्ध-संसु गावइ दुप्पुत्ते नियय-वंसु ॥ ३  
 अहवइ णयन्तु दुक्किय-भरेण तइलोकुं वखित्तुं (१) व जिणवरेण ॥ ४  
 अहवइ भुवइन्द-ललन्त-णालु णीमारिइ महि-उर्वरहों व वालु ॥ ५  
 अहवइ णं वसुह महीहराहें छोडाविय वालालुज्जिराहें ॥ ६  
 अहवइ चलवलइ भुअत्त-यइ णं धरणि-अन्त-पोट्टलु विसइ ॥ ७  
 ॥ १० ॥ खोलुक्खउ खोणि-खयालु भाइ पायालहों फाडिउ उअरु णाई ॥ ८  
 गिरिवरेण चलन्तें चउ समुह अहिमुइ उत्थप्पाविय'रउइ ॥ ९

॥ घचा ॥

जं गयउ आसि णासेप्पिणु सौर-जारे माणियई ।

- ॥ तं मण्ड हरेवि पड्डीवउ जलु कु-कल्लु व आणियेउ ॥ १०

[ ५ ]

- ॥ दुवई ॥

सुरवर पवरकरि-कराफार-करगुग्गामिई धरे ।

भग-भुयङ्ग-उग-णिमय-विसर्गि-लग्गन्त-कन्दरे ॥ १

- कथई विहडिपई सिलायलाई सइलगई कियई व ललहलाई ॥ २  
 कथई गय णिमय उद्ध-सुण्ड णं धरें पसारिय बाहु-दण्ड ॥ ३  
 कथई सुअ पत्तिउ उट्टियाउ णं तुहई मरगय-कण्ठियाउ ॥ ४  
 कथई भमरोलिउ धावडाउ उजुन्ति व कइलासहों जडाउ ॥ ५  
 कथई यणायर णिमय गुहेहि णं वमई महागिरि वहु-मुदेहि ॥ ६

४. १ A पडिम २ S साविण, A भाविजा ३ S ठणु ४ S पाट्ट ५ S पहादिग ६ S लडु ७ P सिओकु, S विओकु, A तइलोक् ८ P A जिणु ९ A भुअइ १० P उवराहो, S ओवराहो, A उवराहो वसु ११ S व १२ P S A तुपियार. १३ A वपु वे वट. १४ P S खोलुक्खउ खामिउ सयाळ भाइ १५ P S उअरुआविम रउइ, A उअरुआविमसुर १६ S माणिभर, S माणउ, A माणियउ. १७ P आविउ, S आविउ, A आविउ

५. १ P S कइग्गामिइ धराधरे २ A विसर्ग. ३ P S कपयि. ४ A सइलगइ. ५ P S ओह. ६ A पयि ७ P वलिउ ८ P पुहेवि ९ A वमइ

[ ४ ] १ नाभिनालम्, २ सिन्धु, ३ अक्षीपयउन्, ४ पर्वतगर्भा ५ समुद्र, छान्दोग्य (१)

[ ५ ] १ शैल, पर्वत.

उच्छलिउ कहि मि जलु धवल-भारु षं तुहुँवि गउ गिरिवरहौ हाह ॥ ७  
कथइ दडिइई चलाय सयई षं तुहुँवि गिरि-अद्वियई गयई ॥ ८  
कथइ उच्छलियई विबुमाई षं रुहिर-फुलिइई अहिणवाई ॥ ९

॥ वत्ता ॥

अणु वि जो अणुहौ हत्येण गिय-धाणहौ मेलावियउ ।  
णिचलु ववसाय-विहणउ कवणु ष आवइ पावियउ ॥ १०

[ ६ ]

॥ दुवई ॥

ताम कडा-कडप-विष्फुरिय-परिफुड-मणि-गिहायहो ।  
आसण-कम्पु जाउ पायालैयले धरणिन्द-रायहो ॥ १  
अहि अवहि पउजैवि आउ तेथु रावणु 'केलासुद्धरणु जेत्यु ॥ २  
जहिं मणि-सिलायलुपीलुं फुहु गिरि-लिम्भहौं' णं कविसरउ तुहु ॥ ३  
जहिं वणयर-धइ-भरइं भगु जहिं वालि महारिसि सोवसरगु ॥ ४  
जल-मल-पसाहिय-सयल-गसु विजा-जोगेमरु रिद्धि-पसुं ॥ ५  
तिण-कणयकोडि-सामण-भाव सुहि-ससु-एकै-कारण-सहाव ॥ ६  
सो जइयर कुखिय-कर-कमेण परिअञ्जिउ पैमिउ भुअरुमेण ॥ ७  
महियल-गय-सीसायलि विहाई किय अहिणव-कमलछणिय पाई ॥ ८  
रेहइ कणालि मणि-विष्फुरन्ति णं बोहिय पुरउ पईधै-पन्ति ॥ ९

॥ वत्ता ॥

पणवन्तें दंससयलोयेंण हेहामुहुं कहलासु णिउ ।  
सोणिईं दह-मुहौंईं वहन्तवें दहमुहु कुम्मागारुं किउ ॥ १०

[ ७ ]

॥ दुवई ॥

जं अहिपवर-राय-गुरुभारकन्त-धरेण पेछिओ ।  
दस-दिसिवह-भरन्तु दहवयणें घोराराउ भेछिओ ॥ १

10 P S वल. 11 P S रुद्धि. 12 S 'गुद्धिई. 13 P S अणु सहायेण, A भरणाहो सहायेण. 14 A 'उणहो.

6. 1 P कडा. 2 P 'परिफुड' 3 P पायालए जा, S पायालहो जा 4 A रावण केलास. 5 P S यदि 6 S सिलायले पीतु 7 P S 'वदमु कडप. 8 P S 'मरह. 9 P 'पहालिय'. 10 S 'उय 11 P वहु. 12 S 'करेण 13 A परिअञ्जिउ पमिउ. 14 S विहाई. 15 P 'विष्फुरन्तु. 16 P पणव. 17 S देहामुहु. A देहामुहु 18 A सोणिउ. 19 A सुवसर. 20 A कुम्मागार.

7. 1 P S भेछिउ.

[ ६ ] १ धरणेण.

[ ७ ] १ धरेण.

- तं सद्गुणेषु मणोहरेण सुरवर-करि-कुम्भ-पयोधरेण ॥ २  
 केसर-हार-पेसर-धरेण सखणसखणन्त-कट्ठण-करेण ॥ ३  
 फणी-कलाव-रत्नोलिरेण मुहं-कमलासत्तिन्दिन्दिरेण ॥ ४  
 विष्णु-म-विलास-भूभङ्गरेण हाहारज किञ्च अन्तेउरेण ॥ ५  
 'हा हा दहमुह जय-तिरि-णिवास दहक्यण दसाणणं हा दसास ॥ ६  
 वीसज्ज-गीव वीसज्ज-वीह दससिर सुरवरं-सारज्ज-सीह' ॥ ७  
 मन्दोवरि पभणइ 'चारु-धिसं अहो वालि-भडारा करे परित्त' ॥ ८  
 लङ्केसहो जाइ ण जीउ जाम भत्तार-भिवल्लं मुहं देहि ताम' ॥ ९  
 ॥ वत्ता ॥

- ॥ तं कलुण-ययणु णिमणेपिणु धरणिन्दे उंजरिउं धरु ।  
 मध-दोहिणि-उत्तर-पत्तेण अङ्गारेण वं अम्बुहरु ॥ १०

[ ८ ]

॥ दुयई ॥

सेल-विसाल-मूल-तल-तोलिउ लङ्काहिउ विणिग्गओ ।

- ॥ केसरि-पहरं-गहर-सर-चण्डणं-जुओ इव महग्गओ ॥ १  
 सुभ-केसर-उकसय-गह-णिहाउ णं गिरि-गुह मुएवि मइन्दु आउ ॥ २  
 कुण्डलिय सीसं कर-चरण-जुम्मु णं थायालहो णीसरिउं कुम्मु ॥ ३  
 कंकसउ झड-णिमुदिय-फडं-कडप्पु णं गरुड मुहहो णीसरिउ सप्पु ॥ ४  
 मयल-उणु दूसिउं तेय-मन्दु णं राहु मुहहो णीसरिउ चन्दु ॥ ५  
 गउ तेत्तहो 'जेत्तहो गुण गणालि अण्छइ अत्तापणं सिल्लंहिं वालि ॥ ६  
 परिउंअवि चन्दिउ दससिरेण पुणु किय गरइण गगर-गिरेण ॥ ७  
 'मइं सरिसउ अण्णु ण जणो अयाणु जो' करमि केलि' सीहो समाणु ॥ ८  
 मइं सरिसउ अण्णु ण मन्द-भमणु जो' गुरुहु मि करमि महोवसणु ॥ ९  
 ॥ वत्ता ॥

- ॥ 'जं तिहुयण-गाहु मुएपिणु अण्णोहो णमिउ ण सिर-कमल ।  
 तं सम्मच्चं-महमुमहो' उहु देव पई परम-फलु ॥ १०

2 P 'काउ', 5 P 'उरउ' 3 P 'रलोदिपण' 4 A 'हर' 5 P 'सखी' 6 A 'अउरेण' 7 A 'विलास' 8 A 'सुरवर' 9 P 'विउ' 10 P 'विउ' 11 P 'विउ' 12 P 'सु' 13 P 'पु' 14 P 'wanting', A 'वि'

8. 1 s 'wanting' 2 P 'वदण' 3 P 'महग्गओ', A 'महाग्गओ' 4 P 'गह' 5 P 'सीस' 6 P 'चरण' 7 P 'जुम्मु' 8 A 'कुम्मु' 9 P 'जेत्तहो' 10 P 'अण' 11 A 'मिउ' 12 P 'पमिउ' 13 P 'जे', 3 ज 14 P 'सी' 15 A 'ज' 16 P 'करइ' 17 P 'मि' 18 P 'महोवसणु' 19 P 'ग' 20 A 'महग्गओ' 21 This pada is defective by one mora.

२ पद (१) प्रत्ययसम् (P's reading)

[ ८ ] १ प्रत्यय २ कट्ट ३ भग

[ ९ ]

॥ दुवई ॥

पुणरवि वारवार 'पोसायेंवि दसविह-धम्मवालथं ।  
 गउ तेत्तहें तुरन्तु तं जेत्तहें भरहाहिव-जिणालयं ॥ १  
 कइलासै-कोडि-कम्पायणेण किय पुज्ज जिणिन्दहों रावणेण ॥ २  
 फल-फुल्ल-समिद्ध-यणासई व सावय-परियरिय महाडई व ॥ ३  
 अहिणव-उत्ताव विलासिणि व गर-दह-धूर्व खल-कुट्टणि व ॥ ४  
 यहु-दीष समुहन्तर-महि व पेहिय-वलि णारायण-भइ व ॥ ५  
 पण्डारव-मुहलिय गय-घड व भणि-रयण-समुज्जल अहि-फड व ॥ ६  
 प्हाणहु वेस-केसायलि व गन्धुक्कड कुसुमिय पाडलि व ॥ ७  
 तं पुज्ज करेवि आहत्तु गेउ मुच्छण-कम-कम्प-तिगाम-मेउ ॥ ८  
 सर-सज्ज-रिसह-गन्धार-वाहु मग्गिस-पच्चम-धइवव-णिसाहु ॥ ९

॥ वत्ता ॥

मूहुरेण धिरेण पंलोड्डेण जण-वसियरण-समत्थएण ।  
 गायेंइ गन्धसु मणोहर रावणु रावणहत्थएण ॥ १०

[ १० ]

॥ दुवई ॥

सालङ्कारु सु-सरु सु-वियहु सुहावव पिय-कलत्तु वं ।  
 आरोहि-अंध(व?)रोहि-धाइय-संचारिहि सुरय-त्तत्तु वं ॥ १  
 शव-वहुअ-णिडासु व तिलय-चारु णिग्गण-गयणायसु व मन्द-तारु ॥ २  
 सण्णद्ध-यलं पिब लइय-ताणु धणुरिय सत्तीड पसण्ण-याणु ॥ ३  
 तं गेउ सुणेप्पिणु दिण्ण णियव धरणिन्दे सत्ति अमोहविज्जय ॥ ४  
 'तियसाहं णवेप्पिणु रिसह-देउ पुणु गउ णिय णयरहों कइकसेउ ॥ ५  
 पत्थन्तरे सुग्गीउत्तमाहु उप्पण्णउ केवल्लं णाणु तासु ॥ ६  
 वाहुवलि जेस थिउ सुद्ध-गसु उप्पण्णु अण्णु धवलायवत्तु ॥ ७

9. 1 PS दसविह. 3 P कइलासे. 3 PS 'पुप्प.' 4 A कयासई व 5 A महाडई व. 6 P 'पुप्प. 7 PS पाणहु 8 S 'वसियरण'. 9 PS पलोड्डेण. 10 A गायें.

10. 1 S सुवियहुउ. 2 PS व. 3 PS 'यथोहि', A 'यथोहि'. 4 PS 'याहि'. 5 P 'एणु, A 'वहु. 6 S 'याणु 7 S तियसाह, marginally, 'जेवाह' पाठे, 8 तियसाह, A तियसाहि. 9 PS सुग्गीउत्तमासु. 9 A उप्पण्णउ. 10 P केवल्ल.

[ ९ ] १ आषा कुरवा २ प्रतेल.

[ १० ] १ विउदियवि.

भामण्डलु कमलासण-समाशु  
दसतिरु वि मुरासुर-डंमर-भेरि

बहु-दिवसेहिं गड णिव्वाण-थाणुं ॥ ८

उब्बहइ पुरन्दर-चइर-खेरि ॥ ९

॥ घटा ॥

‘पइंसरेवि जेण रण-सरवरे  
तहो खलहो पुरन्दर-हंसहो

मालिहो खुडियरे सिर-कमल ।

पाडमि पाण-पक्खं-जुअलु ॥ १०

[ ११ ]

॥ दुवई ॥<sup>१</sup>

एम भणेवि देवि रण-भेरि पयहुं तुरन्तु रावणो

जो जम-धणव-कणय<sup>२</sup> बुह-अट्टावय-धरं-धरहरायणो ॥ १

॥ जीसरिऐ दसाणंणें णिसियरिन्द णं मुक्कुस णिमाय गइन्द ॥ २

माशुण्णय णिय-णिय-वाहणत्थ वणु-धारण पहरण-पवर हत्थ ॥ ३

समुहं वड णिविड गय-घड घट्ट(१) गन्दीसर-दीडुं व सुर पयट्ट ॥ ४

पायाललङ्का पावन्तण दहगीवे वइर वहसण ॥ ५

पज्जलिज जलणु आलासण(१) ॥ ६

॥ बुचइ ‘खर-वूत्तण लेहु ताय खल खुइ पिसुण परिधिड पाव’ ॥ ७

तं वयणु सुणेणिय नामण लङ्काहिउ बुझाविउ भयण ॥ ८

‘सहुं सालपहिं फिर कवण काणि जइ पाइय तो मुहंहुं जि हाणि ॥ ९

लहु धेहिणि-सहोवरं णिलऐ जाहुं आरुसेवि किजई काइं ताहुं ॥ १०

॥ घटा ॥

॥ तं वयणु सुणेवि दहवयणेण मच्छई मणे परिसेसिवई ।

चूडामणि-पाहुड-हत्थव इन्दइ कोफउ पेसियरे ॥ ११

[ १२ ]

॥ दुवई ॥

आइय तेत्थु ते मि पिय-वयणेहिं जोफारिउ दसाणणो ।

॥ गड किक्किन्ध-णयरु सुणीउ वि मिलिउ सं-मन्ति-साहणो ॥ १

११. १ विग्वाण यण १२. २ पइसारेवि, ३ पइसरिदि, १३. ३ सुंठिउ. १४. ४ ‘पवस’.

११. १ wanting in P S A. २ P S पइय. ३ P ‘बुहव’. ४ P ‘वयचर’, ५ ‘वयचर’.  
५. ३ दसाण. ६ P सिसेयरेदे, ७ णिसियरेदे ७ P गइंदे, ८ गइदे ८ P S समुह. ९. ३  
A दीड. १०. ३. ३ समुह. ११. ३. ३ महुणि. १२. ३. ३ ‘सहोवर’. १३. ३. ३ कीरु. १४. ३. ३ मच्छर. १५  
P S आमेसियर. १६. ३. ३ पेसियर.

१२. १ wanting in P S A. २ P S समणु.

१ विहरण. २ वलपण

[ १२ ] १ (P’s reading) उपल.

साहिब अरि-अक्खोहणि-सहासु एत्तडिय सङ्ग णरवर-चलासु ॥ २ ॥  
 रह-तुरय-गइन्दहँ णाहिं छेउ उवहइ पयाणर पवण-वेउ ॥ ३ ॥  
 यिय अंगिम-वेलि-महाविसाले रेवा-विम्भइरिहिं अन्तराले ॥ ४ ॥  
 अत्थवणहो दुक्कु पयहु ताम अलीण पासु णिसिअडं य (?) णाव ॥ ५ ॥  
 वरि-सगा-वत्ये सीमन्त-चाह णक्खत्त-कुसुम-सेहर-सणाह ॥ ६ ॥  
 'कित्थि-चच्चड्ढिय-गण्डवास भग्गव-मेसइ-कण्णावयंसं ॥ ७ ॥  
 वेहुलज्जण ससहर-तिलय-सार जोणहा-रहोहिर-हार-भार ॥ ८ ॥  
 णं वेञ्जेवि विट्ठि दिवायरसु णिसि-वहु अलीण णिसार्यरासु ॥ ९ ॥

॥ वत्ता ॥

विणि णि दुस्सील-सहायई सुरवं स ई भु ज्ञप्ताई ।  
 'मा दिणयर कहि नि णिएसई' णाई स-सङ्गई सुसाई ॥ १० ॥

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इयं इत्थ पउ म च रिप धणज्जयासिय-स यम्भुएव-कप ।  
 कइ ला सुद्धरणमिणं तेरसमं साहियं पय ॥ ११ ॥

॥ प्रथमं पर्व ॥

### [ १४. चउदहमो संधि ]

विमले विहाणरुं कियए पयाणए उययइरि-सिहरे रवि वीसइ ।  
 'महं मेहेप्पिणु णिसियरुकेप्पिणु कहिं गय णिसि' णाई गवेसइ ॥ १॥

[ १ ]

सुप्पहार्य-दहि-अंस-रयणउ कोमल-कमल-किरण-दल-छण्ड ॥ १ ॥  
 जय-हरि पइसारिउ पइसन्ते णावइ मङ्गल-कलसु वसन्ते ॥ २ ॥

३ P S साहिब. ४ A 'मयवई. ५ 'गाई. ६ 'वहु. ७ P A 'विहाणरिहे, 'विहाणरिहि. ८ B 'अत्थवणह. ९ P S 'णिसिअडं. १० A 'धरममयवत्त. ११ P S 'पयक्किय. १२ P S 'वत्त. १३ P S A 'पयक्किय. १४ P 'विट्ठ. १५ P S 'जं ससहरासु. १६ P 'दुसील. १७ P S 'सरहसई. १८ A 'गिणवर. १९ S 'अणाह. २० This Gāthā is wanting in P. २१ S 'सर. २२ S 'मयवत्त.

१. १ S 'सीमई. २ A 'गवेसई. ३ A 'सुण्डाउ रहिं फल. ४ P A 'रवणणई. ५ P A 'उययइ. ६ A 'अयइ.

१ आचर्यो गरुडि. २ अभिविह-वत्तो. ३ उपरि-सर्वगऽशो (१). ४ विहगरे एव इतो यस्ताः ।  
 ५ इतिमा. ६ पुनः. ७ वृहस्पतिः. ८ विमिरः.

[ १ ] १ कोमलप्रभातः, वैद्यविद्येन दक्षि-भयः, आदित्यः कल्पवृक्षमूरः. २ जयपदः.  
 पउ-चरि. १५

फग्गुण-खलहों दूँडें णीसारिउ  
जेण वणप्फइ-पय विब्भाडिय  
गिरियर नाम जेण धूमाविय  
सरि-पवाह-मिहुणइ णासन्तइ  
जेण उच्चु-विडं जन्तेहिं पीलिय  
जाहु रंजें पर रिद्धि पयसहों

जेण विरहि-जणु कह य ण मारिउ ॥ ३  
फल-दल-रिद्धि-मडप्फर साडिय ॥ ४  
वण-पट्टण-णिहाय संताविय ॥ ५  
जेण वैरुण-घण-णियलेंहिं घितइ ॥ ६  
पय-मण्डव-णिरिद्धि आवीलिय ॥ ७  
तहों मुहु मइलेंवि फग्गुण-मासहों ॥ ८

॥ वता ॥

पक्कय-वयणेंड कुयलय-णयणेंड केयइ-केसर-सिर-सेहणं ।  
पहव-करयलु कुसुम-णहुज्जलु पइमरइ वसन्त-णरेसर ॥ ९

[ २ ]

डोला-तोरण-यारें पईहें  
सररुह-वाघहेंहिं रव-णेउरु  
कोइल-कामिणीउ उज्जाणेंहिं  
पक्कय-छत्त-दण्ड सर-णियरेंहिं  
कुसुमा-मज्जरि-धय साहारेंहिं  
वाणर-मालिय साहा-वन्देंहिं  
गोष्ठ-ताल कल्लोत्तामसेहिं  
एम पइहु विरहिं विज्जन्तउ

पइहु वसन्तु वसन्त-सिरी-हें ॥ १  
आवासिउ महुगरि-अन्तेउरु ॥ २  
सुय-सामन्त लयाहर-याणेंहिं ॥ ३  
सिहि-साहुलउ महीहर-सिहेंहिं ॥ ४  
दवणा-गण्ठिवाल केयारेंहिं ॥ ५  
महुअर-भत्तवाल ( ? ) मयरन्देंहिं ॥ ६  
भुज्जं अहिणव-फल संहणासेहिं ॥ ७  
गयवइ-वम्भेहिं अन्दोलन्तउ ॥ ८

॥ वता ॥

पेक्खेंवि पन्तहों रिद्धि वसन्तहों महु-इक्खु-सुरासय-मन्ती ।  
णम्मय-याली भुम्भल-भोली णं भमइ सलोणहों रत्ती ॥ ९

7 A होइ. 8 P S जेम. 9 P आकेलिय, S आरुलिय. 10 P S रंजु. 11 P A मुहु. 12 P S मइलवि, A मइलियि. 13 A °वयणेंड. 14 S A णयणेंड. 15 S °केसरय, A °केयर. 16 A °सिद्धि. 17 S पयंनु.

2. 1 S ओलोत्तोरणयस. 2 P पइहु. 3 A वयंनु. 4 P °मासह. 5 S S A केयारिहिं. 6 P marginally, 'वेंडरसादिय मालावेंदेहिं' पाठे. 7 P °माल. 8 A संज. 9 A भुज्ज. 10 A विरहि. S विरहु. 11 P S 'इत्तुसुरास'. 12 A °मती. 13 S भंमल, A भुंमर. 14 A भमइ.

१ फलवः (१). ४ समुदायः. ५ नवी (?).. ६ मेघः (१). ७ जतवन्धः. ८ चौरः.

[ २ ] १ विमिरित. २ भग्गार-प(ण)ल्लयः. ३ जये भोवन्धः. ४ सिद्धि (१). ५ मभियवः, अइलिया.

गम्भयाएँ मयरहरहों जन्तिएँ  
घबघबन्ति जे जल-पन्मारा  
पुलिणई जाई वे वि सच्छायई  
जं जलु खलइ चलइ उछोलइ  
जे आवत्त समुद्रिय चङ्गा  
जे जल-हृथि-कुम्भ सोहिला  
जो डिण्डीर-णियरु अन्दोलइ  
जं जलयर-रण-रङ्गिउ पाणिउं  
मत्त-हृथि-मय-मईलिउ जं जलु  
जाउ तरङ्गिणिउं अवर-ओहउं  
जाउ भमर-पन्तिउ अङ्गीणउं

[ ३ ]

णाई पसाहणु लइउ तुरन्तिएँ ॥ १  
ते जि णाई गेतर-झङ्कारा ॥ २  
ताई जे उहूणाई जं जायई ॥ ३  
रसणा-दामु तं जि णं घोळइ ॥ ४  
ते जि णाई तणु-तिवलि-तरङ्गा ॥ ५  
ते जि णाई थण अलुम्बिला ॥ ६  
पावइ सो जे हारु रङ्गोलइ ॥ ७  
तं जि णाई तम्बोलु समाणिउं ॥ ८  
तं जि णाई फिउ अंकिखाई कज्जलु ॥ ९  
ताउ जि भङ्गराउ णं भउहउं ॥ १०  
केसावलिउ ताउ जं दिण्णउ ॥ ११

॥ वटा ॥

मन्हीं जन्तिएँ मुहुँ दरसन्तिएँ माहेसर-लङ्क-यईवहुँ ।  
मोहुप्पाइई णं जरु लाइउ तहुँ सहसकिरण-दहणीवहुँ ॥ १२ ॥

[ ४ ]

सो बसन्तु सा रेवा तं जलु  
ताई असोय-गाय-चूय-यणई,  
ते धुयगाय ताउ कीरोलिउ  
से पल्लय सो कोइल-कलयलु  
ताउ णयलउ मल्लिय-कलियउ  
ते अन्दोलु तं जुवईयणु  
सहुँ अन्तेउरेण गउ तेत्तहँ  
दूरे धिउ आरक्खिय-णिय-चलु

सो दाहिण-मारुउ सिय-सीयलु ॥ १  
महुअरि-महुर-सरई लय-भवणई ॥ २  
ताउ कुसुम-मङ्गरि-रिञ्छोलिउ ॥ ३  
सो केयइ-केसर-रय-परिमलु ॥ ४  
दयणा-मङ्गरियउ णवै-कलियउ ॥ ५  
पेक्खेवि सहसकिरणुं हरिसिय-मणु ॥ ६  
गम्भय पवर महाणाइ जेतहँ ॥ ७  
जलु जन्तिएँहि गिरुद्धं गिम्मलु ॥ ८

३. १ P S वे वि जसु. २ P उरणाइ, A ओरणाइ. ३ P S लवउकुमिला. ४ P S डिदी-  
र. ५ S अरोलइ. ६ A थि, ७ S रणुउ. ८ P A पाणिउं. ९ P सयामिउ, A लमामिउं. १० P  
मईलिउं. ११ P अंकिखइ, S अंकिखइ. १२ A अरिमिउ. १३ P उहउ, A उरउ. १४ P A अर-  
हउ, S मउहओ. १५ S अङ्गीणि, A अङ्गीणउ. १६ A ताउ जि अलुपालिउ मलीणउं. १७ S  
A महु, मुहुँ. १८ P ओईवहु, S पईवहु. १९ P उप्पाइउ, S उप्पाउ. २० P S यजे.

४. १ A रेवय. २ B लय. ३ A लवहलिउ. ४ P S ते (S हँ) सिय, A हुरभँ  
धिउ भारीलपयउ. ५ S S जंकिअ. ६ P विरुद्धं.



॥ घटा ॥

वद्विय-हरिसंज जुवइहिं सरिसंज माहेसरपुर-परमेसर ।  
सलिल-भन्तरें माणस-सरवरें णं पइहुं सुरिन्दु स-अच्छर ॥ ९

[ ५ ]

- १ सहसकिरण सहसत्ति णिउड्डेवि आल णाई महि-चहुं अवरुण्डेवि ॥ १  
दिहु मचडु छुडु अहुमिल्लव रवि व दरुगामन्तु सोहिल्लव ॥ २  
दिहु णितारुं ययणु वच्छत्थल्लु णं चन्दल्लु कमलु णह मण्डलु ॥ ३  
पभणइ सहसरंति 'लइ दुफहों जुज्जहों रमहों ण्हाहों उल्लुंकहों' ॥ ४  
तं णिसुणेंवि कवक्खल विकखेविउं बुद्धच उक्कराउ महएविउ ॥ ५  
॥ उप्परि-करयल-णियरु परिट्टिउ ण रत्तुण्ल सण्डु समुट्टिउ ॥ ६  
णं केयइ-आरामु मणोहरु णक्ख सुइ कडल्ल कसरुं ॥ ७  
महुयर सरं-भरेण अल्लोणा कामिणि-मिसिणि भणेंवि णं लीणा ॥ ८

॥ घटा ॥

- सलीलें-सरन्तहुं उग्गीलन्तहुं मुह-कमलहुं केइ पभाइय ।  
॥ आयइं सरसइं किय(र १) तामरसइं णरवइं भन्ति उप्पाइय ॥ ९

[ ६ ]

- १ अवरोप्परु जल-कील करन्तहुं घण पाणांलि-पहर मेहन्तहुं ॥ १  
कहि मि चन्द कुन्दुजल वारेंहिं धवल्लिउ जलु मुट्ठन्तेंहिं हारेंहिं ॥ २  
कहि मि रंसिउ णेउरेंहिं रसन्तेंहिं कहि मि फुरिउ कुण्डलेंहिं फुरन्तेंहिं ॥ ३  
॥ कहि मि सरस तन्वोलारत्तउ कहि मि घडल-कायम्वरि मत्तंउ ॥ ४  
कहि मि फलिह फप्पूरेंहिं यासिउ कहि मि सुरहि मिगंमय-धामीसिउ ॥ ५  
कहि मि विविह मणि-रयणुज्जलियउ कहि मि धोअ-कज्जल-सयलियउ ॥ ६  
कहि मि वडल-कुटुम पिज्जरियउ कहि मि मलय-चन्दण-रस भरियउ ॥ ७  
कहि मि जक्खलकदमण करम्विउ कहि मि भमर रिच्छोलिहि जुम्विउ ॥ ८

७ पडिइहरिसिउ ८ P ५५इहु

5 1 S महिपत्त 2 P ४ अहुम्मील्लिउ, A अहुंमिल्लव 3 S मिलाडु 4 A पतणइ 5 P  
॥ A पहाडु 6 A मलुङ्गहो 7 P ४ 'विकखेवड 8 P उप्पर 9 P marginally, A 'उप्पर'  
10 A 'सम' 11 A पोमिणि मिसिणइ मिळीणा 12 A सल्लिउ 13 S अवरदे

6 1 S 'पाळाणि' 2 P उट्ठविदे, 3 A उट्ठविदि 3 P ४ कुञ्जहिं, A कुंजहिं 4 A  
'रत्तउ 5 S 'योव' ; A 'पोव' 6 A अहु' 7 S जुविउ

[ ५ ] १ जले बुधित्वा २ शब्द, ३ रसय [ १ ] ४ आयम्वक-समवा

[ ६ ] १ जलरज्जय २ जुगे ३ चन्द कृत जलेन ४ मरिउ ५ कन्दरी

१

॥ घटा ॥

विह्वल-मरगतं- इन्दुर्नील-सूर्य- चामियरं-हार-संधार्येहि ।  
 बहु-चण्डुज्जल- गावइ गहयल- सुरधनु-धर्ण-विजु-चलायहि ॥ ९

[ ७ ]

का वि करन्ति केलि सहुं रापं पहणइ कोमल-कुयलय-धापं ॥ १  
 का वि मुझ दिद्विपें सुविसालपें का वि गवडपें मलियं-मालपें ॥ २  
 का वि सूर्य-धेहि पाडलि-हुल्लेहि का वि सु-पूयफलेहि वडल्लेहि ॥ ३  
 का वि जुण-यज्जेहि पट्टणिपेहि का वि खण-मणि-अवलम्भणिपेहि ॥ ४  
 का वि विलेयणेहि उपरियाहि का वि सुरदि-दवणा-मज्जरियाहि ॥ ५  
 कहे वि गुञ्जु जलें अज्जुमिल्लंउ णं मेयरहर-सिद्ध सोहिल्लउ ॥ ६  
 कहे वि कवण रोमायलि दिट्ठी काम-वेणि णं गलेवि पड्ढी ॥ ७  
 कहे वि धणोवरि ललइ अंहीरणु णाई अणद्धो केरउ तोरणु ॥ ८

॥ घटा ॥

कहे वि स-रुहिरइ विट्ठइ गहरइ धण-सिहरोपेरि सु-पहुणइ ।  
 पेणें घडगहो मयण-तुरङ्गहो णं पायें छुड छुड छुट्टइ ॥ ९ ।

[ ८ ]

सं जल-कील निरवि पहाणहुं जाय बोह गहपलें गियाणहुं ॥ १  
 पभणइ पल्लु हरिस-संघणउं तिहुअणें सहसकिरणु पर धणउं ॥ २  
 रुपइ सहासु जासु स-वियारउं विग्गम-हार-भार-वायारउ ॥ ३  
 णलिणि-यणु व दिणयर-कर-इच्छंउ कुमुम-यणु व समहर तण्णि-पुट्टइ ॥ ४  
 कासु जाइ जसु मयण-विलासं माणिणि-यत्ति-अवणायासं ॥ ५  
 अणउउ मुरउ जेण जसु मत्तउ जल-कीलपें जिं किण्ण पञ्चत्तउ ॥ ६  
 सं निमुजेवि भवरेणु पयोत्तिउं सहसकिरणु केरल मल्लिअत्तिउ ॥ ७

१ P ३ 'सावपइ', २ P ३ 'उपइ', १० P ३ 'पल्लव', ११ P ३ 'यणु', A 'मल्लिअ'.

७. १ P ३ 'पडि', २ A 'पडि', ३ P ३ 'पायि', ४ P ३ 'सुविसालइ', ५ P ३ 'माउइ',  
 ६ A 'गहपलें', ७ P ३ 'वायउ', ८ P ३ 'मज्जिउ', A 'अज्जुमिल्लिउ', ९ P ३ 'पेणो', १० P ३  
 'पडि'.

८. १ A 'पहाणइ', २ A 'गहपलें', ३ P ३ 'गियाणइ', ४ 'गियाणइ', ५ A 'पभणइ',  
 ६ P ३ 'पल्लु', ७ P ३ 'संघणउ', ८ A 'पभणउ', ९ P ३ 'पडि', १० P ३ 'पडि', ११ P ३ 'पडि',  
 १२ P ३ 'पडि'.

[ ७ ] १ ६. २. १ ६. ३. १ ६. ४.

[ १३ ]

अवरेकेण वुत्तु 'महँ जन्तहँ' . दिट्ठहँ णिम्मलँ सलिलँ तरन्तहँ ॥ १  
 अइ सुन्दरहँ सुक्खि-कम्माहँ व सुघडियाहँ अहिणव-पेम्माहँ व ॥ २  
 णिगलाहँ सु-क्खिण-हिययाहँ व 'णित्ठण-समासिय सुकइ-पयाहँ व ॥ ३  
 'संचारिमहँ कु-पुरिस-धणाहँ व कारिमाहँ कुट्टणि-वयणाहँ व ॥ ४  
 पेइरिकहँ सज्जण-चित्ताहँ व वज्झहँ अत्थइत्तं-चित्ताहँ व ॥ ५  
 सुल्लहणियहँ सुकलत्ताहँ व चेट्ट-विहणहँ वुहन्ताहँ व ॥ ६  
 धारि वमन्ति ताहँ सिरि-णासेहँ उरं-कर-वरणं-कण्ण-णयणासेहँ ॥ ७  
 तेहि एउं जलु धम्मभेवि मुक्कउ तेण पुज्ज रेखन्तु पदुक्कउ ॥ ८

॥ घण ॥

ते णित्ठणेप्पिणु 'लेहु' भणेप्पिणु अत्तिवरु सं इ भुवेणं पक्खिउं ।  
 सहइ समुज्जलु सत्ति-कर-णिम्मलु णं पत्त-दार्थं-फलु वड्डिउं ॥ ९

जल-कीलाएँ सयम्भू चउमुहपवं च गोग्गह-कहाएँ ।  
 भइं (हँ) न मच्छवेहे अज्ज वि कइणो ण पावन्ति ॥

[ १५. पण्णरहमो संधि ]

दाण-मयेन्धेण गय-गन्धेण जेम मइन्दु वियइउं ।  
 जग-कम्पावणु रणे रावणु सहसकिरणे अभिभइउं ॥ १ ॥

[ १ ]

आपत्तु दिण्णु 'णिय-किट्ठरहँ' यज्जोयर-मयर-महोयरहँ ॥ १  
 मारिच्च-मपहँ सुय-सारणहँ इन्दइकुमार-धण्णराहणहँ ॥ २  
 हय-हत्थ-वहत्थ-विहीसणहँ विहि-कुम्भयण्ण-खर-दुसणहँ ॥ ३  
 सत्तिकर-सुग्गीय-णील-णलहँ अवरहु मि अणिट्ठिय-भुयचलहँ ॥ ४

13 1 PS उवइ, A उवइ 2 PS जिम्मलं. 3 PS रवेवइ 4 P अउइ, 5 अउइ  
 5 PS ताहि 6 PS उवइ. 7 P A कण, 8 मइसिण 9 PS कोइनु 10 PS सय. 10 8  
 अउ, A सउ. 11 P अउइ, 12 कइवइ, A पइइवइ. 13 PS 'किट्ठरहँ' 13 A उ  
 14 PS 'दाणु' 15 PS वड्डिउउ  
 1. 18 'पइवेण' 2 PS वियइउ, A वियइउ. 3 PS सहसकिरणो. 4 P अभिइउ,  
 5 PS रणे.

[ १३ ] १ सहावा पत्तारवत्तं चित्तं, १-२५ पिट्ठक-१३. २ अणुणादि. ३ भोचन्तुहँ.  
 [ १५ ] १ अयसहनस (१)

उद्धाइय मच्छर-मल्लि-कर भीसावण-पेहरण-णिवर-धर ॥ ५  
सहसयर वि जुवइहिं परियरिउ जुहु जे जुहु सलिलहों णीसरिउं ॥ ६  
ताणन्तरे तूरइं णिसुणियइं पणवेण्णिणु भिच्चहिं पिसुणियइं ॥ ७  
'परमेसर पारकउ पडिउं लइ पहरणु समरु समावडिउं' ॥ ८

॥ घटा ॥

तं णिसुणोण्णिणु धणुं करे लेण्णिणु णिसियर-पवर-समूहहों ।  
धिउ समुहाणणुं णं पञ्चाणणुं णाईं महा-गय-जहहों ॥ ९

[ २ ]

जं जुम्मा-सज्जुं थिउ लेवि धणु तं डरिउ असेसु वि जुवइवणु ॥ १  
मम्भीसिउ रापे वुण्ण-मणु 'किं अण्णहों णाउं सहसकिरणु ॥ २  
एकेकहों एकेकइं जे कर परिरक्खइं जइ तो कणु डरु ॥ ३  
अच्छहों अय-मण्डपे वइसरेंवि जिह करिणिउ गिरि-गुहं पइसरेंवि ॥ ४  
जा दलमि कुम्भि-कुम्भमत्थलइं होसन्ति कुहुम्भिहिं उक्खलइं ॥ ५  
जा खणमि 'विसाणइं प्रवराइं होसन्ति पर्यहों पैच्चवराइं ॥ ६  
जा कहुमि करि-सिर-मोत्तिर्यइं होसन्ति तुम्ह हारत्तिर्यइं ॥ ७  
जा फाडमि करहर-त-धवइं होसन्ति वेणि-वन्धण-सयइं ॥ ८

॥ घटा ॥

एम भणेण्णिणु तं धीरेण्णिणु णरयइ रहयरे वडियउं ।  
जुंइहुं केरुणेण(१) अरुणेण णाईं दिवायक पडियउं ॥ ९

[ ३ ]

एत्थन्तरे आरोडिउ भंडीहिं णं केमरि मत्त-हत्थि-हडैहिं ॥ १  
सो एणु अणन्तउ जइ वि वलु पण्णु तो वि तहों मुह कमल ॥ २  
जं लइउ अयत्ते सहसयरु तं पविउ परोप्पठ सर-वयठ ॥ ३  
'अहों अहों अणीइं रक्खेहिं विय एणु ये बहु अणुण वि-गयणें विय ॥ ४  
पहरणइं पण-गिरि-चारि-हंमि आर्यहिं सरिउ अणें मीठ ण वि' ॥ ५

६ P सीसरिभउं, ७ णीसरिभउ. 7 P पविभउ, ७ वडिभउ. 8 A ते पणु

2. 1 B 'सणु, ४ A 'सणु 3 P ४ 'अयप. 3 P 'गुहे 4 P ४ पणु 5 P ४ पणु  
राइ ७ P ४ 'मोचिपाइ 7 P ४ हासिपाइ 8 B किं. 9 P ४ पाइकि. 10 B उरइहिं, ६ ठर  
इहिं 11 P ४ कारमेम

3. 1 P ४ भन्ति 2 P रक्खेहिं. 3 P एणुहे, ४ वेणुहे- 5 A मणव 5 P ४ मव.

[ २ ] १ ओपडी २ इन्द्र ३ इन्द्र. ४ हारपय. ५ भक्त-पुत्र, ६ निज-पुत्र.

[ ३ ] १ तपस्वि २ भक्तिपुत्र (१).

पु. ५४-१६

तं गिमुणेंवि गिसियर लज्जियई  
तो सहसकिरण सहसहिं करेहिं  
दूरहो जि गिरुद्ध वडि-वल

धिय महियलें विज्ज-विवज्जियई ॥ ६  
णं विद्धई सहस-सहस-सरैहिं ॥ ७  
णं जम्बूदीवं उवहि-जल ॥ ८

॥ पञ्च ॥

अमुणिय-थाणहो किय-संघाणहो दिट्ठि-मुट्ठि-सर-गयरहो ।  
पासु ण लुक्कइ ते लुक्कइ तिमिरु जेम दिवसयरहो ॥ ९

[ ४ ]

अद्वावय-गिरि-कम्पायणहो पडिहारें अक्खिउ रावणहो ॥ १  
'परमेसर एकें होन्तएण वल सयल धरिउ पहरन्तएण ॥ २  
॥ रणें रहयर एकु जें परिभमइ सन्दण-सहासुं णं परिभमइ ॥ ३  
धणु एकु एकु णरु वुइ जें कर चउदिसहिं णयर शिवडन्ति सर ॥ ४  
कर कंहो वि कंहो वि उरु कप्परिउ करि कंहो वि कंहो वि रहु जजरिउ ॥ ५  
तं गिमुणेंवि उवहि जेम खुहिउ उरु तिजगविहसणें आरुहिउ ॥ ६  
गउ तेत्तेहें जेत्तेहें सहसकर कोकिउ 'मरु पाव पहरु पहरु ॥ ७  
॥ हवें रावणु वुंज्ज-केण जिउ जें पाराउद्ध धणउ किउ ॥ ८

॥ षष्ठा ॥

एम भुणन्तेण विद्धन्तेण सरैहि महारु छिण्णउ ।  
परिउ-सहासहिं चउ-पासेहिं जसुं चउदिसु विक्खिण्णउ ॥ ९

[ ५ ]

॥ माहेसरपुर-यइ विरंठु विउ गिविसेज्जे मत्त-गाइन्दे विउ ॥ १  
णं अज्जण-महिहरे सरय-धणु उत्थरिउ स-मच्छरु गीढ-धणु ॥ २  
सण्णाहु वुरुणें कप्परिउ लङ्काहिउ कह वं समुवरिउ ॥ ३  
जें सवायामें मुभइ सर लुअ-यक्ख'पकिउ णं जन्ति धर ॥ ४  
दससयकिरणेण गिरिविखयर पञ्जारिउ 'कहिं धणु सिक्खियउ ॥ ५  
॥ अज्जाहि ताम अरुभासुं करे पच्छलें जुग्गेजहि पुणु समरें ॥ ६

६ अ लो. ७ प ४ विषय. ८ अ मनुष्य.

४. १ अ धरिउ सयसु. २ प ४ एकं सि. ३ अ संरणं सहसु. ४ प ४ कर. ५ अ पार. ६ प ४ भुणन्तएण. ७ प ४ विद्धतएण, अ विद्धतेण. ८ अ सरैहि. ९ प ४ पणव, अ पणव. १० प ४ णं जसु. ११ प विक्खिण्णउ, अ विक्खिण्णव.

५. १ प ४ अ गिवसेज्जे. २ अ सिहरे. ३ प ४ चउ. ४ प ४ कह सि. ५ प गिरिविखयर, अ गिरिविखर. ६ अ अरुभासु.

[ ५ ] १ रघुदितः

तं गिसुणेंवि जमेण व जोइयउ कुञ्जर कुञ्जरहो पचोइयउ ॥ ७  
आसणें चोपेंवि विगयभउ णरवइ णिडालें कोन्तेण हउ ॥ ८

॥ पठा ॥

जाम भयङ्कर असिवर-कंरु, पहरइ मच्छर-भरियउ ।

ताम दसासेण आयासेण, जप्पएवि पहु धरियउ ॥ ९

[ ६ ]

णिउ गिय-णिलयहो मय-वियलियउ णं मत्त-महागउ गियलियउ ॥ १  
'मा मइ मि-परेसइ दइययणु' णं भइयए रवि' गउ अत्थवणु ॥ २  
पसरीउ अन्धार पमोक्कलउ णं गिसिउ' पित्त मसि-पोट्टलउ ॥ ३  
ससि जगउ सुहु, सुलोहियउ णं जग-हरे दीवउ वोहियउ ॥ ४  
सुविहाणें दिवायर उग्गमिउ णं रयणिहिं मइयवहु भमिउ ॥ ५  
तो णयर जह्वचारण-रिसिहें सयकरहो 'विणासिय-भव-णिसिहें ॥ ६  
गय वत्त 'सहासकिरणु धरिउ' चउविह-रिसि-सहें परियरिउ ॥ ७

॥ पठा ॥

रावणु जेत्तेहें गउ (सो) तेत्तेहें पच्च-महायय-धारउ ।  
विहु दसासेण सेयसेण णावइ रिसु भउारउ ॥ ८

[ ७ ]

गुरु वन्दिय विण्णइ आसणइ मणि-वेयडियइ सुह-वंसणइ ॥ १  
सुणि-पुङ्गउ चयइ विसुद्धमइ 'सुएँ सहसकिरणु लङ्काहियइ ॥ २  
एहु चरिमदेहु सामणु ण वि महु सणउ भय-राइय-रवि' ॥ ३  
तं गिसुणेंवि जम-कम्पायणेण पणवेण्णिणु बुच्चइ रावणेंण ॥ ४  
'महु एण समाणु कोउ कयणु पर पुंजहें कारणे जाइ रणु ॥ ५  
अजु वि एहु जें पहु सा 'त्रि सिय अणुहुअउ मेइणि जेम तिय' ॥ ६  
तं गिसुणेंवि सहसकिरणु चयइ 'उत्तमहो पउ किं संभवइ ॥ ७  
तं मणहर सलिल-कील करेवि पइ समउ महाहयें उत्तरेंवि ॥ ८

॥ पठा ॥

एवाहिं आयएँ विच्छायएँ राय-सियएँ किं किजइ ।  
वरि थिर-कुलहरें अजरामर सिद्धि-चहुयें परिणिज्जइ ॥ ९

7 s A गवचउ, also noted marginally in r. 8 A वर. 9 P s दसायणे.

8. 1 s विउ. 2 P s गउ वि. 3 P गिसिणियु. 4 A मइयपहु. 5 A सहसकिरणु  
णसिय. 6 This pida missing in A. 7 P s दसायणे.

7. 1 P s A भयस्यहं. 2 'वंसणाहं. 3 P s चरम'. 4 P s 'रायिव'. 5 P A पुअय, s  
उअ. 6 A हउ. 7 A सो वि. 8 P s महाउ. 9 P s वर. 10 s 'कुलपर. 11 s s 'चहुय.

[ ८ ]

तै वयणे मुकु विसुद्ध-मङ्ग  
 णिय-गन्दणु णियय-धाणे धेवेवि  
 णिक्खन्तु खणद्धे विगय-भङ्ग  
 परिपेसिउ छेहु पढाणाहो  
 मुह-वत्त कहिय 'दहमुहेण जिउ  
 तं णिसुणेवि णरवइ हरिसियउ  
 संगाम-सहासेहिं दूसहहो  
 सहससि सो वि णिक्खन्तु पहु

॥ वत्ता ॥

ताम सुकेसेण लङ्केसेण जमहर-अणुहरमाणउ ।  
 'जागुं पणासेवि' रिउ तासेवि मगहहं मुकु पयाणउ ॥ ९

[ ९ ]

णारउ घीरेवि मरु वसिकरेवि तहो तणिय तणय करयले धरेवि ॥ १  
 ॥ णव णव सवच्छर तेत्थु विउं पुणु विणु पयाणउ मगहु गउ ॥ २  
 'पेक्खेवि रावणु आसद्धियउ महु महुरपुराहिउ वसिकियउ ॥ ३  
 जसु चमरे अमरे विणु वरु सुलाउहु सयलाउइ-परु ॥ ४  
 णियं तणय तासु लाणवि करे विउ णवर गम्पि कइलास-धरे ॥ ५  
 मंम्माइणि दिट्ठ मणोहरियं ससिकन्त-णीर-णिज्जर भरियं ॥ ६  
 ॥ गय-भय णई मइलिय उभय तड स-तुरङ्गम कुञ्जर ण्हाय भइ ॥ ७  
 वन्देप्पिणु जिणनर-भवणाई दहमुहु दक्खयइ णियाणाई ॥ ८  
 'इह सिद्धु सिद्धि मुहकमल-अलि जिणनरु भरहेत्तरु चाहुअलि ॥ ९

॥ वत्ता ॥

पत्थु सिलासणे- अत्तावणे अच्छिउ वालि-भटारउ ।  
 ॥ जसु पय-भारेण गरुयारेण हउं सिउ कुम्मायारउ ॥ १०

8. 1 A 'अणु देवेवि 2 P विसाउ वि 3 B A अणु 4 A णासवि 5 A विद्धसेवि 6 B मगह

9. 1 P S चीव 2 A छिउ 3 A पुणु विणय 4 P महु उद्धे रसिउ 4 A transposes the Pādas of this line 5 A समरे 6 P S A मुलाउहु 7 B विउ 8 P S मणोहरिय 9 P S 'मारप 10 P S भावावणे

[ ८ ] १ वर विभवस  
 [ ९ ] १ मगह

[ १० ]

जम-धणय-सहासपरिण-दमणु  
तं पत्त वत्त णलकुवरहो  
परिचिन्तिउ 'हय-गय-रह-पवले  
एत्थु वि अमराद्धिवे रणे अजणें  
पहणें अवसरें उवाउ करणु'  
'वलपन्तइ जन्तइ उड्डवहो'  
जं होइ अउउ अमेउ पुरु  
तं णिसुणेवि तेहि' मि तेम विउ

जं थिउ अट्ठावणें दहवणु ॥ १  
दुल्लङ्घ-णयर-परमेसरहो ॥ २  
आसण्णे परिट्ठिणें वडि-रलें ॥ ३  
जिणें-चन्दणहत्तिणें मेरु गणें ॥ ४  
तो मन्ति परोलिउ हरिदवणु ॥ ५  
चउदिसु आसाउ विज्ज उवहो ॥ ६  
ता रक्खहु पाणइ जा ण सुकु ॥ ७  
सइ-चित्तु व णयरु दुल्लहु थिउ ॥ ८

॥ वत्ता ॥

ताउ विरुद्धेहि जस-सुद्धेहि रायण भिच्च सहासेहि ।  
वेहिउं पुरवरु सण्णरु पावइ वारह-मासेहि ॥ ९

[ ११ ]

जन्तहें भइवणें विहउप्फट्टेहि  
'हुग्गेज्जु भइरा त णयरु  
सहि जन्त-सयइ-समुत्थियइ  
जोषणहो मज्जे जो सपरइ  
॥ णिसुणेवि चिन्ताणणु पडु  
अशुरत्त परोत्तण जें' असेण  
ण गणइ कप्पूरु ण चन्दमसु  
तहें दसमी कामागत्थ हुयें

ददमुत्तहो कहिउ केहि मि भठेहि ॥ १  
दुसिण्हें जिह तिहुअण-सिह्व ॥ २  
जम करइ जमेण व छडियइ ॥ ३  
सो पडिजीयन्तु ण णीमरइ ॥ ४  
थिउ ताम जाम उवरम्भ वहु ॥ ५  
जिह महुअरि कुमुम गन्ध-यसेण ॥ ६  
ण जलहु ण चन्दणु तामरसु ॥ ७  
विसग्गि-ददु णउं कह मि सुय ॥ ८

॥ वत्ता ॥

'इमुं महु जोवरणु पें (तो) रायण पह रिद्धि परिणारहो ।  
जइ मेरुणहि तो हलें सहि पत्तिउ फलु ससारहो' ॥ ९

10 1 A डिउ 2 P जगुवण 3 P 8 पुठपणवण 4 P marginally विनरहणप  
कराणि गद' पाटे 5 P 8 उड्डवहु, A भट्टवहु 6 P 8 उगु, 1 उगु 7 A जम 3 A म  
वि 9 P 8 पुठु 10 8 1 पण्डि

11 1 P मरु, 8 मरु 2 P 8 दुमियहु 3 P 8 तमाद्धिवा 4 P उवज, 8 उव-  
जम 5 P 8 मिहु 6 P वसुवण, 8 परोपथ 7 8 जय, A वि 8 A उवर 2 P 8 गय,  
10 A गिह 11 8 व 1 P 8 उड 13 P 8 विणारइ

[ ११ ] १ ( P 8 reading ) उवरम्भ यतो सिद्धं पण



[ १२ ]

तं गिसुणेंवि 'चित्तमाल चवइ  
 आएसु देहि छुडु एत्तडउ  
 तुहं ख्यहों रावणु होइ जइ  
 तं गिसुणेंवि मणहें-अहरयलु  
 'हलें हलें सहि सलिसुहि हंस-भाइ  
 आसाल-विज तो देहि तहों  
 सुखइ रहइ भंड-लिह-लुहणु  
 तं गिसुणेंवि दूई गिगाइय

'मई होन्तिऐं काई ण संभवइ ॥ १  
 ऐंउ सुन्दरि कारण केत्तडउ ॥ २  
 लइ वट्टइ तो एत्तडिय गइ' ॥ ३  
 उवरम्भहें 'विहसिउ मुह-कमल ॥ ४  
 सो सुहउ ण इच्छइ कह वि जइ ॥ ५  
 अण्णु वि वज्जरहि दसाणणहों ॥ ६  
 इन्दाउहु अच्छइ सुअरिसणु' ॥ ७  
 लक्खेसायांसु णवर गइय ॥ ८

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॥ वत्ता ॥

कहिउ दसासहों सुर-त्तासहों जं उवरम्भएँ वुत्तउ ।  
 'एत्तिउ दाहेंण तुह विरहेंण सामिणि मरइ गिरुत्तउ ॥ ९

[ १३ ]

उवरम्भ समिच्छहि अज्जु जइ  
 आसाली सिज्जइ पुरवरु वि  
 तं गिसुणेंवि तुडु वियफत्तणहों  
 पइसारिय दूई मज्जणएँ  
 'अहों सादसु' पभणइ पहु सुयवि  
 दुम्महिल जि भीसण जम-णयरि  
 दुम्महिल जि स-पिस भुयङ्ग-कड  
 दुम्महिल जि गलय नाहि णरहों

तो जं चित्ताहि तं संभवइ ॥ १  
 सुअरिसणु चक्खु गलकुब्बरु वि' ॥ २  
 'अवलोइउ वयणु विहीसणहों ॥ ३  
 विय वे वि सहोयर मन्तणएँ ॥ ४  
 जं महिल करइ तं पुरिसु ण वि ॥ ५  
 दुम्महिल जि असणि जगन्त-यरि ॥ ६  
 दुम्महिल जि यइयस-महिं-त-इउ ॥ ७  
 दुम्महिल जि यग्गि मग्गों धरहों' ॥ ८

॥ वत्ता ॥

भणइ विहीसणु सुह-दंसणु 'एत्थु एउ ण घट्टइ ।  
 सानि गिसण्णहों णउ अण्णहों नेयहों अउसरु वट्टइ ॥ ९

12. 1 rs तुणेंवि चित्तमाल 2 rs तुय 3 rs A मणहइ 4 A उवरम्भइ विय-  
 लिउ. 5 ps छेसहो पायु. 6 ps सुरसणहो 7 ps दाहय.

13. 1 ps तुडु जेइउ वट्टइ ( P पट्टइ ) विहीसणहो A पभणइ महिगुव वि. 3 r  
 ०ट्टइ 4 A 'विसम'. 5 = 'सुडु'.

[ १२ ] १ भयनां रेखा

[ १३ ] १ ( P's reading ) धरणेन. २ विपुट. ३ अत्र प्रत्यये एतद् वचन न ग्राह्यं पठते.

[ १४ ]

जइ कारण वेइरिं सिद्धएणं      जयरें धण-कणव-समिद्धएणं ॥ १  
तो कवडेण वि "इच्छामि" भणु      पुण्णालि असच्चि दोसु कवणु ॥ २  
छुट्टु केम वि विज्ज समावडउ      उवरम्भ तुज्जु पुणु मा वडउ ॥ ३  
तं णिसुणंवि मत्त दहणीत्त तहिं      मज्जणयहो णिमग्न्य दूइ जहिं ॥ ४  
वैवझइ वर्यइ दोइयइ      आहरणइ रयणुज्जोइयइ ॥ ५  
केऊर-हार-कडिसुत्ताइ      णैउरइ कडय-संजुत्ताइ ॥ ६  
अवरइ मि देवि तोसिय-मणेंण      आसाल-विज्ज मगिय खणेंण ॥ ७  
ताएँ पि दिण्ण परितुट्ठियाएँ      णिय ह्यणि ण जाणिय मुट्ठियाएँ ॥ ८

॥ वत्ता ॥

ताय विसालिय      आसालिय      णहें गज्जन्ति पराइय ।  
तं विज्जाहरु      णलकुब्बरु      सुएँवि णाई सिय आइय ॥ ९

[ १५ ]

गय दूई किउ कल्यल भडोहिं      परिवेडिउ पुरवरु गय-घडोहिं ॥ १  
सण्णहोवि समरें णिच्छिय-मणहो      'णलकुब्बरु भिडिउ विहीसणहो ॥ २  
वल्ल वल्लहो महाहवें तुज्जयहो      रह रहो गइन्दु महागयहो ॥ ३  
हउ हयहो गराहिवु णवरहो      पहरण-धरु वर-पहरण-धरहो ॥ ४  
चिन्धिउ चिन्धियहो समावडिउ      'वइमाणिउ वइमाणिहें भिडिउ ॥ ५  
तहिं तुमुँल्ल जुज्जे मीसावणेंण      जिहं सहसकिरणु रणें रावणेंण ॥ ६  
तिह 'विरहु करेविणु तक्खणेंण      णलकुब्बरु धरिउ विहीसणेंण ॥ ७  
सहं पुरेंण सिज्जु तं सुअरिसणु      उवरम्भ ण इच्छइ दहवयणु ॥ ८

॥ वत्ता ॥

सो जैं पुरेमरु      णलकुब्बरु      णियय केर लेयाविउ ।  
समउ सरम्भएँ      उवरम्भएँ      रज्जु सं ई भु ज्जाविउ ॥ ९

\*

14. 1 स यहरिह 2 प स सिद्धिण. ॥ प स आसालि. 4 A णलकुब्बरु.

15. 1 This pada is missing in P. 3 A णलकुब्बरु. 3 प स तुज्जये. 4 प जह.  
5 A करेवि पहरेवि सणेंण. 6 स भिडिउ. 7 प स लेयाविअउ, A लेयाविडिउ. 8 प सपद, ४ सय ॥ प स सुअरिसणु.

## [१६. सोलहमो संधि]

णलकुन्धरे परिषर्पे

विजरे षुटे चङ्गिरे तणए ।

णिय-मन्तिहि सहियड

'इन्दु परिट्टिड मन्तणए ॥

[१]

१ जे गूहपुरिस पट्टविय तेण

ते आय पडीवा तक्खणेण ॥ १

परिपुच्छिय 'सइ' अक्खहों दवत्ति

केहउ पडु केहिय तासु सत्ति ॥ २

किं यलु केहउ पाइक-लोउ

कि वसणु कवणु गुणु को विणोउ ॥ ३

तं गिसुणेंपि दणु-गुण-पेरिएहिं

सहसक्खहों अक्खउ हेरिएहिं ॥ ४

'परमेसर रणे रावणु अचिन्तु

उच्चगह-मन्त-पडु-सत्ति-यन्तु ॥ ५

११ चउ-विज्ज-कुसलु छगुणु गिवासु

छग्गिह-यलु सत्त पेयइ-यवासु ॥ ६

सत्तविह-यसण-विरहिय-सरीरु

बहु-बुद्धि-सत्ति-खम-काळ-धीरु ॥ ७

अरिवर-छयग विणासयालु

अट्टारहविह-तित्थाशुपाळु ॥ ८

॥ यत्ता ॥

तहों केरएँ साहणें

'सगु सामि-सम्माणियउ ।

१२ णउ कुन्धउ लुद्धउ

को वि भीरु अवमाणियउ ॥ ९

1. 1 P S मार्ग मल्लि विजए 2 P लणवए कटिउ बडु, 3 जणवइ कटियउ बडु, 3 A 'अवइ 4 1 'उडि' 5 P S काणु 6 R S सख पताहणे सणु, 7 A चीर

\* Between the first and the second Kadavaka all the Mss. read the following Sanskrit passage which is obviously a sort of commentary on the pāṇini terms occurring in the 1. Kadavaka. In all probability it was not a part of the original text, but got incorporated in the body of the text from its natural place as a marginal gloss. The slight incorrectness of the Sanskrit of the passage is ignored.

का निच दायय । प्रमुक्तकि । उ-सहसकि । मन्तसकियेति ॥ का चतलो विद्या । आम्बीक्षिरी प्रयी बाकी दण्डनीतिरिति ॥ साहणे योगो लोकायव आम्बीक्षिरी । साम-पेटुर्वा स्त्री । कृपि पापुपायय बाणिज्य बाकी च । आम्बीक्षिरी प्रयी बाकीनो योगक्षेमसाधनो दण्डसहस नीतिदण्डनीतिरिति ॥ पट्टणा के वे । कपि विग्रह यातामन स-प्रय द्वैधीभाषा । किं इदं बहिष बलम् । मूलबलम् । मूलमलम् । शेषाबलम् । मिथयबलम् । अविचयबलम् । आटबिकरु भेति ॥ का सप्त प्रकृतयः । साम्यमाय-जनपद दुर्ग-लोच-जट ( च १, दण्ड ) मिषाणि ( १०३३ ०१ स्वामि- 'स्वाम्यमायौ च राष्ट्र च दुर्ग कोशो यल सुद्धय' दृश्यतः ) ॥ कानि सप्त स्पष्टनामि । पानम् । पूरम् । स्त्री । खणवा ( gloss पापदि ) । पात्यम् । दण्डपात्यम् । अर्थदूषण चेति ( gloss ०१ वानम्- 'यल मय विद्धि च वेहस पापदि पीये पररास्तेषा' इत्यारि ) । ब्रह्मरी आपारि कामनामि, प्रीति कोपनामि ॥ कोटिपट्टाः । काम कोष कोष-माक-मदु हपो । काम-छादस जीर्णानि । मणि पुरोहित सेनापति युवराज-नौवारिक-मन्त्र-वेदि-प्रशास्य-समाहर्तृ-संवि-धाय प्रदेष्टृ-नायक-दीर्घ्याय-हामिक-कर्मान्वित-नरिपरिपटु-दण्ड-गुणावत-परावतिभ्यः ॥ पलादिमि ( ? not in A ) [ च ] यजमि ते यज ॥

[ १ ] १ पूर्व क्यवत. २ चीप्रम् ३ प्ररति.



[ ४ ]

तुम्हें पई एकं विणाहिं तत्ति  
चालत्तणें जें पाव णिहउ सत्तु  
जइयहुं णामउ छुडु छुडु दसासु  
जइयहुं करे उगाउ चन्दहासु  
जइयहुं सुरसुन्दरु वत्तु कणउ  
जइयहुं जगभूतणु धरिउ णाउ  
जइयहुं सुत्तणूयरि गँउ हरेवि  
तइयहुं जें णाहिं जं' णिहउ सत्तु

॥

बुद्धइ सहसकसं  
पेक्खेहिउ हुअवहु

॥ वच ॥

‘किं केसरि सिसु-कैरि बहइ ।  
सुकड प्रायउ सुहुं डहइ’ ॥ ९

[ ५ ]

पञ्चसरु देवि गइन्द-गमणु  
जहिं भेउ ण भिन्दइ को वि लोउ  
तहिं पइसेवि पभणइ अमर-राउ  
किं तानु भेउ किं उयकयाणु  
किं कम्मरम्भुववाव-मन्तु  
किं देस-काल-पविहाय-सत्तु  
किं कज्ज-सिद्धि पञ्चमउ मन्तु  
तो भोरुदुर्वायं वुत्तु एम  
कञ्जन्ते<sup>१</sup> णवर णिव्वहइ छेउ  
तं णिसुणेवि भणइ निस्सालचक्खु

॥

ता अचउउ सुरवइ  
पहु मन्ति-पिहणउ

॥ वच ॥

जो पीसेसु रत्तु करइ ।  
‘चेउरद्विहि मि ण संचरइ’ ॥ ११

4. 1 s a तुम्हें, 2 s पई, 3 p एक, 8 हइ, 4 p s णाह, 5 a गुरे, 6 a जि, 7 p s वि, 8 a जिहउ, 9 p s भवहरेवि, 10 s जि, 11 p s जिहउ, 12 a पउत्तु, 13 a करे पइ, 14 p s मुहि, a मुहुं.

5. 1 a पयं, 2 s साउ, 3 p s उयपवायु, a उयववायु, 4 p s पविपवायु, 5 p s पंभोवायवपु, 6 a वाह, 7 s के, 8 s सत्तु, 9 a भारदवापु, 10 p s कञ्जन्तेवमने, 11 p s हइ; r records also = variant पइ, 12 a चउरदेहि वि संचरइ.

[ ४ ] १ वच-भवेनीयेऽपि यदसीत् तत् कुडारलेयं संजातम्, २ प्रयत्नम्, ३ श्रमः (१). v ४५.

[ ५ ] १ उपप्रदानं दण्डम्, २ अन्तर-प्रतिपत्तिः, ३ श्रमः.

[६]

पारासरु पभणइ 'विहि मणोज्जु  
पिसुणेण वुत्तु 'वेणिं वि ण होन्ति  
कउटिहें वुत्तइ 'कण भन्ति  
मणु चवइ 'गरुअ चारहुहें वुद्धि  
तं पिसुणेवि पभणइ अंसरमन्ति  
'भिसुणन्दणु योछइ 'वुद्धिवन्तु  
तं पिसुणेवि चवइ सहासणयणु  
अण्णहें अण्णारिस होइ वुद्धि

णउ एक्के मन्तिहें रज्ज-कज्जु' ॥ १  
अवरोप्परु धँडवि कु मन्तु देन्ति' ॥ २  
तिणिण वि' चेयारि वि चारु मन्ति' ॥ ३  
णउ एक्के विहिं तिहिं कज्ज सिद्धि' ॥ ४  
'अइसुन्दरु जइ सोछह हवन्ति' ॥ ५  
अक्खिलेसे बीसहि होइ मन्तु' ॥ ६  
विणु मन्ति-सहासे मन्तु कवणु ॥ ७  
अक्खिलेसे सिग्गइ कज्ज सिद्धि' ॥ ८

॥ वत्ता ॥

॥

जयकारिउ संघेहिं  
तो समउ दत्तासे

'अम्हहें केरी वुद्धि जइ ।  
सुन्दर सन्धि सुराहिवइ ॥ ९

[७]

बुइ अत्थसत्थं पभणन्ति एव  
एकु वि सालिहें सिरु खुडेंवि चित्तु  
तो तउ परमेसर कयण हाणि  
जइ साम-अेय-दाणेहिं जि सिद्धि  
अच्छन्ति वालि रणु सभरेवि  
णल-भीरु ते वि हियययं असुद्ध  
खर दूस्सणा वि णिय-याण-भीय  
माहेसरपुरवइ-मरुणंरिन्द'

काहिं लम्भइ उत्तम सन्धि देव ॥ १  
अण्णु वि जइ रावणु होइ सित्तु ॥ २  
अहि असइ तो वि 'सिहि महर-याणि ॥ ३  
तो देण्डे पेउज्जिपे कवणं विद्धि ॥ ४  
सुग्गीय-चन्दकर्क कुद्ध वे वि ॥ ५  
सुगन्ति णिरारिउं अत्थ-सुद्ध ॥ ६  
कज्जेण जेणं चन्दणहि णीय ॥ ७  
अर्धमाणेवि बसिक्खि जिह गइन्द ॥ ८

॥ वत्ता ॥

आएहिं उवाएहिं  
दहवयण-णिहेलणु

भेइज्जन्ति णराहिवइ ।  
आइ दूउ चित्तज्जु जइ' ॥ ९

॥ १ P S मज्झि २ S विज्जि वि ३ P चवइ, विज्जि वि. ४ P कुमति ५ P उउदणं, marginally 'कउटिहें' पाठे; ६ कउदणं ७ A वि ति वि ७ १ S इति ८ A कउ. ९ P S पभणित, A पभणइ

७ १ P S सत्थे अत्थ २ A उत्तर ३ P S दान ४ P दूउ, > दूइ ५ P S परत्तवि. ६ P S कवणु ७ S चउत्त, A पउत्त ८ S विरादित ९ A वेण १० P S भवयाणमि

[६] १ वरुत्तवि २ कुम्भ.

[७] १ ततः २ मयूर. ३ दहवयसि. ४ जो दूउ (१)

तं मन्ति-वयणु पडिवणु तेण  
सिक्खवइ पुरन्दरु किं पि जाम  
'ओसारिंवि दिज्जइ कण्ण-जाउ  
आवेसइ इन्दहों तणउ दूउ  
सो भेव करेसइ णारवराहं  
सहुं तेण महुद-वयणेहिं तेव  
सो थोवउं तुहुं पुणु पवउ अज्जु  
एरुथु जे' अयसरें सर्गामे सङ्कु

॥

मरु-जगों दसाणण  
उवयारहों तहों मई

गउ णारउ कहि मि णहङ्गणेण  
॥ 'पर-गूढपुरित्त ण विसन्ति जेम  
एत्तडिय परोप्परु धोह जाव  
पुर-रङ्गाडवि' वहु सधयन्तु  
रण-सुग्ग पंरिग्गह-महि णियन्तु  
वेहुसंध-बुद्धि-णीइउ सरन्तु  
॥ स-उणेहुं समाइच्छिउ करेवि  
पइसणउ दिण्णु 'सवाहुं थोरु  
पुज्जेप्पिणु कैप्पिणुं गुण-तयाइ

॥

बुच्चइ चित्तङ्गेणं  
तं कवणु दुल्लहं

8. 1 A साउ 2 A 'वयणेण 3 P S A बोडिजइ 4 P S थोउउ. 5 P S सि 6 P S  
अणाम. 7 A सज्जइ. 8 P S विथहु.

9. 1 A पुराररहारे 2 P पडु, marginally records वडु 3 P सउवद, marginally records सधयन्तु, 4 P 'सधयन्तु 5 P 'सिपद. 6 B 'भवणि, A 'मवण. 7 S सावणहु 8 A पउउ 9 P S सवाहु. 10 P कवउ. 11 P S थोरु. 12 A कप्पि-  
णु. 13 A चित्तमे. 14 A देवहु 15 A दुल्लु

[ ८ ] १ सधयन् २ उल्लहं .

[ ९ ] १ वडुमिचार-बुद्धि . २ ताम्बूल . ३ कपनिचा

[ ८ ]

चित्तङ्गल कोकिउ तक्खणेण ॥ १  
गउ णारउ रावण-भवणु ताम ॥ २  
परिरक्खहि सन्धावारु 'साउ ॥ ३  
चउवीस-पवर-गुण-सार-भूउ ॥ ४  
सुग्गीव-प्सुह-विज्जाहराहं ॥ ५  
बोडिज्जइ सन्धि ण होइ जेव ॥ ६  
आयग्गउ जें लइ हरेवि रज्जु ॥ ७  
सङ्किज्जइ णंतो पुणु असकु ॥ ८

॥ वचा ॥

जं पई विग्गहं रक्खियउ ।  
परम-भेउ णहु अक्खियउ' ॥ ९

[ ९ ]

सेणावइ वुत्तु दसाणणेण ॥ १  
परिरक्खहि सन्धावारु ताम ॥ २  
चित्तहु स-सन्दणु आउ ताव ॥ ३  
णक्खत्तोमाखियहन्ति-यन्तु (?) ॥ ४  
उत्तरहों पडुत्तरु चिन्तयन्तु ॥ ५  
मारिच्चि-भवणु पइसइ तुरन्तु ॥ ६  
णिउ पासुं णारिन्दहों करे धरेवि ॥ ७  
चूडामणि कण्ठउ कउउं दोरुं ॥ ८  
पुणु पुच्छिउ 'वल्लहु पमाणु काइ' ॥ ९

॥ वचा ॥

'कि देयहों सीसइ णरेंण ॥  
जं ण वि दिहु दियपरेंण' ॥ १०

[ १० ]

तं वयणु सुणेंवि परितुहु राव 'मई चिन्तिव को वि कु-दूव आउ ॥ १  
जिम सासणहरु जिम परिमियत्तु एवहिं मुणिओ-सि 'णिसिद्ध-अत्थु' ॥ २  
धणउ सुरवई तुहुं जासु 'अत्तुं घर-पञ्चवीस-गुण-रिद्धि पत्तु ॥ ३  
भणु भणु पेसिउ कज्जेण केण' विहसेवि वुत्तु चिचंगण ॥ ४  
'एहु सुन्दर अम्हें तणिय वुद्धि सुहु जीवहुं वे वि करेवि सन्धि ॥ ५  
रुववइ-णामं रुवे पसणण परिणेप्पिणु इन्दहों तणिय कण ॥ ६  
करि लद्धा-णयंरिहें विजय-जत्त चलं लच्छि मणूसहों कंवा मत्त ॥ ७  
॥ घटा ॥

॥ ईसु वयणु महारउ तुम्हें सबहें धाई मणें ।  
जिह मोक्सु कुं-सिद्धहें तेम ण सिग्गइ इन्दु रणें ॥ ८

[ ११ ]

तं सुणेंवि सत्तु-संतावणेण चित्तु पभणित रावणेण ॥ १  
'वेयहुहों सेदिहिं जाई ताई पण्णास २ सद्धि वि पुरवराई ॥ २  
सबहें महु अण्वेवि सन्धि करहों णं तो कछणें सगामे मरहें ॥ ३  
तं णिसुणेंवि पहिसियद्गण दहवयणु वुत्तु चित्तद्गण ॥ ४  
'एकु वि सुरवइ सयमेव वग्गु अणु वि रहणेउर-णयरु दुग्गु ॥ ५  
परिभमियं परिहउ तिण्णि तासु सरिसाउ जाउ रयणायरसु ॥ ६  
'सकम वि चयारि चउदिसासु चउ-वारहें एकेकणें सहासु ॥ ७  
'पसयन्तहुं जन्तहुं मीसणाहें अक्खोहणि अक्खोहणि 'पण्णाहें ॥ ८

॥ घटा ॥

जोयण-परिमाणें जो दुक्कउ सो णउ जियइ ।  
जिह दुज्जण-वयणहें को वि ण पासु समित्तिवइ ॥ ९

10. 1 A सित्तिद्वय 2 P S सुरवइ धणउ (P धणउ), १ धणउ सुरवइ 3 P S महु 4 A जेण 5 A अम्हें 6 A जीवहु 7 S इववहणामे, A रुववहणामे 8 P S 'णिसिद्धि' 9 A चल 10 P S एउ 11 S तुम्हहु 12 A साउ 13 A कुसीदह.  
11. 1 P S जाइ 2 P परिमिय, ३ परिमिय 3 P S सकम चयारि वि चउदिसासु 4 P S चउवारप 5 A चउववह जउह मीसणाह 6 P मीसणाह, 5 मीसणाह 7 P वयाइ, ६ वयाह 8 S 'वयणउ, ७ वयणाह, 9 S समित्तिवइ, १ समसवइ

[ १० ] १ अक्खोहण २ दणपण्णास ३ सिद्धाह ४ आस ५ इणें चयाना वता वा  
[ ११ ] १ मोक्ससयण



[ १२ ].

जसु एहउ अत्थि- 'सहार दुग्गु  
जसु अट्ठ लक्ख भइहुँ गयाहुँ  
संकिण्ण-गइन्दहुँ वीस लक्ख  
' एहउ पहिलारउ मूल-सेणु  
तइयंउ सेणी-वलु दुण्णिवारु  
कुज्जउ पञ्चमउ अमित्त-सेणु  
रावण पुणु धूहँ णाहि छेउ  
हय-नाय-रह-णर-जुण्णहुँ तहेव

॥

बुद्धद दहवथणें  
तो अण्णउ घत्तमि

अण्णु वि साहणु अच्चन्त-उग्गु ॥ १  
वारह मन्दहुँ सोलह मयाहुँ ॥ २  
'रह-सुरय-भइहँ पुणु गत्थि सङ्ग ॥ ३  
' वलु वीयउ मिच्चहँ तणउ अण्णु ॥ ४  
चउचउं मित्त-वलु अणाय-पारु ॥ ५  
' छट्ठउ आउविउ 'अणाय-गण्णु ॥ ६  
अमरा वि यलहँ ण मुणन्ति मेव ॥ ७  
सो सुरवइ जिज्झइ समरें केव' ॥ ८

॥ वत्ता ॥

'जइ तं जिणमि ण आहयणें ।  
'जालामालाउलें जलणें' ॥ ९

[ १३ ]

इन्दइ पभणइ 'सुर-सार-भूअ  
' जं किउ जम-धणयेंहुँ विहि मि ताहँ  
तं तुहँ वि करेसइ ताउ अण्णु  
तं वयणु सुणैवि उट्ठन्तएण  
'णिम्मन्तिओ-सि इन्देण देव  
सिरिमात्ते कुमारेहिं सत्तिधएहिं  
' जमराएं जम्भव-णील-णलहों  
सोमेण 'विहीसण' कुम्भयण

॥

परियैलिणें तुम्हेंहुँ  
भुजेवँउ सन्नेहिं

किं जम्पिएण यहवेण दूअ ॥ १  
जं सहसत्तिरण-णलकुपराहँ ॥ २  
लहु ठाउ पुरन्दर जुग्ग-सण्णु' ॥ ३  
चिराहँ पुचइ जन्तएण ॥ ४'  
'विजयन्ते इन्दइ तुहु मि तेव' ॥ ५  
सुग्गीव तुहु मि सीहउएहिं ॥ ६  
हरिकेसिं हत्थ-पहत्थ-खलहों ॥ ७  
अवरेहि मि केहि मि' के वि'अण्ण' ॥ ८'

॥ वत्ता ॥

दिण्णउ एहँ णिमन्तणउ ।  
गरुअ-पँहारा-भोयणें' ॥ ९

12. 1 A णाहि. 2 A सबळ०. 3 A वट्ठ. 4 P S चउचउ. 5 P S 'पार 6 P पचमउ, 8 P S 7 P S णाहि. 8 A जुग्गइ. 9 P S जालाउले जलजलणे.

13. 1 A 'वणपइ ॥ ३ वट्ठ मि. 3 P जेमविउत्ति, 3 जेमविओत्ति 4 P S तेण. 5' P सिरिमात्ते. 6 P S हरिकेसी 7 P S विहीसणु कुम्भयण. 8 S अवरेहिं हजेसमि. 9 P S अण्णु. 10 P पविवाटि. 11 A वट्ठ. 12 A वट्ठ. 13 P भुजेवँउ, 8 भुजवट्ठ. 14 P S 'पहारा रण-भोयण. 15 S wrongly numbers this Kadavaka as a p u

[ १२ ] १ सहणु; सद्वायो वा, दुर्गम् २ अच्चन्तवणम्.

[ १३ ] १ इन्द्रपुत्रेण.

[ १४ ]

गड एम भणेंवि चित्तहु तेथु  
'परमेसर दुज्जज' जाउहाणु  
तें णिसुणेंवि पवल अराइ-पक्खु  
हय भेरि-तूर पडु पउह वंज  
पक्खारिय तुरङ्गम' जुत्त सयड  
वीसावसु वसु 'रण-भर-समत्थ  
किंपुरिस गरुड गन्धव जक्ख  
जं गयर-पओलिहिं वलु ण माइ

सण्णहेंवि पुरन्दरु  
णं विज्झहों उप्परि

सुर-परिमिड सुरवर-राड जेतु ॥ १  
ण करेइ सन्धि तुम्हेंहिं समाणु' ॥ २  
सण्णज्झइ सरहसु दससयक्खु ॥ ३  
किय मत्त महागय 'सारि-सज्ज ॥ ४  
जस-लुद्ध कुद्ध सण्णज्झ सुहड ॥ ५  
जम-ससि-कुवेर पहरण-विहत्थ ॥ ६  
किण्णर णर अमर विरल्लियक्खं ॥ ७  
तं' गहयलेणं उप्पणेंवि जाइ ॥ ८

॥ घत्ता ॥

णिग्गड अइरावणें चडिड ।  
सरय-महाघणु पायडिड ॥ ९

[ १५ ]

मिग-मन्द-भहं-संकिण्ण-गणेंहिं  
थिड अगणें' पक्खणें भड-समूहु  
सुरवर स-पवर-पहरण-कराल  
डसियाहर रत्तुप्पल-दलक्ख  
हर्य पख पख चखल वलगां  
एउ जेत्तिड रक्खणु गययरासु  
चउवह अहुंलिहिं णरो णरासु  
पखहिं पखहिं गड गययरासु

तें' दूहु रएप्पिणु  
समरङ्गणें मेइणि

घड विरएँवि पखहिं चाव-सएँहिं ॥ १  
सेणावइ-मन्तिहिं रइउ वूहु ॥ २  
घण-कक्खहिं पक्खहिं लोयवाल ॥ ३  
गएँ गएँ पण्णारह गत्त-रक्ख ॥ ४  
भड तिण्णि तिण्णि हएँ हएँ स-खग ॥ ५  
तेत्तिड जें पुणु यि थिज रहयरासु ॥ ६  
'रयणिहिं तिहिं तिहिं हउ हययरासु ॥ ७  
धाणुंकिउ छंहिं धाणुंक्कियासु ॥ ८

॥ घत्ता ॥

मीसणु तूर-अमालु कित्त-।  
सकु सें ई मू सेवि थिउ ॥ ९

\*

14. 1 A मज्ज, 2 P सूरिय सत्तल 3 P खयरह मय, 4 सुरवरभरसमय, 5 एणस-  
यपमय, 6 A विरित्तियक्ख, 7 A ज. 8 स गहयले ण. 7 P उप्पयसि, 8 उप्पयसि वि, 8 स पव-  
विउ. 9, 8 wrongly numbers this Kadavala as ॥ १५ ॥

15. 1 A भग, 2 A पक्खइ अगणइ. 3 S समरह. 4 P हएँ 5 S चउवह. 6 A हयय-  
रासु. 7 P अहुंलिहिं 8 उ धाणुंकिमो. 9 P स वि. 10 S ज. 11 स यय.

[ १४ ] १ पवण २ जराय.

१ हल्ले विधि.

## [ १७. सत्तरहमो संधि ]

मन्तणैणँ समत्तणँ दणँ णियत्तणँ उभय-वल्लहँ अमरिसु चडइ  
तइलोक्क-भयङ्करु सुरवर-डामरु रावणु इन्दहँ अग्निभडइ ॥

[ १ ]

- १ किय करि सारि-सज्ज पक्खरिय तुरय-थट्ठा  
उच्चिमय धय-णिहाय स विमाण रह पयट्ठा ॥ १  
आहय सप्पर-भेरि भीसावणि सुरवर-चइरि-वीर-कम्पावणि ॥ २  
हत्थ-पहत्थ करेवि सेणावइ दिण्णु पयाणउ पच्चलिउ णरवइ ॥ ३  
कुम्भयण्णु लद्धेस विहीसण णल सुग्गीय-णील-खर-वूसण ॥ ४  
१० मय-मारिच्च भिच्च-सुअसारण अङ्ग-इय-इन्दइ-घणवाहण ॥ ५  
रण-रसेण भिज्जन्त पधाइय णिविसो सप्पर-भूमि सपाविच ॥ ६  
पच्चहिं धणु-सणहिं पडु देप्पिणु रिउ-यूहहँ पडिबुहु रपप्पिणु ॥ ७  
णिबडिउ जाउहाण-वल्लु सुर-वल्ले पहाय पडइ परिवडिय-कलपल्ले ॥ ८  
जाउ महाहव मुवण भयङ्करु उड्डिउ रउ मड्डलन्तु वियन्तरु ॥ ९

- ॥ कथा ॥

णर-हय-गय-भांत्तइ रह धय-उत्तइ संयइ खणँ उड्डलियइ ।  
जिउ कुलइ वुपुत्तं तिह यट्ठन्ते वेण्णि वि सेण्णइ मड्डलियइ ॥ १०

[ २ ]

- विचमम-हाव भाव-भूभङ्गरच्छराइ ।  
१० जावइ सुर विमाणइ धूलिधूसराइ ॥ १  
ताय हेइ पट्टणेण करालउ उच्छरियउ तिहि-जाउ-मालउ ॥ २  
सिविर्याइ छत्त-धणैहिं लगन्तिउ अमर विमाण-सयाइ दहन्तिउ ॥ ३

1 1 A reads the following SL stanza in the beginning of this Sandhi: पावइ गर्जेत्ति पुद्गा कट्ठर(✓)अमानपीरा(?)अगन्ता

—भापइइत्तवगुणमिवा ममवावाद्गुनीवा ॥

ओओउरैलंकारेनिनयुवतिकरे सेवमाना पयेत्त ।

पावओ कुम्भकुम्भस्यउड्डनयट्ट कवरी समवाति ॥

2 A पराह 3 A सवाह 4 P रिउ 5 A पयह 6 S (marginally), A विणिम वि (A विणिज वि) वने ओणहियइ

2. 1 P भगुरवरच्छराइ, 2 भगुरवरच्छराइ, A भगुरपुराह 2 P पूसाह, 3 पूवैपूररइ, A पूवैपूररइ 3 P स सिविपूहि

[ १ ] १ मसार्ण(व)क २ मन्त्री

पुण्य पच्छलें सोणिय-जल-धारउ रय-पसमणउ हुआस-णिवारउ ॥ ४  
 'वाहिं असेसु दिर्सासुहु सिच्छउ थिउ णहु णाई कुसुम्भणं धित्तउ ॥ ५  
 अण्णउ परियत्तउ गयणह्वेणं धुसिणोलिउं णह-सिरि-अद्दहो ॥ ६  
 जाय वसुन्धरि रुहिरायन्धिरि सरहस-सुहउ-कवन्ध-पणच्चिरि<sup>१०</sup> ॥ ७  
 करि-सिर-मुत्ताहलेंहिं विमीसिय सञ्ज य ताराइणं पदीसिय ॥ ८  
 रह खुप्पन्ति वहन्ति ण चक्खे वाहण-जाण-विमाणइं थक्खे ॥ ९

॥ घटा ॥

तेहए वि महारणे मेइणि-कारणे रत्ते तरत्ते तरन्ति णर ।  
 जुञ्जन्ति स-मच्छर तोसिय अच्छर णाई महण्णवे वारिये ॥ १०

[ ३ ]

तो गज्जन्त-मत्त-मायङ्ग-वाहणेणं ।  
 अमरिस-कुञ्जएणं गिघाण-साहणेणं ॥ १

जावहाण-साहणु पडिपेछिउ णं खय-सायरेण जगु रेछिउ ॥ २  
 गिसियर परिभमन्ति पहरण-भुअ णं आवत्त-सुज्ज जल-सुहुव ॥ ३  
 पेक्खेवि गिय-वल ओहट्ठन्तउ 'सुरवगला-मुहे आवट्ठन्तउ ॥ ४  
 पेक्खेवि उरयत्तन्तइं छत्तइं मत्त-गयहे भिज्जन्तइं गत्तइं ॥ ५  
 पेक्खेवि फुट्ठन्तइं रह-वीढइं जाण-विमाणइं भेमरुयगीढइं ॥ ६  
 पेक्खेवि हयवर पाडिज्जन्ता सुहउ-मट्ठकर साडिज्जन्ता ॥ ७  
 'आयामेप्पिणु रह-गय-वाहणे भिडिउ पसण्णफित्ति सुर-साहणे ॥ ८  
 वाणर-चिन्धु महागय-सन्दणु चाव-विहत्थु महिन्दहो णन्दणु ॥ ९

॥ घटा ॥

णर-दय-नाय तज्जेवि रह-धय भज्जेवि, बूहहो मज्जे पडहु विह ।  
 यम्मेहिं विन्धन्तउ जीविउ छिन्तउ कामिणि-दियउ वियडु जिह ॥ १०

४ १ अज्जसोणिय, ५ २ विचारउ, ३ विचारउ, ४ विचारउ ५ विचारउ ६ ३ रणउ.  
 ८ ४ धुसिणोलिउ. ९ ५ सारसु मुहउ कवउ १० ५ पयधिमि ११ ५ 'मुणहकयामीसिय.  
 १२ ५ तारायउ पदीसिय. १३ ५ गुप्पति १४ ५ णइ, ५ नइ मवि.  
 ३. १ ५ ५ ५ 'कुदेय. २ ५ ५ उणउवइ. ३ ५ छिज्जएइ. ४ ५ सामिज्जवा. ५ ५ ५ सुर.

[ ३ ] १ धिरियाणि १ जलचय.

[ ३ ] १ देयसुवे २ विचमयाददीवापि ३ प्रगुणीभूय, कवर्ण इत्या वा  
 पउ. परि. १८

[ ४ ]

सुरवर-किङ्करोहिं उत्थरेवि अहिमुहेहिं ।

लइउं पसण्णकित्ति तिक्खेहिं सिलिंमुहेहिं ॥ १

तो एत्थन्तरे दिट्ठ-मुअ-डालें रावण-पिच्छिण सिरिमालें ॥ २  
 रहवर वाहिउ सुरवर-यन्दहों पढमउ 'भिद्दु महाहवे चन्दहों ॥ ३  
 कुन्त-विहत्थहों सीहारुदहों जयसिरि-पवर-णारि-अवगूढहों ॥ ४  
 'अरे स-कलङ्क वङ्क महिलाणण पुरउ म थाहि आहि मयलञ्छण' ॥ ५  
 तं णिसुणेंवि ओखण्डियं-माणउ हत्तिउ मियंङ्कु थक्कु जमराणउ ॥ ६  
 महिसारुदु दण्ड-पहरण-धरु तिहुअण-जण-मण-णयण-भयङ्कर ॥ ७  
 ॥ सो वि समुत्थरन्तु दर्ण-दुट्ठउ किउ णिविसद्धे पाराउट्ठउ ॥ ८  
 ताम कुवेरु थक्कु सबडम्मुहु किउ णारापेंहिं सो वि परम्मुहु ॥ ९

॥ घटा ॥

सिरिमालि धणुद्धरु रणंमुहें वुद्धरु धरेवि ण सक्किउ सुरवरोहिं ।  
 संताउ करन्तउ पाण हरन्तउ वम्महु जेम कु-मुणिवरोहिं ॥ १०

[ ५ ]

भेम्भें कियन्ते समरे तो ससि-कुवेर-रायं ।

केसरि-केणय-हुअवहा महवन्त-जारं ॥ १

तिणि वि भिडिय खणु आमिहेवि धय-धूयन्त महारह पेहेवि' ॥ २  
 तीहि मि समकण्डिउ रयणीयरु णं धाराहर-घणेहिं महीहरु ॥ ३  
 ॥ सरथर-सरवरोहिं विणिवारिय तिणि वि पुट्ठि देन्त ओसारिय ॥ ४  
 अमर-धुमार णवर उज्जाइय रिउ जिह 'एकहिं मिलेवि पराइय' ॥ ५  
 लइय सिलीमुहेहिं सिरिमालि परम-जिणिन्द-वरण-कमलालि ॥ ६  
 अन्नससीहिं सीसं उच्छिण्णइ णं णीलुण्णलइ विक्खितणइ ॥ ७  
 जउ जउ जाउहाणु परिसक्कइ तउ तउ अहिमुहु को विण थक्कइ ॥ ८  
 ॥ णिपेंवि कुमार-सिरइं छिज्जन्तइ रण-देवयहें घलि थं दिज्जन्तइ ॥ ९

४. १ P लइउउ. २ P S A सिलिंमुहेहिं. ३ P 'विदरो ४ A पढमुहिमु. ५ P S भय-  
 डिय'. ६ A मयङ्क. ७ = marginally, 'रजे' पाठे; A रजे. ८ P S जमरायं. ९ P S एणउरे.  
 १० = कुमुनिवरहुं, B कुमुनिवरहो.

५. १ A भग्ग. २ P S कियंत. ३ B 'रायणं. ४ S 'आयेयं. ५ P S आनेतिवि. ६ P  
 = A वेतिवि. ७ A लमकुण्डियरु. ८ P S जमजीह एकहिं. ९ A पचाइय. १० P S सिरिमालें.  
 ११ A वरणकमलालि. १२ S सीसइ. १३ P S वि.

[ ४ ] १ समुद्रस. २ भेद. ३ व्याधिविषय.

[ ५ ] १ 'तिणि वि भिडिय' इति सम्प्रत्य.

॥ वृत्ता ॥

सहस्रं विरुद्धं विर सण्णं ताव जयन्ते दिण्णं रह ।  
‘मइ ताव जियन्ते’ मुहउ-कयन्ते अप्पुण्णं पहरणु धरहि कहुं ॥ १० ॥

[ ६ ]

जयकारेवि मुरंवेइ धाईओ जयन्तो ।

‘णिसियर आहि आहि कहि जाहि महु जियन्तो ॥ १

वाहि धाहि सवडंमुहु सन्दणु हउँ धव देमि पुरन्दर-गन्दणु ॥ २  
पीरिय-तोमर-कण्णिय-घायँहु बहु-यावड-भल-गारयँहु ॥ ३  
अजससिहिं खुल्ल-सेइंगहुं पडिस-कलिहँ-सुल-कर-संगहुं ॥ ४  
भोगर-लडडि-चित्तदण्डुण्डिहिं सवल-हुलि-हल-मुसल-मुसण्डिहिं ॥ ५  
असर-तिससि-परसु-इसु-पासँहुं कणय-कोन्त-घण-चक-सहासँहुं ॥ ६  
रक्ख-सिलायल-गिरिबर-घायँहुं हवि-जल-पवण-विजुं-संघायँहुं ॥ ७  
ते णिसुणँवि सिरिमाळि पहरिसिउ मुरवइ-मुअहो महरहु दरिसिउ ॥ ८  
‘पइ मेहेप्पिणु जव-सिरि-लाहँ को महु अण्णु देइ धव आहँवे’ ॥ ९

॥ वृत्ता ॥

तो एव वित्तेसेवि सर संपेसेवि छिण्णु जयन्तहो तणउ धरँ ।  
गयणण्णं-लच्छिहँ कमल-दलच्छिहँ हारु जाई उच्छलँवि गउ ॥ १० ॥

[ ७ ]

दहमुह-पिसिण्ण दणु-देह-दारणेणं ।

मुमुभूरिउ महारहो कणय-पहरणेणं ॥ १

एउ ण जाणँहुं कहिं गउ सन्दणु चुकउ कह वि कह वि मुर-गन्दणु ॥ २  
उक्खु उक्खु मुक्खा-विहलङ्खल उट्टिउ उद्ध-मुण्डुं णं मयाल ॥ ३  
भीसण-मिण्डियाल-पहरण-धरु जालहाण-रहु किउ सय-सकर ॥ ४  
सो वि पहार-विहुरु णिचेयणु मुच्छ पराइउ पसरिय-चेयणु ॥ ५

१५ प लिह, ३ किह ।

६. १ प स मुरवइ, २ प पादवउ. ३ अ \*घायदि. ४ अ \*गारवदि. ५ प स \*वेदगधिं.

६ प स \*कलिसं. ७ प स \*संगोहिं. ८ प स \*दंदिहिं. ९ प स \*मुसंदिहिं. १० प स \*पायेहिं.

११ प स \*सहायेहिं. १२ प स \*पावदि. १३ प स \*विज्जंघायदि. १४ प स चणु, अ वडं.

१५ प स गयणणि.

७. १ अ घायहं. २ प स चुक्क. ३ प स \*मिडिवाल. ४ स अ \*वेयणु.

१ इन्द्रपुत्रेण.

[ ७ ] १ पुनर्भूत-जीवितम्भः.

धाइउ धुणेंवि सरीरु रणङ्गणें कूर-महागहु णाई गहङ्गणें ॥ ६  
 विणिण मि दुज्जय दुद्धर पवयलं विणिण मि भीम-गयासणि-करयल ॥ ७  
 वेणिण मि परिभमन्ति गह-मण्डलें लीह दिन्ति रावणें आखण्डलें ॥ ८  
 सुरवइ-गन्दणेण आयामैवि कुलिस-दण्ड-सणिह गय भामैवि ॥ ९

॥ घटा ॥

आहव वच्छंत्थलें पविउ रत्तायलें पाण-वियज्जित रयणियर ।  
 जउ जाउ जयन्तेहों गिसियर-त्तेन्तेहों धिचुं णाई सिरे रय-णियर ॥ १०

[ ८ ]

१ जं सिरिमालि पाडिओ अमर-गन्दणेण ।

तां इन्दइ पधाविओ समउ सन्दणेण ॥ १

॥ 'अरे दुधियह मम ताउ वहेवि कहिं जाहि सण्ड ॥ २  
 वलु वलु हयास मई जीवमाणे कहिं जीवियास' ॥ ३  
 वयणेण तेण करे धणुहरु किउ 'सुर-गन्दणेण ॥ ४  
 उत्थरिय वे वि समरङ्गणे सर-मण्डलुं करेवि ॥ ५  
 ॥ रिउ-मण्डणेण 'आयामैवि दहमुह-गन्दणेण ॥ ६  
 विणिहय-पहरेहिं सण्णाहु छिण्णु तीसहिं सरेहिं ॥ ७  
 रक्खित्त सरीरु कह कह वि णाहिं कप्परिउ वीरु ॥ ८  
 उप्पयैवि जाम किर धरइ पुरन्दरु पचुं वाम ॥ ९

॥ घटा ॥

॥ उगामिय-पहरणु चोइय-चारणु अन्तरें धिउ जमराहियइ ।  
 'अरे अरिचर-मण्णं रावण-गन्दणे उर्यरें धेलि चारइडि जइ ॥ १०

[ ९ ]

तल्लु मुणवि सयेंहि 'भिउडि-भामुरेहिं ।

उट्ठाहिवहों गन्दणो 'धेडिओ मुरेहि ॥ १

5 A उणु वि 6 P S A वि 7 A पण्ड 8 P दव, ३ दिउ 9 P S रावण 10 P S वण्ड  
 यडे 11 A विवहो 12 A तिल्लु

8. 1 P S read पुण्ड in the beginning 2 P S पाडिउ 3 P S व 4 P S पचार  
 5 P S जीवमाण 6 A कह 7 P समरण with 'म scored off, ८ समरणेण, A  
 मरणगे 8 S A 'मण्ड 9 P उणु 10 S 'मण्ड 11 S 'पण्ड 12 P S उरें 13 P व

9 1 P S read पुण्ड at the beginning of this stanza 2 P S भाति  
 भित्ति 3 P S वेदिउ मुरेहिं

१ समर २ उत्त समर ३ धूडिभित्त, निगार व

[ ८ ] १ मण्डेन. २ कर्ण समरं इत्या.

वेदिच एकु अणन्तेहिं रावणि  
 रोकइ यलइ धाइ अम्भिइइ  
 सन्दण सन्दणेण संचूरइ  
 तुरउ तुरङ्गमेण विण्णिवायइ  
 जाम वियम्भइ सवायामे  
 पभणइ 'रावण किं णिच्चिन्तइ  
 अण्णु वि रावणि लइइ अखत्ते  
 वुज्जइ जइ वि महाहवे सक्कइ

तो वि ण गणइ सुहउ-चूडामणि ॥ २  
 रिउ पण्णास-सट्ठि दल्लवट्ठइ ॥ ३  
 गयवर गयवरेण मुसुमूरइ ॥ ४  
 णरवर णरवर-घाए घायइ ॥ ५  
 ताव सु-सारहि सम्मइ-णामे ॥ ६  
 महवन्त-णन्दणु अत्थन्तउ ॥ ७  
 वेदिच सुरवर-वल्लेण सर्मत्ते ॥ ८  
 एकु अणेय जिणेवि कित्त कइ ॥ ९

॥ वत्ता ॥

ते वयणे रावणु जण-जुरावणु चडिउ महारहे खग-कर ।  
 लक्खिज्जइ 'देवेहि बहु-अवलेवेहि णाई कियन्तु जगन्तवयर ॥ १०

[१०]

दूरत्थेण 'णित्तिघरिन्देण सुरवरिन्दो ।

सीङ्गेण' विरुद्धेण 'जोइओ गइन्दो ॥ १

'सारहि वाहि वाहि रहू तेत्तहें  
 जेत्तहें अइरावणु गलगज्जइ  
 जेत्तहें सुरयइ सुर-परियसियउ  
 वं णिसुणेवि 'सम्मइ उच्छाहिउ  
 फिउ कलयल दिण्णइ रण-तूरइ  
 समरु' धुहु धलइ मि अम्भिइइ  
 पवर-तुरङ्गम पवर-तुरङ्गहु  
 रह रहयरहु परोप्परु धाइव

आयवन्तु आपण्डुरु जेत्तहें ॥ २  
 जेत्तहें मीसण दुन्दुहि वज्जइ ॥ ३  
 जेत्तहें वज्ज-दण्डु करे धरियउ ॥ ४  
 पूरिउ सहू महारहु वाहिउ ॥ ५  
 हसियइ सणि-जम-मुइइ व कूरइ ॥ ६  
 रण-रसियइ सण्णाह-विसइइ ॥ ७  
 भिडिय मयङ्ग मत्त-भायइहु ॥ ८  
 पायालहु पायाल पराइय ॥ ९

॥ वत्ता ॥

मेळिय-हुङ्कारइ दिण्ण-पहारइ सिर-कर-णार्सं णमन्ताइ ।  
 भित्तिवइ अ-णिविण्णइ वेणि मि सेण्णइ मिहुणइ जेमि अणुरत्ताइ ॥ १० ॥

4 A अजइइ 5 P S पवरवरेण सवायइ 6 P S मउर 7 P पवण 8 P समरे, A सम्मरे 9 P S पाइ, A नाइ 10 P जमन्तु corrected to जमउ, S जमउ, A जमउ.  
 10. 1 तेण णित्तिघरिन्देण 2 P S A सीङ्गेण 3 I S विरुद्धेण 4 I जोइओ व. 5 A भारइव 6 S समरु, A समरुधु 7 In all the cases P S have 'हु' and A 'ह'  
 8 P माइवहु, 9 मयवहु 10 I 'णासु. 10 S विम, A विह.

[९] १ इन्द्राग्नी २ विरिमात्री मृत ३ इन्द्राग्नी - ४ इन्द्राग्नीवरे . ५ वं .

[१०] १ मन्त्रे.



## [ ११ ]

जाउ महन्तु आहवो 'विहिं विहिं जणाहुं ।

इन्दइ-इन्दतणयहुं इन्द-रावणाहुं ॥ १

- रयणासय-सहसार-जणेरहुं मय-भेसइ-भारिचं-जुवेरहुं ॥ २  
 १ जम-सुमीवहुं दूसम-सीलहुं 'अणल-णलहुं पलयांणिल-णीलहुं ॥ ३  
 तसि-अद्भयहुं दिवायर-अद्भहुं खँर-चित्तहुं दूसण-चित्तद्भहुं ॥ ४  
 सुअ-चमहुं वीसावसु-हत्थहुं सारण-हरि-हरिकेसि-पहत्थहुं ॥ ५  
 कुम्भयण्ण-ईसाणणरिन्दहुं विहि-केसरिहिं विहीसण-खन्दहुं ॥ ६  
 घणवाहण-त्तडिकेसकुमारहुं मल्लवन्त-कणयहुं दुवारहुं ॥ ७  
 ॥ जम्बुनालि-जीमुत्तणिणायहुं यज्जोयर-यज्जाउहरायहुं ॥ ८  
 चाणरभय-यथाणणचिन्धहुं एम जुम्भु अग्निभइ पसिद्धहुं ॥ ९

॥ वत्ता ॥

करि-कुम्भ-विकत्तणु गज्जोलिय-त्तणु जो रणे जासु समावडिउ ।

सो तासु समच्छरु तोसिय-अच्छरु 'गिरिहे दयगिं व-अग्निभडिउ ॥ १०

॥

## [ १२ ]

को वि किजाण-याणिए सुरवद्द णिएवि ।

ण मुअइ मण्डलग्गु पहरं समदिपंवि ॥ १

- को वि णीसरन्तन्त-बुम्भल्लो भमइ मत्त-हत्थि व सन्तद्भल्लो ॥ २  
 को वि कुम्भि-कुम्भयल-दारणो मोसिओह-उज्जलिय-पहरणो ॥ ३  
 ॥ को वि दन्त-मुसल्लुक्खयाउहो धाइ मत्त मायद्ग-सम्मुहो ॥ ४  
 को वि खुदिय-सीसो धणुद्धरो वलइ धाइ चिन्धइ स-मच्छरो ॥ ५  
 को वि याण विणिभिण्ण-यच्छओ पाहिरम्तरुधरिय पिच्छओ ॥ ६  
 तोणियारुणो सहइ णरवरो रत्त कमल पुज्जो य सं-भमरो ॥ ७  
 को वि एक्क-चेलणे तुरद्धमे 'हेरि य विविओ ण भरिए कमे ॥ ८  
 ॥ को वि 'सिरउडे करेवि करयले जुद्ध भिक्ख मग्गो पर-चले ॥ ९

११. १ स 'भेसइ' २ A 'भारिच' ३ P यज्जोयर-अग्निभडिउ विचयण्ड ४ P S 'जुवेर', A यज्जु. ५ A 'अद्भयसि' ६ S गिरिहि ७ A दयगिं

१२. १ P S मण्डलग्गु २ A समदिपवि ३ १ 'जुम्भु' ४ P S A 'जुम्भुल्लुक्खयाउ', ५ P S 'पिच्छओ', A 'पिच्छओ' ६ P 'मग्गो' ७ A 'अग्निभडिउ' ८ A करि ९ S विरजिउहि,

[ ११ ] १ को जो बुम्भुल्लो संज्ञाको जाउ २ जम ३ पञ्च

[ १२ ] १ विष्णु देव, यथा पाद लिख अउ-इन्द-इन्दव २ मल्लवन्त

॥ वत्ता ॥

भडु को वि पडिच्छिरं णिवट्टिय-सिरु सोणिय-धारुच्छलिय-तणु ।  
लखिलजइ दारुणु सिन्दूरारुणु फणुणैणाई सहसकिरणु ॥ १०

[ १३ ]

कथ-ई मत्त-कुञ्जरा जीविण पत्ता ।

कसण-महाघण व दीसन्ति घरमि-पत्ता ॥ १

कथ इ स-विमाणई कुम्भयलई णं रणवहु-वक्खलई स-मुसलई ॥ २  
कथ इ हय करवालैहं एण्डिय अन्त-ललन्त खलन्त पहिण्डिय ॥ ३  
कथ इ छत्तई हयई विमालई णं जम-भोयणै दिण्णई धालई ॥ ४  
कथ इ सुहउ-सिराई पलोइई णाई अ-गालई णव-कन्दोइई ॥ ५  
कथ इ रह-वकई विच्छिण्णई कलि-कालहो आसणई वं दिण्णई ॥ ६  
कथ-यि भडहो सिक्कण दुक्किय 'दियवउ णाहि' भणेवि वहुक्किय ॥ ७  
कथ वि गिहु कवन्धे परिट्टिउ णं अहिणव-सिरु सुहउ समुट्टिउ ॥ ८  
कथ इ गिजे मणुसु ण खज्जउ वाणैहि च्छुहि मेउ ण लज्जउ ॥ ९

॥ वत्ता ॥

कथ इ णर-रुण्डेहिं कर-कम-तुण्डेहिं समर-वसुन्धरि भीसणिय ।  
वहु-खण्ड-पयारोहिं णं सुआरोहिं रहय रत्तोद जमहो तणिय ॥ १०

[ १४ ]

तहिं तेहणं महाहवे किय-महोच्छवेहिं ।

कोकिउ एकमेकु लडुस-यासवेहिं ॥ १

'उरें उरें सक सक परिसकहि जिह णिडुविउ मालि तिह थकहि ॥ २  
हवें सो रावणु भुवण-भवङ्कर सुरवर-कुल-कियन्तु रणें दुज्जरु' ॥ ३  
तं णिणुणेवि यलिउ आखण्डल पच्छायन्तु सरेंहि णह-मण्डलु ॥ ४  
देहमुहो वि उत्थरिउ स-मच्छरु किउ सर-जालु सरेंहि सय-सक्करु ॥ ५  
तो एत्थन्तरें हय-पडिवक्खे सरु अग्गेउ मुक्कु सहसक्खे ॥ ६

10 s परिधिह.

13. 1 s mostly read कथ वि. ■ ■ करवालैहि, s करवालैहि. 3 The portion from व दिण्णई up to गिहु क in line 8 is missing in A. 4 P s सुहउ. 5 P वंयुहे.

14. 1 s reads दुवई in the beginning of this stanza. ■ A उर वर. 3 P सुरवल, 5 सुरवल. 4 A आहउ.

धाइउ धगघगन्तु धूमन्तउ चिन्धिहि छत्त-धर्पेहि लगन्तउ ॥ ७  
 रावण-चलु णासधिय-जीविउ णासइ जाला-मालालीविउ ॥ ८  
 ॥ पचा ॥

रयणियर-गहाणें चारुण-चाणें सरवरणि उरहासियउ ।  
 मत्ति-चण्णुपरस्तउ धूमल-गतउ पिसुणु जेम वोह्णवियउ ॥ ९

[ १५ ]

उवसमिए हुआसणे वयण-भासुरेणें ।

बहल-तमोहं-पहरणं पेसियं सुरेणं ॥ १

किउ अन्धारउ तेण रणङ्गणु किं पि ण देक्खंइ णिसियर-साहणु ॥ २  
 जिम्भइ अङ्गु चलइ णिहायइ सुअइ अचेयणुं गोमुविणायइ ॥ ३  
 पेक्खेंपि णिय-चलु ओणलन्तउ मेहिउ दिणयरत्थु पज्जलन्तउ ॥ ४  
 अमराहिवेण राहु-यर-पहरणु णाग-पासं सर मुअइ दसाणु ॥ ५  
 पयर-भुअङ्ग-सहांसिहिं दट्ठउ सुर-चलु पाण लपवि पणट्ठउ ॥ ६  
 गारुडत्थु वासवेण विसज्जिउ विसहर-सरवर-जालु परज्जिउ ॥ ७  
 खगडडं-पवणन्दोलिय-मेइणि डोला-रूढी णं वर-कामिणी ॥ ८  
 पक्ख-पवण-पडिपहय-महीहर णच्चाविय सं-दिसिवह् स सायर ॥ ९  
 ॥ पचा ॥

मेहेवि रिउ-घायणु सरु णारायणु तिज्जमविहसणें गर्पे चरिउ ।  
 जेत्तेहं अइरावणु तेत्तेहं रावणु जायेवि इन्दहो अग्निभिडिउ ॥ १०

[ १६ ]

मत्त गइन्द दोवि उब्भिण्ण-कत्तण-देहा ।

णं गजन्त धन्त सम-उत्थरन्तं मेहा ॥ १

परोवरस्स पत्तया मयम्भु-सित्त-गत्तया ॥ २  
 पिरोर धोर-कन्धरा पलोद्द-दाण-णिन्दरा ॥ ३  
 स-सीयर व पाउसा मयग्ध मुक्क-अङ्गुसा ॥ ४

5 P S धूमन्तउ 6 P विजइ, ५ विजइ 7 P णासधिय 8 P उरहासिय, ३ उरहासिय, ५  
 उरहासियउ, 9 P S परस्तउ.

15. 1 S reads दुवह in the beginning of the stanza. 2 P S उरहास  
 3 A पेरसइ 4 P S जिचेयणु 5 A वास. 6 P S यहासं 7 S खगडडु. 8 P S वम रिमि-  
 पइ सायर 9 S तिज्जय.

16 1 A दोवि 2 P S मयम्भरत्त 3 P परोवरस्स मत्तया corrected to परोवरप-  
 त्तया, ४ मयग्ध

\* [ १४ ] १ सिक्कावित

[ १५ ] १ अभाउ (१) २ प्रच्छ (१)

विंशाल-कुम्भमण्डला  
अधक-कण्ठा-चामरा  
समुद्र-सुण्ड-भीसणा  
मणोज-गोला-पन्तिणो

निवद्ध-दन्त-उज्जला ॥ ५  
निवारियालि-गोयरा ॥ ६  
विसृष्ट-घण्ट-णीसणा ॥ ७  
भमन्ति वे वि दन्तिणो ॥ ८

॥ वत्ता ॥

मयगलेहिं महन्तेहिं विहि मि भमन्तेहिं सुरवइ-लङ्काहिं पर्वर-  
भव-भर्वणेहिं छुंढी णं भहि मूढी भमइ स-सायर स-भरधर ॥ ९

[ १७ ]

तिजगविहसणेण किउ सुर-करी गिरत्थो ।

परिओसिय गिंसायरा ल्हसिउ बइरि-सत्थो ॥ १

रावणु पाव-जुवाणु बलचन्तउ अमराहिउ गंय-वेसं-महन्तउ ॥ २  
भमेवि ण सकिउ करिवरुं सप्पिउ रक्खे सयवारउ परिउमिउ ॥ ३  
गउ गणण पहु पहुणोदुद्धं इग्ग देवि अंसुएण निवद्ध ॥ ४  
विजउ घुहु रवणीयर-साहणे देवेहिं दुन्नुहि दिणं विवङ्गणे ॥ ५  
ताव जयन्तु दसाणण-जाएं आणिउ वन्धेवि वाहु-सहाएं ॥ ६  
जसु सुगीवें वृत्तम-सीले अणलु गलेण अणिलु रणे णीले ॥ ७  
सर-दूसणेहिं चित्त-चित्तइय रवि ससि लेवि आय अङ्गइय ॥ ८  
सुरवर-गुरु मएण गिंभिअं लहउ कुवेरु समरे मारिअं ॥ ९

॥ वत्ता ॥

जो जसु उत्थरियउ सो ते भरियउ गेणेवि पवर-वन्दि-सयहं ।  
गउ सुरयर-डामरु पुरु अजरामरु जिणु जिह जिणेवि महाभयहं ॥ १०

[ १८ ]

लङ्क पुरन्दरे गिंय जय-सिरी-निवाओ ।

सहसारेण पत्थिओ पत्थियो दसासो ॥ १

अहो जम-धणय-सक-कम्पायण देहि सुपुत्त-भिक्षु मह रावण ॥ २

४ P B 'सिं' ५ A दोवि. ६ A नवर. ७ P B 'भयणे वं. ८ A लुंरी.

१७. १ A 'विहसणेण २ A लहवेय' ३ A गवचक. ४ A 'जोदुद्ध. ५ P B 'उदुहिं.

६ P B 'दिग्गु, ७ दिग्ग ७ P B गहगणे.

१८. १ A गिंयो. २ P B 'सिरी'. ३ P B पविनरे, A missing.

[ १६ ] १ 'उन्दी.

[ १७ ] १ इद. २ वरणेण ३ अवि. ४ वायु

[ १८ ] १ प्रहयत २ राजा.

पउ. पउ. १७

तं गिसुणेषि भणइ सुर-वन्धणुं      'तुम्ह वि अम्ह वि एउ गिवन्धणु ॥ ३  
जमु तउवरु परिपालउ पट्टणु      पङ्कणु णिक्किउं करउ पण्णजणु ॥ ४  
पुष्क-पयरु 'धरे देउ वणासइ      सहँ गन्धर्वेहिं गायउ सरसइ ॥ ५  
वत्थ-सहासइ हवि वक्खालउ      कोसु असेसु कुवेरु णिहालउ ॥ ६  
जोण्ह करेउ मियेकु णिरन्तरु      सीयलु पण्यले तवउ दिवायुर ॥ ७  
अमरराउ मज्जणउ भरावउ      अण्णु वि' धर्णेहिं छडव देवावउ ॥ ८  
तं पडिगण्णु सञ्चु सहसारे      मुक्कु सक्कु लङ्कालङ्कारे ॥ ९  
॥ वत्ता ॥

णिय-रत्तु विवज्जेवि गउ पव्वज्जेवि सासयपुरहँ सहसणयणु ।  
॥ जय-सिरि-वट्टु मण्डेवि चिउ अवरुण्डेवि सँ इ' भुय-सँठिहँ दहवयणु ॥ १०

इय चारु-पञ्चमचरिए धणञ्जयासिय-सयम्मुएव-कर ।

जार्णह 'रावण वि जय' सत्तारहमं इमं पन्नं ॥

[ १८. अट्टारहमो संधि ]

रणे माणु मलेवि पुरन्दरहँ      परियञ्चेवि सिहरइ मन्दरहँ ।  
॥ आबइ वि पडीवउ जाम पट्टु      ताणन्तरें दिट्ठु अणन्तरहु ॥

[ १ ]

पेक्खेप्पिणु गिरि-कञ्चण-सुभहुं      जिण-वन्धण-वूरुच्छलिय-सहुं ॥ १  
सुरवर-सय-सेव-करावणेण      मारिच्चिं पपुच्छिउ रावणेण ॥ २  
'भइ-भज्जण भुवणुच्छलिय-णाम      उहु कलयलु सुम्मइ काइं नाम' ॥ ३  
॥ तं गिसुणेषि पभणइ समर-धीरं      'एहु जइ णामेण अणन्तवीर ॥ ४  
दत्तरह-भायरु अणरण-जाउ      सहसयर-सणेहें तवसि जाउ ॥ ५  
उप्पणउ एयहँ एत्थु णाणु      उहु दीसइ देयागमु स-जाणु' ॥ ६  
तं वयणु सुणेप्पिणु णिसियरिन्दु      गउ तेत्तेहें जेत्तेहें मुणिवरिन्दु ॥ ७  
परियञ्चेवि णवेवि धुणेषि णिविट्ठु      मयलु वि जणु वयइ छयन्तु दिट्ठु ॥ ८

४ P मि. ५ P S पुरे. 6 P S गण्डे, A गंधर्वेहिं. 7 A मयंकु. 8 A जि. 9 P S वयं.  
10 P S 'वलेहिं, A 'वलेहिं. 11 P वयं वयामु, S वयं वयामि. 12 P जट्टाण, S  
जाट्टाण.

1. 1 A भावेवि. 1 A, P S सुहाउ. 2 P S णाउ. 3 A मारीह. 4 A सुवरह. 5 P S  
वीर. 6 P S उहु. 7 P S एहु.

[ १ ] १ अकट्टावियवेदध.

॥ पता ॥

महवयई को वि कों वि अणुवयई  
कों वि दिहुं सम्मत्तु लएवि यिउ

कों वि सिक्खावयई गुणवयई ।  
पर रावणु एकु ण उवममिउ ॥ ९

[ २ ]

धम्मरुहं महारिसि भणइ तेत्थु  
अहों दहसुह मोहन्धारेणं वुढ  
अमियालए अमिउ ण लेहि केम  
तं वयणु सुणेप्पिणु दससिरेण  
'सकमि धूमज्जएणं इत्थं देवि  
सकमि गिरि-मन्दरु णिहंलेवि  
सकमि मारुड 'पोट्टुलें छुहेवि  
सकमि रयणायरं-जलु पिणवि

'मणुयत्तुं लहेवि वइसरेंवि एत्थु ॥ १  
रयणायरं रयणु ण लेहि मूढ ॥ २  
अच्छहि णिहुअउ कडुमउ जेम' ॥ ३  
युच्चइ धोत्तुमीरिय-गिरेण ॥ ४  
सकमि फण-फणिमणि-रयणु लेवि' ॥ ५  
सकमि दस दिसि-वह दरमलेवि ॥ ६  
सकमि जम-महिसें समारुहेवि ॥ ७  
सकमि आसीविमु अहि णिणवि ॥ ८

॥ पता ॥

सकमि सकहों रणें उरधरेंवि  
सकमि महि गयणु एकु करेवि

सकमि ससि-सूरहें पंह हरेवि ।  
दुज्जरु णउ सकमि' वउ धरेंवि ॥ ९

[ ३ ]

परिचिन्तेवि सुइरु थराहिवेण  
'जं सई ण समिच्छइ चारु-गत्तु  
गउ एम भणेप्पिणु णियय-णयरु  
एत्तहें वि महिन्दु महिन्द-णामें  
सहों 'हिययवेय णामेण भज्ज  
सिन्दुएणं रमन्तिहें धण णिणवि  
उप्पण चिन्त 'कहों कण्ण देमि  
विज्जाहर-सयई मिलन्ति जेत्यु

'उइ लेमि एकु वउ' वुत्तु तेण ॥ १  
तं मण्ड लएमि णो पर-कलत्तु' ॥ २  
विउ अचलु रज्जु भुज्जन्तु खयरु ॥ ३  
पुरवरें इच्छिय-अणुहुअ-कामें ॥ ४  
तहें दुहियज्जणसुन्दरी मणोज्ज ॥ ५  
विउ थारवइ मुहे कर-कमलु देखि ॥ ६  
छंइ वट्टइ गिरि-कइलासु जेमि ॥ ७  
थरु अवसं होसइ को' वि तेत्थु' ॥ ८

८ P १ महवयइ को वि अनुवयइ. ९ P १ को ॥ गुणवयइ, A MISSING. १० P १ दिहु.

२. १ A धम्मरुह. २ A मणुयत्तु. ३ A लेमि ४ A मिहंलेवि ५ P १ पोहलु, A पोहलि.  
६ P समागहेमि. ७ P १ रयणायरं. ८ = 'सुइरु, B सुइरु, A सुइरु. ९ A पहरेंवि. १० A पर  
दुपद न सकमि.

३. १ P १ णउ मण्ड लेमि ण २ P इच्छिय. ३ P वदुणहि, B गेदुणहि. ४ P १ कवयु.

[ ३ ] १ मनोविद्या. २ पूर्वार्थ, पूर्वार्थोक्त प्रस्ताव, पूर्वार्थ.

॥ घटा ॥

गंड एम भणोवि पहु पवयहों जिर्ण-अट्टाहिणें अट्टाजयहों ।

आवासिब पासंहिणीयडोहिणं तारायणु मन्दर-तडोहिणं ॥ ९

[ ४ ]

१ एत्तहें वि ताव पेह्वाय-राव  
स-विमाणु स-साहणु स-परिवार  
एकत्तहें दूसावासु लइउ  
अवर वि जे जे आसण-भव  
पहिलएँ फगुणणन्दीसरहें  
॥ दिणें वीर्यएँ विहि मि णराहिवाहें  
पह्वायें खेडुं करेवि' वुत्तु  
किण कीरइ पाणिग्गहणु राय'  
परिओसु पवहिउ सज्जणाहें

सहुँ केउमइएँ रविपुरहों आउ ॥ १  
अणु वि तहें पवणज्जय-कुमार ॥ २  
णं वन्दणहत्तिएँ इन्दु अइउ ॥ ३  
ते ते विज्जाहर मिलिय सब ॥ ४  
किय पवण-पुज तइलोक-णाहें ॥ ५  
मित्तइय परोप्परु हूअ ताहें ॥ ६  
'तउ तणिय कण्ण महु वणउ पुत्तु ॥ ७  
तं णिसुणेंवि तेण वि दिण्ण वाय ॥ ८  
मइलियइँ मुहइँ खल-दुज्जणाहें ॥ ९

॥ घटा ॥

॥ 'बहु अज्जण याउकुमार वरु'  
'तइपएँ वात्तरेँ पाणिग्गहणु'

घोतेप्पिणु गयणाणन्दयरु ।  
गय णरवइ णियय-णियय-भवणु ॥ १०

[ ५ ]

१ एत्थन्तरेँ वुज्जउ वुण्णिवार  
णउ विसहइ तइयउ विवसु एन्तु  
॥ धूमाइ वलइ धगधगाइ चित्तु  
चन्दिणउ चन्दु चन्दणु जलहु  
दाहिण-मारुउ सीयल-जलाइँ  
णिदुहइ अहुयइँअँ अणहु  
णीत्तसइ सत्तइ वेउइ तमेण  
॥ उट्टण-आहरण पसाहणाइँ

मयणाउरु पवणज्जय-कुमार ॥ १  
अच्छइ विरहाणलें झम्प देन्तु ॥ २  
णं मन्दिरं अग्नन्तरेँ पलित्तु ॥ ३  
कप्पूर-कमलदलसेज-मइँ ॥ ४  
तहों अग्गि-फुलिइँ केवलाइँ ॥ ५  
सज्जण हिययाइँ य पिसुण-सहु ॥ ६  
धाहावइ धाहा पञ्चमेण ॥ ७  
सबइँ अट्टहों असुहावणाइँ ॥ ८

5 P राय 6 P A त्रिय 7 P पासेहि अवासिउ (corrected to आवासिउ), 8 पासेहि अवासिउ.

4. 1 P S अण्णेत्तदे 2 A एकनदे 3 S वीर्यइ मिहि 4 P खेडु, S खेडु 5 P S करिवि.  
॥ ॥ सज्जणादे, ४ सज्जणाई, A मज्झिण 7 P 'दुज्जणादे 8 P S गिययिय, A गियय.

5. 1 P S पत्त 2 S अदइ 3 P S 'महु 4 P A अग्नन्तरे 5 S A मज्झिण

[ ४ ] १ प्रहार २ केतुपत्तीभार्यय ३ आदित्यपुरस

[ ५ ] १ रजान्या

॥ वत्ता ॥

पासेउ वलरगइ ल्हसइ तणु तं इज्जिउ पेक्खवि अण्ण-मणु ।  
पमणित प्हसिएणणिण्विमुहु 'किं दुवल्लिहुयउ कुमार तुहु' ॥ ९

[ ६ ]

विरहगि-दह-मुह-कञ्जएण प्हंसिउ पवुत्तु पवणञ्जएण ॥ १  
'भो णयणाणन्दण चारु-चित्त णउ विसहउं तइयउ दिवसु भित्त ॥ २  
अइ अज्ज ण लक्खिउ पियेहं वयणु तो कल्लं<sup>१</sup> महु णिसुलउ मरणु' ॥ ३  
तं णिसुणेवि वुच्चइ प्हसिएण कमलेण व वयणे प्हसिएण ॥ ४  
'कणि-सिर-रयणेण वि णाहं<sup>२</sup> गणु णउ कारण केत्तिउ जं विसणु ॥ ५  
किं पवणहो कवणु वि दुप्पवेसु<sup>३</sup> गय वेणि वि रयणिहिं तप्पवेसु ॥ ६  
पिय जाल-गयक्खणं दिडु चाल णं मयण-याण-धणु-तोण-साल ॥ ७  
'मारो वि मरइ विरहेण जाहं को वणोवि सक्खि रुवु ताहं ॥ ८

॥ वत्ता ॥

तं बहु पेक्खेवि परितोसिएण वरइत्तु पसंसिउ प्हसिएण ।  
'तउ जीविउ सहलु अणन्त सिय जसु करे लग्गेसइ प्ह तिब' ॥ ९

[ ७ ]

एत्थन्तरे अट्ठमी-चन्द-भाल मुहु जोएवि चवइ वसन्तमाल ॥ १  
'सहलउ तउ माणुस-जम्मु माए भत्तारु प्हज्जणु लहु जाए' ॥ २  
तं णिसुणेवि दुम्मुहं वुडु-वेस सिरु विहुणेवि भणइ वि सीत्तेस ॥ ३  
'सोदामणिपहु पहु परिहरेवि धिउ पवणु कवणु गुणु संभरेवि ॥ ४  
जं अन्तरु गोपय-सायराहं जं जोइज्जणहं दिवायराहं ॥ ५  
जं अन्तरु केसरि-कुञ्जराहं जं कुसुमाउह तित्थङ्गराहं ॥ ६  
जं अन्तरु गरुड-महोरगाहं जं अंमरराय-पहरण-पागाहं ॥ ७  
जं पुण्डरीय-चन्दुज्जयाहं तं विज्जुप्पहु-पवणञ्जयाहं ॥ ८

६३ विवितवि.

६. १ रसा<sup>१</sup> सुहु. २ रसा कल्ल. ३ रसा णाहि. ४ रस किट्ठ, ५ किट्ठ.

५९ व.

७. १ स मरसियद. २ स सहलउ. ३ रस दुम्मह, दुम्महल.

१ प्रवृत्ति मित्रेण.

[ ६ ] १ सुवक्खवेण. २ मन्ना. ३ सनोडवि.

[ ७ ] १ सिट्ठकेजी. २ विपुत्तु. ३ वय.



॥ वृत्ता ॥

आयेहिं आलायेहिं कुविउ णरु धिउ भीसणु उक्खय-खग्ग-करु ।  
 'किं वयणेहिं बहुएहिं आहिरेहिं रिउ रक्खउ विहि मि लेमि सिरइ' ॥ ९

[ ८ ]

कटु-अक्खरेण परिभासिरेण करे-धरिउ पहज्जणु पहेसिएण ॥ १  
 'जे करि-सिर-रयणुज्जलिय(?) देव तं असिवरु मइलहि एरुधु केम ॥ २  
 लज्जिज्जहि योहहि णाई मुक्खु' णिउ णिय-आपासहो दुक्खु दुक्खु ॥ ३  
 दस-वरिस-सरिस गय रयणि तासु रवि उग्गउ पसरिय-कर-सहासु ॥ ४  
 कोकायेवि' णरवइ पवर वर(?) हय मेरि पयाणउ दिण्णु णवर ॥ ५  
 अज्जणसुन्दरिहे तुरन्तएण उम्माहउ लाइउ जन्तएण ॥ ६  
 संचलइ पउ पउ जेम जेम कप्पिजइ हियवउ तेम तेम ॥ ७  
 तेहए अयसरे बहु-आणयहिं कर-चरण धरेण्णिणु राणयहिं ॥ ८

॥ यथा ॥

वलि-यण्ड मण्ड परियत्तियउ तेण वि उवाउ परिचिन्तियउ ।  
 'लई एकयार करयले धरेवि' पुणु वारह वरिसइ परिहरेवि' ॥ ९

[ ९ ]

तो दुक्खु दक्खु दुग्गिभय-मणेण किउ पाणिग्गहणु पहज्जणेण ॥ १  
 थिउ वारह वरिसइ परिहरेवि णवि सुअइ आलयेइ सुज्जणे(?) वि ॥ २  
 वारे वि ण आइ ण(?) जेम जेम खिज्जइ शिज्जइ पुणु तेम 'तेम ॥ ३  
 उज्जन्तउ उरु विरहाणलेण णं बुज्जावइ अंसुअ-जलेण ॥ ४  
 परिवार-भित्ति-चित्ताइ जाई णीसास-धूम-मलियाइ ताइ ॥ ५  
 दिउइ आहरणइ परियलन्ति णं णेह-खण्ड-खण्डइ पडन्ति ॥ ६  
 गउ रुहिरु णवर धिउ अइणु अरिथि णउ णवइ जीयिउ अस्थि णस्थि ॥ ७  
 तहिं तेहए कोल दसाणणेण सुरवर-सुरङ्ग-पयाणणेण ॥ ८

॥ यथा ॥

जो बुग्गुहु दुउ विसज्जिय सो आयउ कप्प-विज्जियउ ।  
 हय समर-मेरि रंहरे चडिउ रणे रावणु वरुणहो अट्ठिभडिउ ॥ ९

४ B लायहे. 5 P S A बहुमहि.

8. 1 P S A कोकायि. 2 A जे अज्जण. 3 P S 'मंदर, A वलिउंदइ मंदर. 4 A कप. 5 P S A परि.

9. 1 A दुक्ख दुक्ख. 2 A म. 3 A आणव. 4 A जेम. 5 P ग्रियइ marginally corrected to सिजइ. 6 P तेव तेव. 7 P S रिउर, A दिउउ. 8 A महेवि. 9 P S अजिण. 10 P S रहवर.

[ ९ ] १ प्रसिद्धि (v. 1, सिजइ). २ चमत्ति.

[ १० ]

एतन्तरे वरुणहो गन्दर्पोहिं समरङ्गणे वाहिय-सन्दर्पोहिं ॥ १  
 'राजीव-पुण्डरीपोहिं पवर खर-दूसण पाडेवि धरिय गवर ॥ २  
 गय पवण-गमण 'केण वि ण दिट्ठं' सहुं वरुणे जल-दुग्गमे पइट्ठ ॥ ३  
 'सालयँहुं म होसइ कहि मि घाउ' उवडेवि गउ रयणियर-राउ ॥ ४  
 णीसेस-दीव-दीवन्तराहुं लहु लेह 'दिण्ण विज्जाहराहुं ॥ ५  
 अयेकु रणङ्गणे वुज्जयासु पट्ठविउ लेहु पवणज्जयासु ॥ ६  
 तं पेक्खेवि तेण वि ण विउ 'खेउ' णीसरिउ स-साहणु वाउ-वेउ ॥ ७  
 यिय अज्जण कलसु लपवि वारे णिअच्छिय 'ओसरुं वुट्ठ दारे' ॥ ८

॥ वत्ता ॥

तं गिसुणेवि अंसु फुसन्तिर्यपे बुच्चइ लीहउ कहुन्तिर्यपे ।  
 'अच्छन्ते' अच्छिउ जीउ महु अस्सें जाएसइ पई जि सहुं ॥ ९

[ ११ ]

तं वयणु पडिउ णं असि-पहारु अवहेरि करेप्पिणु गउ कुमारु ॥ १  
 माणस-सरयरे आयासु मुक्कु अथवणहो ताम पयहु दुक्कु ॥ २  
 दिट्ठे सयवसई मउलियाई पिय-विरहिय-महुअरि-मुंहलियाई ॥ ३  
 सकी वि दिट्ठ विणु च्छेक्खणं वाहिजमाण मयरद्वरणं ॥ ४  
 विहुणन्ति च्छु पद्दाहणन्ति विरहाउर पक्कन्दन्ति घन्ति ॥ ५  
 तं णिरेवि आउ तहो कलुण-भाउ 'मई सरिसउ अणु ण को वि पाउ ॥ ६  
 ण कयाइ वि जोइउ गिय-कलसु अच्छइ मयणगि-पलित्त-मसु ॥ ७  
 परिअसेवि समाणिउ ण जाम रणे वरुणहो जुज्जु ण देमि ताम' ॥ ८

॥ वत्ता ॥

सम्भाउं सहायहो कहिउ पुणु पवसिरेण वुत्तु 'एहु परम-गुणु' ।  
 उप्पएवि णहङ्गणे वे वि गय णं सिय-अहिसिअणे मच गय ॥ ९

10. १ P ३ 'गवण २ P ३ इट्ठ ३ P साउवट्ठ, ॥ सल'यहो, A सल'यह ४ P ३ रपणं  
 वराउ ५ A 'दीवतराह. ७ P ३ लेहु दिण्ण ७ A विज्जाहराह. ८ A सव ७ P ३ पुसतिर्यप.

11. १ P ३ सक्केण २ P ३ मयरद्वेण, A रयए ३ P ३ ए कदन्ति. ४ P ३ कदण.  
 ५ P ३ महु ६ P परिअसेवि, ७ परिअसि ७ P ३ सम्भाव.

[ १० ] १ राजी[ व ]-पुण्डरीको पुत्रो २ केनादि न इष्ट . ३ विस्मय

[ ११ ] १ अहं बुधाणा . २ पावन्ती.

[ १२ ]

णिवित्सेण पत्त अज्जण्हें भवणु  
गळ पहसिउ अचमन्तरे पइहु  
'परिपुण्णं मणोरह अज्ज देवि  
'तं णिसुणेंवि भणइ वसन्तमाल  
'भव-भवे-संचिय-बुह-भायणीए  
सो किं' वेयारहि' रुअइ जाव  
महुरक्खर विणयालाव लिम्भु  
पछक्कं चडिउ करे लेवि देवि

पच्छण्णु 'होवि थिय कहि मि पवणु ॥ १  
पणवेप्पिणु पुणु, आगमणु सिद्धु ॥ २  
हउं आयउ वाउकुमारु लेवि' ॥ ३  
धोरंसु-सित्त-थण-अन्तराल ॥ ४  
एवहु पुणु जइ अज्जणाए ॥ ५  
सयमेव कुमारु पइहु ताव ॥ ६  
आणन्दु सोक्खु सोहग्गु दिम्भु ॥ ७  
विहसन्त-रमेन्तइं वियइं वे वि ॥ ८

॥ घटा ॥

स इं भुंयँहि परोप्परु लिन्ताइं  
णीसन्धि-गुणेणं ण जायाइं

सरहसु आलिङ्गणु दिन्ताइं ।  
'दोणिण वि एँकं पिव जायाइं ॥ ९

इय रामएवचरिए  
'पयण झणा विवा हो'

घणझयासियं-सयम्भुएव-कए ।  
अट्टारहंमं इमं पवं ॥

[ १९. एगुणवीसमो संधि ]

पच्छिम-पहरे पहज्जणें  
'तं' मेरुसेज्जहि मिगणंयणि

आउच्छियं पिय पंवसन्तणें ।  
जं मइं अवहत्थिय भेन्तएण' ॥

[ १ ]

जन्तएण आउच्छियं जं परमेसरी ।

विय विसर्ण हेट्ठामुह अज्जणसुन्देरी ॥ १

कर मैवलिकरेप्पिणु विण्णवइ  
तो उत्तर काइं देमि जण्हो

'रयंसलें गम्भु जइ संभवइ ॥ २  
ण वि सुग्गइ एउ मग्गु मण्हो' ॥ ३

12. 1 P S अज्जण्हो 2 A होइ 3 P records a variant 'सय पुण', A वउ  
मुहल. 4 P S नाइउ 5 A 'भय' 6 P corrects to 'मायणाइ'. 7 P corrects to  
अज्जणाइ. 8 A किं ज, S कि वि. 9 P च विचारइ 10 P च देउ 11 P S एववइ 12 A  
अपरि. 13 A 'गुणे जायाइ 14 P S विणिज 15 P S एक्कमिव, A इक्क पिय. 16 P S अट्टा-  
रसम.

1. 1 S आउच्छिय 2 A ज वि वसवणें. 3 P सग्गसुन्देरी, S संमहारसेन्देरी.  
4 P S मिगणयणे. 5 P जवण. 6 A परमेसरी. 7 P S पयण. 8 A अज्जणसुन्देरी. 9 P र-  
सलहि, S रइसरहि

[ १ ] १ एमो कुक. २ नसनेव. ३ बद्धहस्ती. ४ रजन्तया.

चित्तेण तेण सुं परिद्वेवि  
गव णरवइ सहं मित्तेण तहिं  
गुह्मर हउ एत्तेहं वि सइ  
'एउ काइ कम्म पइ आर्यरिउ  
दुवार धरि-विणिवारहो  
तं सुं वि वसतमाल चवइ

, कङ्कण अहिणाणु समेत्तेवि ॥ ४  
माणसमरे दूसावासु जहिं ॥ ५  
कोट्ठावेवि पभणइ 'केउमइ ॥ ६  
णिम्मलु महिन्द-कुलु धूसरिउ ॥ ७  
मुहु मइलिउ सुअहो महाराहो ॥ ८  
'सुविणे' वि कलङ्कु ण सभवइ ॥ ९

॥ वत्ता ॥

इसुं कङ्कण इसुं परिहणंउ इसुं कञ्चीदामु पवज्जणहो ।  
ण तो का 'वि परिक्ख करे' परिसुज्जहं जेणं मज्जे अणहो ॥ १०

[ २ ]

तं गिसुणेवि वेवन्ति समुत्थिय अंघुणु ।  
वे वि ताउ कसपाएहिं हयउ पुणंघुणु ॥ १

'किं जारहो णहिं सुवण्णु घरे' जे कउउ घडावेवि बुहइ करे ॥ २  
अण्णु वि एत्तिउ सोहणु कउ जे कङ्कण देइ कुमार वउ ॥ ३  
कङ्कअक्खर-पहर-अयाउरउ सजायउ वे वि गिरुत्तरउ ॥ ४  
हकारेवि पभणिउ कूर-अडु 'हय जोसें महारह-वीदे' चडु ॥ ५  
एयउ बुडुअ अयलक्खणउ सत्ति भवलामल-कुल-लङ्छणउ ॥ ६  
माहिन्दपुरहो दूरन्तरेण परिधिर्वि आउ सहं रहवरेण ॥ ७  
जिह मुअहु ण आवइ वत्त महु' तं गिसुणेवि सन्दणु जुत्तु उट्ट ॥ ८  
गउ वे वि चडावेवि णवर तहिं- सामिणि-केरउ आपसु जहिं ॥ ९

॥ वत्ता ॥

णयरहो दूरे वरन्तरेण अज्जण रुवन्ति ओआरिया ।  
'माए खमेजहि जाभि हउ' सहं पाहए पुणु जोकारिया ॥ १०

10 A ष परिद्वेवि 11 A समुत्थिवि 12 PS पयविग, A पभणइ 13 A सचरिउ.  
14 PS गिसुणेवि 15 PS रिविणु 16 PS वउ 17 PS परिहणउ, A परिहणउ.  
18 PS किं वि 19 PS जेम  
2. 1 A अण्णु 2 PS बुउ वि पुणु 3 PS A हकारि 4 PS महाराहे 5 PS दूरव-  
येण 6 A परिधिवि 7 PS A चडावि 8 PS दूरवरेण 9 A कज्ज

[ ३ ]

: कूर-वीरं परिभूतं रवि अत्यन्तओ ।

अज्ञपाएँ केरउ बुक्खु वं असहन्तओ ॥ १

- मीसण-रयुणिहिं मीसण अँडइ खाइ व गिलइ व उवारे व पैवइ ॥ २  
 १. भिभिभयइ व भिन्नारी-रवोहिं रुवइ व सिव-सदोहिं रसरवोहिं ॥ ३  
 पुप्फुवइ व फणि फुकारणोहिं बुक्कइ व पेमय-बुकारणोहिं ॥ ४  
 सा दुक्खु दुक्खु परियल्लिय गिसि दिण्यरेण पसाहिय पुव-विसि ॥ ५  
 गइयउ गिय-गयरु पराइवउ अगाएँ पडिस्सर पधाइवउ ॥ ६  
 'परमेसर आइय मिग-गयण अज्ञणसुन्दरि सुन्दर-वयण' ॥ ७  
 ११ तं सुणोवि जाय दिहि णरवरइँ 'लहुं पट्ठणं हइ-सोह करहँ ॥ ८  
 उन्नहँ मणि-कक्षण-तोरणइँ यर-वेसउ लेन्तु पसाहणइँ ॥ ९

॥ वत्ता ॥

सब पसाहहँ मत्त गय पलाणहँ पवर तुरङ्ग-धउ ।  
 (जय-)मङ्गल तूरइँ आहणहँ सबडम्मइ जन्तु अवेस भउ' ॥ १०

[ ४ ]

भणोवि एम पडिपुच्छिउ पुणु वच्चायओ ।

'कइ तुरङ्ग कइ रहवर को योलावओ' ॥ १

- पडिहाह पयोछिउ अतुल-पलु 'णउ को वि सहाउ ण किं पि वलु ॥ २  
 अज्ञण वसन्तमालाएँ सहँ आइय पर एत्तिउ कहिउ मनु ॥ ३  
 ११ एकएँ भसुअ-जल सित्त-धण दीसइ गुरुहार विसण्ण-मण' ॥ ४  
 तं गिसुणोवि यिउ हेट्ठामुहउ णं णरवइ सिरे वज्जेण हउ ॥ ५  
 'हुस्सील बुद्ध मं पइसरउ विणु खेवें णयरहँ णीसरउ' ॥ ६  
 पमणइ आणन्तु मन्ति सुववि 'अपरिक्खित किजइ कज्ज ण वि ॥ ७  
 सासुअउ होन्ति विरुआरिषउ महसइहँ वि' अवगुण-गारियंउ ॥ ८

॥ वत्ता ॥

सुकइ-कहहँ जिह खल-मइउ हिम-वहलियउ कर्मलिणिहिं जिह ।  
 'होन्ति सहावे वदरिणिउ णिय-सुणहँ खल-ससुअउ तिह ॥ ९

3 1 P S A नोपउ 2 P S नि 3 P S A असहउ 4 P अइइ corrected to भइइ, 5 अइइ, A अइइ व 5 P पइइ corrected to पइइ, 6 पइइ, A पइइ यो 6 P S विमियइ 7 A वइ 8 A गणउ 9 P 'रइइ

4. 1 S missing 2 P S 'वहव 3 P corrects to योलावइ, 4 योलावउ 4 S सुववि, A सुणेवि 5 A मि 6 P S 'कारियउ 7 P कवउणउ, 8 कवउणउ 8 S 'दुति' 9 P S 'गुवइ 10 P A खल

[ ३ ] १ खटव्या (१) २ मंडल-पुष्पौ (१)

[ ४ ] १ सुववववव

[ ५ ]

सासुआण सुण्हाण जणे सुपसिद्धइं ।

एकमेक-चइराई अणोइ-णिवद्धइं ॥ १

भचार भणेसइं जं दिवसु

विरुआरी होसइं तं दिवसु ॥ २

वयणेण तेण मन्तिहें तणेण

आरुहु पसणकित्ति म्पेण ॥ ३

'किं कन्तएँ णेह-विहणियँ

किं कित्तिएँ चइरिहिं जाणियँ ॥ ४

किं सु-कइएँ गिरलङ्कारियँ

किं घीयँ लज्जण गारियँ ॥ ५

परें जज्जण समरंजणें पणु

गन्महों सबन्धु एत्थु कणु ॥ ६

तं गिमुणेवि परेंण गिगारियउ

पडहउ देप्पिणु णीसारियउ ॥ ७

बणु गम्पि पडहउ भीसणउ

धाहाविउ पहणेवि अप्पणउ ॥ ८

'हा 'विहि हा काई कियन्त किउ

णिहि दरिसेवि लोयण-जुयलु हिउं ॥ ९

॥ यत्ता ॥

विहि मि कलुण कन्दन्तियहिं यणें दुक्खे को व ण पेहियउ ।

सच्छन्देहिं वरन्तएँहिं हरिणेहिं वि 'दोयउ मेहियउ ॥ १०

[ ६ ]

यारवार सोआउर रोपइ अज्जणा ।

'का वि णाहिं मइं जेही दुक्खहें भार्यणा ॥ १

सासुअएँ हयासएँ परिहविय

हा मायें पइं वि णउ सधविय ॥ २

हा भाइ-अणेरहों गिडुरहों

णीसारिय कह रुपन्ति पुरहों ॥ ३

कुलहर-पइहरहिं मि दइयहु मि

पूरन्तु मणोरह सयहु मि ॥ ४

गन्मैसरि जउ जउ संचरइ

तउ तउ रुहिरहों छिछरु भरइ ॥ ५

तिस-भुक्ख-किलामिय चत्त सुह,

गय तेत्थु जेरु पलियङ्क-मुह ॥ ६

तहिं विहु महारिसि सुद्धमइ

णामेण भडाउ अमियगइ ॥ ७

अत्तायण-तावें तावियउ

छुंउ जें छुउ जोगु सम्मावियउ ॥ ८

तहिं अयसें वें वि पदुक्खियउ

णं दुक्ख-विलेसीहिं मुक्खियउ ॥ ९

॥ यत्ता ॥

चलण णवेप्पिणु मुणिवरहों अज्जण विण्णवइ दुहन्ति मुहु ।

'अण्ण-भयन्तरे काई मइं किउ दुकिउ "जें अणुहवमि वुहु" ॥ १०

5. 1 P 8 'वाप' 2 P सवर्णये, 3 P 8 इउ 4 P 8 परंतेहिं 5 P दोउउ, 6 दुहो.  
 6. 1 A नज्ज, 2 P णहिं, 8 A णाहिं, 31 मइं, 4 A भायउ 5 S मर, 6 P 8  
 'यारवारिहिं दइयहु मि, 7 P ददेउरो, 8 खेददे, 8 P 8 परिधंउ 9 P 8 आवाजव, 10 P 8  
 11 P 8 जें 11 P 8 जोगु, 12 P 8 सवामिभउ, 13 P 8 कियेवहो, 14 A न.

[ ५ ] १ मप्रो (१) २ वहां.

[ ६ ] १ अजेयन्तरो

[ ७ ]

गुणु वसन्तमालार्णं वुत्तु 'णउ तेरउ ।

एउ सधु फलु एयहो गन्महो केरउ' ॥ १

- तं गिसुणोवि विगय-राउ भणइ 'एउ गन्महो दोसु ण संभवइ' ॥ २  
 ॥ जइ घोसइ 'होसइ तेणउ तउ' ॥ ३  
 पइ पुव-भयन्तरे सई करेण जिण-पडिम सवत्तिहो मच्छरेण ॥ ४  
 पेरिपित्त पत्त 'तं एहु दुहु एयहिं पावेसहि सयल-सुहु' ॥ ५  
 गउ एम भणेप्पिणु अमियगइ ताणन्तरे दुक्कु मयाहिचइ ॥ ६  
 विहुणिय-त्तणु दूरुग्गिण-कमु सणि असणि पाई जमु काल-समु ॥ ७  
 ॥ कुञ्जर-तिर-रुहिरारुण-णहरु कीलाल-सित्त-केसर-पसर ॥ ८  
 अइ-वियड-दाढ-फाडिय-ययणु रत्तुप्पल-गुञ्ज-सरिस-णयणु ॥ ९  
 सय-सायर-रयं-गम्भीर-गिरु लङ्गुल-दण्ड-कण्डुइय-सिरु ॥ १०

॥ पत्ता ॥

- तं पेक्खेवि हरिणाहिचइ अज्जण स-मुच्छ महियलें पडइ ।  
 ॥ विज्जा-पार्णपे उप्पपेवि आयासे वसन्तमाल रवइ ॥ ११  
 [ ८ ]

'हा समीर पवणंजय अणिल पङ्कजां ।

हरि-कियन्त-दन्तन्तरे वट्टइ अज्जणां ॥ १

- हा कम्म काइं किउ केउमइ खलें मुइय लहेसहि कयण गइ ॥ २  
 ॥ हा ताय महिन्द मइन्दु धरे सुं-पसणफित्ति पडिरक्ख करे ॥ ३  
 हा मायारि तुमु मि ण 'सधवहि मुच्छाविय वुहिय समुत्थयहि ॥ ४  
 गन्धवहो देवहो दाणवहो विज्जाहर-किण्णार-माणवहो ॥ ५  
 जक्खहो रक्खहो रक्खहो संहिय णं तो पञ्चाणणेण गहिय' ॥ ६  
 तं गिसुणोवि गन्धवाहिउइ रणे दुज्जउ पर-उययार-मइ ॥ ७  
 ॥ मणिचूडु रयणचूडहें दइउ पञ्चाणणु जेत्थु तेत्थु अइउ ॥ ८  
 अट्ठावउ सायउ होवि यिउ हरि पारावट्टउ तेण किउ ॥ ९

७. १ A तउ उणउ. ॥ A चान'. ३ A ते. ४ A अल-पुष्पाकससु ५ A 'पुजगुजगवसु.  
 ६ P ३ 'सरे'. ७ S णगुल' ८ A विज्जापार.

८. १ पङ्कज. २ A अज्ज. ३ S A काइ क्मु ४ P मुमुग्गइहि, S समुत्थयहि, A समु-  
 इयहि. ५ A वहिय. ६ P ३ रयणुचूडहि, A रयणचूडरो.

[ ७ ] १ आगीपीडाव (?) पट्टावध विविधा. २ धरिह

[ ८ ] १ हे आत्मा. २ न सरोधरि ३ ओ राउसज्जण राउसा (१). ४ सली. ५ कय  
 परः क्षणरो भूतः.

॥ वत्ता ॥

तावैहिं गयणहों ओअरेंवि अज्जणहें वसन्तमाल मिलिय १-  
'इहु' अद्वावव होन्तु ण वि ता वद्दइ(?)आसि माएँ मिलिय' ॥ १०

[९]

एम वोळ फिर विहि मि परोप्पर जावैहिं ।

'गीउ मेउं गन्धर्वे मणहरु तावैहिं ॥ १

तं गिह्येवि परिओसिय गिय-भणें(?) 'पच्छण्ण को वि सुहि वसइ वणें ॥ २  
असमाहि-मरणु जें णासियउ मण्ण वि गन्धवु पयासियउ' ॥ ३  
अवरोप्पर एम चयन्तियहुँ पलियङ्क-गुहहिं अरुअन्तियहुँ ॥ ४  
साहवमासहों वहुलहुँमिपें रयणिहें पच्छिम-पहरहें 'धिपें ॥ ५  
णक्खसें सवणें उप्पण्ण सुउ हल-कमल-कुलिस-अस-कमल-जुउ ॥ ६  
वक्खुस-कुम्म-सङ्ग-सहिउ सुह-लक्खणु अवलक्खण-रहिउ ॥ ७  
सागन्तरे पर-वल-णिम्महेंण पैडिसूरे सूर-सम-प्पहेंण ॥ ८  
णहें जन्तें वे वि गियच्छियउ ओअरेंवि विमाणहों पुच्छियउ ॥ ९

॥ वत्ता ॥

'कहिं जायउ कहिं वड्ढियउ कहीं धीयउ कहीं कुलउत्तियउ ।  
कसु केरउ एयंडु वुहु वणें अरुअहों-जेण रुअन्तियउ' ॥ १०

[१०]

पुणु वसन्तमालाएँ पडुत्तर दिज्जइ ।

णिरयसेसु तहों गिय-वित्तन्तु कहिज्जइ ॥ १

'अज्जणसुन्दरि णामेण इतं सइ सुउ सुउ जिह जिण-पडिम ॥ २  
मणवेय-महाएयिहें तणर्थ जइ मुणहों महिन्दु तेण जणियं ॥ ३  
पायउ पसण्णकित्तिहें भइणि मणहरु पवणज्जयाहों धरिणि ॥ ४  
विजाहरु तं गिह्येवि धयणु पभणइ धाहम्भ-अरिय-धयणु ॥ ५  
'इहं माएँ महिन्दहों मेहुणउ सु-पसण्णकित्ति महु भार्यणउ ॥ ६  
तउ होमि सहोयल-माउलउ पडिसूरु हेणूरु-रौउलउ' ॥ ७

7 PS जइ यहे.

१. 1 PS गीउ. 2 P बहुलद्वयीअ, S अवउद्वमिया, A बहुलद्वमिए. 3 PS विय. 4 PS वड्ढियउ. 5 P missing. 6 PS एयंडु.

10. 1 A इया. 2 PS जणिय, A तणिया. 3 A मुयंडु. 4 A जणिया. ॥ PS भायणउ. 6 S उ.

[९.] १ जिनेण गीतं गइतम्. २ वेत्ते. ३ कुम्भारणी. ४ करकमलकुम्भम्. ५ विद्याधरेण.

[१०.] १ दीपस नामेदम्. २ राजा.



तं गिसुणेंवि जाणेंवि सरेवि गुण अत्तिंछु तेहिं ता रुण्ण पुण ॥ ८  
जं लईव आसि पुण्णोहिं विणु तं दिण्ण 'विहिंहे णं सोयें-रिणु ॥ ९  
॥ वत्त ॥

सैरहसे सोइव देन्तएहिं अं एकमेकु आवीलियउं ।  
अंसु पणालें णीसरइ णं कलुणु महारसु पीलियउं ॥ १०  
[ ११ ]

दुक्खु दुक्खु साहारेवि जयण लुहावेंवि ।

साउलेण 'णिव' णियय-विमाणें चडावेंवि ॥ १

सुर-करिवर-कुम्भस्थल-थणहें गयणङ्गणें जन्तिहें अङ्गणहें ॥ २  
॥ १ ॥ णीसरइ, चालु अइ-दुल्लिउं णं गहयल-सिरिहें गम्भु गल्लिउं ॥ ३  
मारइ दयसि णिवडिउं इल्लहें णं विज्जु-पुज्जु उप्परि सिल्लहें ॥ ४  
उच्चाएवि जिउं विज्जाहारेहिं णं जग्गणें विणवरु सुरचरेहिं ॥ ५  
अङ्गणहें समप्पिउं जाय दिहि णं णहुं पढीयउं लंजु णिहि ॥ ६  
णिय-पुरु पइसारेवि णरचरेण जम्मोच्छउं किउं पंडिविणयरेण ॥ ७  
॥ वत्त ॥

'सुन्दर' जगें सुन्दरु भणेंवि 'सिरिसइल' सिलायलु चुण्णु णिउं ।  
हणुरुह-दीवें पवहियउं 'हणुंवनु' गामु तें सोसुं किउं ॥ ८

[ १२ ]

'एत्तहे वि' सर-दूसण मेहावेण्णिणु ।

वरुणहें रावणहो वि सन्धि करेण्णिणु ॥ १

॥ १ ॥ णिय-ण्णरु पईसइ जाव मरु णीसुण्णु ताम णिय-घरिणि-पुरु ॥ २  
पेक्खेण्णिणु पुच्छिय का वि तिय 'कहिं अङ्गणसुन्दरि पाण-पिय' ॥ ३  
तं गिसुणेंवि बुच्चइ यलियए 'णव-रम्भ-गन्ध-सोमालियए' ॥ ४

7 P S अत्तिंछु तेणं ता रुण्ण पुण. 8 P S लईवउं, A लवउं. 9 A विसहि. 10 The Ghattā is missing in A. 11 सहरसु. 12 स पत्राणें.

11. 1 P सहरिणि, A सहरिणि. 2 P S A वट्टाविणि. 3 A 'अण्णहें. 4 A अज्जणहें. 5 A ददसि. 6 S निकहिं. 7 P S जम्मण. 8 A णहुं. 9 A पव. 10 P S हणुंवनु.  
11 P S णर, S गामु. 12 A वहो तेण.

12. 1 wanting A. 2 P S A मेहावेण्णिणु. 3 This half is metrically defective by two morae.

१ जलन्तम्. २ शोचन्तम्. ५ आतिष्ठन्तम्.

[ ११ ] १ नीत्त. २ चणन. ३ पविष्येण. ४ धीरेणं नाम.

[ १२ ] १ पवनसयः.

किं गच्छ भणो वि पर-परवरहो ॥ ५ ॥  
 तं सुणो वि समीरणं भीसिरि  
 गच्छं तेत्थु जेतु तं सासुरं  
 पिय इदं न दिदु पावर तहि मि  
 परियेत्थिय पणसियाइ-सयण  
 केउमइयं पणियं कुलहरहो ॥ ६ ॥  
 अणुसरिसोहिं ववसोहिं परियेत्थि ॥ ७ ॥  
 किं दरिसावेसइ सा सुंउ ॥ ८ ॥  
 असहन्तु पण्डितं गच्छं कहि मि ॥ ९ ॥  
 दुक्खावर ओहंछिय-चयण ॥ १० ॥  
 ॥ वत्ता ॥

‘एम मणोउह केउमइ  
 विरह-दवाणल-दीवियउं  
 पूरन्तु मणोरह माएँ तउं ।  
 पवणज्जय-पायउं खयहो गच्छं ॥ ११ ॥

[ ११ ]

दुक्खं दुक्खं परियत्थिय सयल वि संज्जणा ।  
 गयं रयन्तं गिय-गिलियहो उम्मणं-दुम्मणा ॥ १ ॥  
 पवणज्जओ वि पणियक्ख-खद काणणु पइसरइ विसाय-रउ ॥ २ ॥  
 पुच्छइ ‘अहो सरवर दिदु धणं ॥ ३ ॥  
 अहो रायहंसं हंसाहिवइ ॥ ४ ॥  
 अहो दीहर-णहर मयाहिवइ ॥ ५ ॥  
 अहो कुम्भिं-कुम्भे-सारिच्छ-थणं ॥ ६ ॥  
 अहो अहो असोय पलविय-पाणि ॥ ७ ॥  
 अहो रुन्दे चन्दं चन्दाणणिय ॥ ८ ॥  
 अहो सिद्धिं-कलाव-सण्ह-चिहुर ॥ ९ ॥  
 ॥ वत्ता ॥

एमं भयन्तं विरलं वणं ॥ १० ॥  
 सासय-पुर-परमेसरं ॥ ११ ॥  
 जगोह-महादुसु दिदु किहो ।  
 निदस्वणं पयागु जिणेण जिह ॥ १२ ॥

[ १४ ]

तं गियवि चउ-पायउं अणु वि सरवर ।

काउमेहु जामेण खमाविउ गयवर ॥ १ ॥

4 A पण्डित. 5 परियत्थिय. 6 This and the following line are missing in A.  
 7 B पण्डित. 8 A पावउ.

13. 1 A सज्जण. 2 A वयति. 3 A उल्लसित. 4 A उम्मण. 5 B पण्डित. 6 A पण्डित. 7 A विउउ. 8 P B पण्डित.

14. 1 SA पावउ. 2 A मि.

१ मित्रः. २ अश्वनी. ३ कामधेयं (यं). ४ व्यासुष्टिः. ५ इष्टः.

[ १३ ] १ कोकिलाख्या (१).

- ‘जं सयलं-काल कण्णारियउ  
 जालाणं-खम्भे जं आलियउ  
 तं सयलं खमेज्झहि कुम्भि महु’  
 ‘जइ पत्त वत्त कन्तहे तणिय’  
 ‘जइ धई पुणं एह ण ह्व दिहि  
 यिउ मउणु लणवि णराहिउइ  
 सच्छन्नु गइन्नु वि संचरइ  
 पडिरक्खइ पासु ण मुअइ किह  
 अहुस-खर-पहर-वियारियउ ॥ २  
 जं सहुलं-णियलहिं णियलियउ ॥ ३  
 ‘तहि पच्चक्खाणउ लइउ लहु ॥ ४  
 तो णउ णिवित्ति गइं एत्तडिय ॥ ५  
 तो एत्थु मज्झु सण्णास-विहि’ ॥ ६  
 ज्ञायन्तु सिद्धि जिह परम-जइ ॥ ७  
 सामिय-सम्माण ण वीसरइ ॥ ८  
 भव-भव-किउं सुक्खिय-कम्मु जिह ॥ ९  
 ॥ वण ॥

- ॥ ताम रुअन्ते पवसिणं अक्खिउ जणणिहे पुण्णाणणे ।  
 ‘पउ ण ज्ञाणहुं कहि मि गउ मरुएउ विओएं अज्झणे’ ॥ १०  
 [१५]

- ‘तं णिसुणोवि’ सवङ्गिय-पसरिय-वेयणा ।  
 यवणं-जणणि मुच्छाविय विर्यं अयेयणा ॥ १  
 ॥ पणालिय हरियन्दण-रसेण उज्जीविय कइ वि पुणं-वसेण ॥ २  
 ‘हा पुत्त पुत्त दक्खवहि मुहु’  
 ‘हा पुत्त भाउ महु कमेहि पडुं  
 हा पुत्त पुत्त उवयणेहिं भमु  
 हा पुत्त पुत्त अत्थाणु करे  
 हा वहुएं वहुएं मइं भन्तियएं  
 पत्थाएं धीरिय ‘लहहि मुहुं  
 हवें कन्ते गवेसमि तुउ वणउ  
 उज्जीविय कइ वि पुणं-वसेण ॥ २  
 हा पुत्त पुत्त कहिं गवउ तुहुं ॥ ३  
 हा पुत्त पुत्त रहगएहिं चडुं ॥ ४  
 हा पुत्त पुत्त जेन्दुयेंहिं रमु ॥ ५  
 हा पुत्त महाहो वरुणु पेरें ॥ ६  
 तुहुं पडिय अपरिक्खन्तियएं’ ॥ ७  
 णिक्कारणे रोउहि काइं तुहुं ॥ ८  
 इमुं मेइणि-मण्डलु केत्तडउ’ ॥ ९  
 ॥ वत्ता ॥

- ॥ एम भणेवि णराहियेण उवयारु करेवि सांसेणहरहुं ।  
 उभय-सेठि विणिवासियहुं पट्ठविय उठ विज्झाहरहुं ॥ १०

३ F S आलणे. ४ F S सडउ. ५ P वपणु. ६ F S वे. ७ B A गप. ८ P वेद. ९ पद.  
 A पद. ९ F S पुण. १० F S A गयदु. ११ F S ‘विउ. १२ F S ज्ञाणहु. A ज्ञाणह.

१५. १ A सम्मयित. २ A ‘वेयण. ३ F S गवविसेयणा, A विव अयेयण. ४ B पुगमहो.  
 ५ F पद. ६ P पद. ७ F महुपहि, ९ मिउवहि, A सिउवहि. ८ F S A मुहु. ९ B गवेसर.  
 १० F S पउ. ११ B सतामणहरह. १२ F S विज्झाहरह.

[ १६ ]

एकु जोहु संपेसिउ पासु दसासहो ।

अक-सक-तइलोक-चक-संतासहो ॥ १

अवरेकु विहि मि खर-दूसणहुँ

अवरेकु कइद्वय-पत्थिवहोँ

अवरेकु किकुपुँर-राणाहुँ

अवरेकु महिन्द-गराहिवहोँ

अवरेक धयल-णिर्मल-कुलहोँ

दूबत्तएँ पत्तएँ गीद-भय

अहिसिन्धिय सीयल-चन्दणें

आसासिय सुन्दरि पवण-पिय

पायाललङ्क-परिभूसणहुँ ॥ २

मुगीवहोँ किक्किन्धाधिवहोँ ॥ ३

णल-णीलहुँ पमय-पहाणाहुँ ॥ ४

तिकलिङ्ग-पहाणहोँ पत्थिवहोँ ॥ ५

पडिसूरहोँ अञ्जण-भाउलहोँ ॥ ६

हैणुवन्तहोँ मायारि मुचल गय ॥ ७

पड वाइय वर-कामिणि-जणें ॥ ८

णं थिय नुहिणाहय कमल-सिय ॥ ९

॥ घत्ता ॥

साम 'विधीरिय' माउलेंण 'मा माएँ विसुरड करि मणहोँ ।

सिद्धहोँ सासय-सिद्धि जिह तिह पई दक्खवमि समीरयहोँ' ॥ १०

[ १७ ]

पुणु पुणो जि धीरेप्पिणु अञ्जणसुन्दरि ।

णिय-विमाणें आरुहु णराहिव-केसरि ॥ १

गउ तेत्तहें जेत्तहें केउमइ

णरवर-पिम्माइँ असेसाइँ

तं भूभरवाइइ दुक्काइँ

पवणञ्जउ जहिं आरुहेंवि गउ

उप्पाइइ उँकरु उवयणु

तं पाराउठुउ करेंवि यलु

गणियारिउं दोइय वसिक्कियउ

किक्कोरहिं गवेसन्तेहिं यणे

जोक्कारिउ विज्जाहर-सण्हेंहिं

अण्णु वि पत्ताय-णराहियइ ॥ २

'मेल्लेप्पिणु गयइँ गवेसाइँ ॥ ३

घण-उलइँ व थाणहोँ चुकाइँ ॥ ४

सो कालमेहु वणें विहु गउ ॥ ५

तण्डवियं-कण्णु तम्मिर-णयंणु ॥ ६

गउ तहिं जे पडीवउ अतुल-यलु ॥ ७

णय-णलिणि-सण्हें भमरु व थियउ ॥ ८

लक्खिउ येहेंहणें लया-भवणें ॥ ९

जिह जिणवरु सुरेंहिं समागयेंहिं ॥ १०

16. 1 P S चूतणद. 2 P S परिभूसणह. 3 P किकुपु. 4 P S अवरेक. 5 P S कुलनिर्मलहो. 6 A दुसत्तए. 7 P हयअंतहो. 8 १ विधीरिय. 9 P S पहजगहो.

17. 1 A 'यदाइ. 2 P A सेलेप्पिणु. 3 P मिहेप्पिणु. 3 S सो उकरवयणु. 4 S पुहुविभव. 5 P S गणियारि पडोइय. 6 P S तह. 7 P S वि. 8 P S वेउहल.

[ १६ ] १ मिसेपेन पीरिय.

[ १७ ] १ मेणवर्ण दसा. २ हस्तिनी.

पड० चर० 21

॥ यत्ता ॥

मउणु लण्वि परिट्टियउ णउ चवइ ण चहइ ज्ञाण-परु ।

जाय भन्ति मणें संबु मि 'कट्टमउ किण्णें जिम्मविउ णरु' ॥ ११

[ १८ ]

पुणु सिलोउ अवणीयलें लिहिय स-हत्थेण ।

'अञ्जणापें मुइयापें मरमि परमत्थेण ॥ १

- जीवन्तिहें गिसुणमि वच जइ तो बोळमि लइ एत्तडिय गइ' ॥ २.  
 तं गिसुणेवि हणुरुह-राणवेंण वज्जिरियं वत्त परिजाणएणं ॥ ३  
 तामरंस-रहास-सरिसाणणउ विणि मि वत्तन्तमालञ्जणउ ॥ ४  
 जिह उभय-पुरहुं परिघट्टियउ जिह वणें भमियउ एकट्टियउ ॥ ५  
 जिह हरिवरेण उवसन्नु किउ अट्टायएण जिहं उवसनिउ ॥ ६  
 जिह लड्डु पुत्तु भूसंणु इलहें जिह णहें णिजन्तु पडिउ सिलहें ॥ ७  
 सिरिसंइलु णाउं हणुवन्तु जिह वित्तन्तु असेसु वि कहिय तिह ॥ ८  
 तं वयणु सुणेवि समुट्टियउ पडिसुरें णिय-णयरहों णियउ ॥ ९

॥ यत्ता ॥

मिलिय पइज्जणु अञ्जणहों वेणि मि णिय-कइउ कहन्ताहें ।

हणुरुह-दीवें परिट्टियइ विरु रज्जु सें इं भु अन्ताहें ॥ १०

\*

[ २०. वीसमो संधि ]

- वत्तन्तउ पावणि भंड-चूडामणि जाव जुयाण-भायें चडइ ।  
 ॥ तहें अवसरे रावणु सुर-संतावणु रणउहें वरुणहों अविभडइ ॥

[ १ ]

- दुआगमणें कोउ संवउइ सइ सरहसु दसासु सण्णज्जइ ॥ १  
 परिवेदिउ रयणियर-सहसैंहिं पेसिय मोंसणहर चउपामेंहिं ॥ २  
 खर-दूसण-सुग्गीव-णरिन्दहें णल-णीलहुं माहिन्द महिन्दहुं ॥ ३

१ P S सो णवक्, A इण वरु. 10 A मन्वह. 11 P S डिउ, डिउ

18. 1 P S पराणिपले = A मुदवण मरमि 3 P S जीवसिण 4 P S वज्जिउ 5 P S परिवाणिपण. 6 A जामरिम. 7 A 'पुरह. 8 A जिम. 9 सउ. 10 P S भूवण. 11 P S सिरिसदल 12 P वइ. 8 सय

1. 1 P S वट्टउउ. 2 P S दुआगमेण.

[ १ ] १ इन्दवण. २ वज्ज.



चुम्ब्येवि उंचोलिहिं वइसारिउ  
 'धण्णउ पवणु जासु तुहुं पन्दणु  
 एम कुसलं-पिय-महुरालावेहिं  
 तं हणुयन्त कुमार पपुज्जेवि  
 वेल्लन्धर-धेरें मुक्कं-पयाणउ  
 कहि मि सम्बु-स्सर-दूसण राणा  
 कहि मि कुमुअ-सुग्गीवइइय

वारवार पुणु साहुकारिउ ॥ ३  
 भरहु जेम पुरण्यहों पन्दणु' ॥ ४  
 कइण-कञ्चीदाम-कलावेहिं ॥ ५  
 वरुणहों उप्परि गंड गलगज्जेवि ॥ ६  
 थिय वलु सरयन्म-उल-समाणउ ॥ ७  
 कहि मि हणुवें गल-णील पहाणा ॥ ८  
 णं विय थेट्टेहिं मत्त महामय ॥ ९

॥ पत्ता ॥

॥ रेहइ गिसियर-वलु वड्डिय कलयलु धड्डेहिं यड्डेहिं आवासियउ ।  
 ॥ णं दहमुह केरउ विजय-जणेरउ पुण्ण-पुल्ल पुज्जेहिं थियउ ॥ १०

[ ४ ]

तो पुरयन्तरे रणे णिक्करुणहों  
 'देव देव कि अच्छहि अविचलु  
 चारहुं तणउ वयणु गिसुणेप्पिणु  
 ॥ भन्तिहिं कण्ण जाउ तहों दिज्जइ  
 जेण धणउ समरइणे वड्डिउ  
 जें अट्ठावउ गिरि उद्धरियउ  
 जेण गिरिथीफिउ णल-कुयक  
 तेण समाणु कणु किर आहउ

॥ पत्ता ॥

॥ तं गिसुणेवि बुद्धरु वरुणु धणुद्धरु पजलिउ कोव हुयासणेण ।  
 'जइयहुं स्सर-दूसण जिय वेणि मि जण तइउ कइं थिय रायणेण' ॥ ९

[ ५ ]

एय भणेवि भुवणे जस लुद्धउ  
 ॥ कटि-भयरासणु विप्पु-रियाहउ  
 ताडिय समर-भेरि उच्चिय धय

सरहमु वरुणु राउ सण्णइउ ॥ १  
 वारुण-गागपाउ-वरुण-रु ॥ २  
 सारि-सज निय मत्त महामय ॥ ३

२ P S अच्छोलिहिं ३ A "पुरण्य ४ P S कुमुअ ५ P पयाजावाह ६ S सर ७ P S

वेळपरे ८ A मुहु ९ P S हणुअ

४ १ P वरुण २ S विजय ३ P रावण ४ A गलाहिउ उद्धरियउ ॥ P ६ रउ,

॥ कटिउ ६ P S "दुभासण ७ P वहुअह, ८ P वहुअह ८ P रावण

५. १ S मुवेणे, A भुमय

[ ५ ] १ नवरी

हय पक्षरिय पञ्चोत्तिय सन्दण  
पुण्डरीय-राजीव धणुद्धर  
तोषावलि-तरङ्ग-उगलामुह  
सद्भा-गलगजिय-सद्भावलि  
जलकन्ताइ अणेय पधाइय  
विरएवि गरुड-बृह धिय जावैहि

णिमय परुणहों केरा णन्दण ॥ ४  
वेलणल-कछोल-वसुन्धर ॥ ५  
वेलन्धर-सुवेल-वेलामुह ॥ ६  
जालामुह-जलोह-जालावलि ॥ ७  
सरहस आहव-भूमि पराइय ॥ ८  
वइरिहिं चाव-बृह किउ तावैहिं ॥ ९

॥ वृत्ता ॥

अवरोप्य वरियई मण्छर-भरियई दुरुगोसिय-कलयलई ।  
रोमञ्च-विसट्टई रणें अम्भिष्टई वे वि वरुण रावण-चलई ॥ १०

[ ६ ]

फिय-अद्गई उल्लालिय-खगई  
गय-धड-घण-पासेइय-गत्तई  
इन्दणील-णिसि-पासिय-पसरई  
उक्कय-करिबुम्भत्तल-सिहरई  
पम्मुक्केकमेक-करवालई  
गय-भय-गई-पक्कालिय-घांयई  
ताय दसाणणु परुणहों पुत्ताई  
केत्तरि जेम महांगय-ज्झाई

रावण-वरुण-चलई आलगगई ॥ १  
कण्ण-चमर-मलयाणिल-पत्तई ॥ २  
सूरकन्ति-दिण-उल्लावसरई ॥ ३  
फड्डिय-असि-मुत्ताहल-णियरई ॥ ४  
दस-दिसिवह धांय-कीलालई ॥ ५  
णच्चाविय-कवन्ध-संघायई ॥ ६  
वेदिउ चन्दु जेम जीमुत्तैहिं ॥ ७  
जीउ जेम दुक्कम्म-राम्महहिं ॥ ८

॥ वृत्ता ॥

एकल्लउ रायण भुवण-भयानणु भमइ अणन्तए वइरि-चलें ।  
स-णियम्मु स-कन्दरु णाई महीहरु मंत्थिज्जान्तए उवहि-जलें ॥ ९

[ ७ ]

ताम पेरुण रावणहों वि भिच्चैहिं  
हरथ-पहरथ-विहीत्तण-रापैहिं  
अद्ग-जय-मुणीय-सुसेणेहिं  
कुम्भयण्ण-सर-दूसण-वीरैहिं  
वेदिउ सत्त-धम्मु पत्तिसेमेवि

विहि-सुअ-सारण-भय-मारिचैहिं ॥ १  
इन्दइ-घणराहण-महकापैहिं ॥ २  
तार-तरङ्ग-रम्भ-विससेणैहिं ॥ ३  
जम्भय-णल णालेहिं सोण्डीरैहिं ॥ ४  
तेण वि सरवर-घोरणि पेसेवि ॥ ५

२ P १ पञ्चोत्तिय. ३ P ३ पुण्डरीय. ४ P ३ वेसमुह. ५ ३ सद्भावलिमवलि. ६ १ उलोडि.

७ P ३ जलकन्ताइ. ८ A पधाविय.

६. १ ३ पञ्चोत्तिय. २ १ सूरकन्ति. ३ P ३ दिण. ४ ३ पाइय. ५ ३ सपाइय. ६ P ३ मण्छर. ७ P ३ पक्काल, ३ पक्काल. ८ १ मण्छर. ९ P ३ उवहि, १ उवहि.

[ ६ ] १ अद्ग-जय. २ पुत्ता ( निवृत्ति ). ३ पुण्डरीय. ४ मंत्थि. ५ वेदिनी. ६ पुर.

[ ७ ] १ वेदिता.



खेडिये अण्डुहं व जलधारेहि  
आयामेवि सचहि सैमकण्डिउ  
तं गिएवि गिय-कुल-गेयारे

ताम दसाणण वरुण-कुमारोहि ॥ ६  
रह सण्णाहु महाघउ सण्डिउ ॥ ७  
सरहसेण हणुन्त-कुमारे ॥ ८

॥ घउ ॥

- १ रणउहे पइसन्ते वहरि वहन्ते रावणु उवेढावियउ ।  
अवियाणिय-काए ण दुवाए रवि मेहहे मेढावियउ ॥ ९

[ ८ ]

- सयल वि सत्तु 'सत्तु पडिक्खे सवेडेवि विज्जान्हल्ले ॥ १  
लेइ ण लेइ जाम मरुणन्दणु ताम पधाइउ वरुणु स-सन्वणु ॥ २  
'ॐ खल खुइ पाव धेलु वाणर कहि सचरहि सण्ड अहना णर' ॥ ३  
तं गिसुणेणियणु वलिउ कइउ सीहु व सीहो वेहाविउ ॥ ४  
विणिण वि किर भिडन्ति दणु-दारण णागपास-लङ्गल-प्पहरण ॥ ५  
ताम दसाणण रहवर वाहेवि अन्तरे विउ रण भूमि पसाहेवि ॥ ६  
'ॐरे' वलु वलु हयास अरे माणन मई कुविण ण देव ण दाणव ॥ ७  
॥ जं फिउ जम मियङ्ग धणयफेहु सहस किरण-गलकुवर-सकहु ॥ ८

॥ घउ ॥

अवरहु मि सुरिन्दहु णरवर-विन्दहु दिण्णइ आति जाइ जाइ ।  
परिहव बुमइत्तइ फलइ विचित्तइ तुम्हु वि देमि ताई ताई ॥ ९

[ ९ ]

- ॥ सं गिसुणेवि अनुत्थिय माहप्पे णिब्भच्छिउ जलकन्तहो वप्पे ॥ १  
'लङ्काहि वहाइउ अवेरोहि सूर कुरे पुरन्दर-अमरोहि ॥ २  
एउ पुणु वरुण वरण फलु दावमि पई दहमुह दवमि उत्थापमि ॥ ३  
दोच्छिउ रायणेण एत्थन्तरे 'केत्तिउ गज्जहि मुहडभन्तरे ॥ ४  
अहिमुह धकु हुकु वलु तुम्हाहि सामण्णवहेहि एइ अउरुहि ॥ ५  
१ मोहण-अग्गभण-उहण-समत्थेहि को वि ण पहरइ दिवहि अत्थेहि ॥ ६

१ 1 P marginally corrects to केडिय 2 PS अणुदुह 3 A जलधारेहि 4 P इयु  
मव, 5 इयुवउ 5 A कयत 6 PS अवियाणिय 7 P दुवाण, 8 दुवाव 8 P मेहउ, 9 मेहउ

8 1 PS सयल 2 PS 'णगूल' 3 A 'तपहरण 4 P डर, 5 डरे, A डरे 5 PS  
'मियङ्ग 6 PS 'धणयइहो 7 PS 'सकरो 8 PS अवरह 9 PS सुरिन्दो 10 A 'तुम्ह-  
वइ, A तुम्हाइ

॥ 1 PS धकु 2 SA तुम्हाइ 3 SA तुम्हाइ

२ तुम्ह इव ३ माय वेणित ४ मायकेव

[ ८ ] १ दमरुवेन २ चण्ड (३) ३ मम चम्पुचम् ४ परमवदुष्टोत्पद्यति.

[ ९ ] १ गरी नीत



‘धणय-कियन्त सफं जे’ वङ्किय सहसकिरण णलकुवर वसिकिय ॥ ७  
तासु भिडइ जो सो जि अयाणउ अज्जहों लगेवि तुहुं महु राणउ ॥ ८  
॥ पत्ता ॥

अण्णु वि ससि-वयणी कुल्लय णयणी महु सुय णामें सचवइ ।  
करि ताएँ समाणउ पाणिग्गहणउ विज्जाहर-भुवणाहिवइ ॥ ९

[ १२ ]

कुं सुमाउहकमला चुं ह-णयणे गरिणिय वरुण-धीय दहवयणे ॥ १  
पुप्फ विमाणे चडिउ आणन्दे दिण्णु पयाणउ जयजय-सहे ॥ २  
चलियइं गाणा-जाण विमाणइं रयणइं सत्त णवइं णिहाणइ ॥ ३  
॥ अँडारह सहास बर-दारहुं अँडछट्ट-कोडीउ कुमरहुं ॥ ४  
णव अक्खोहणीउ धर-नूरहुं ( णरवर अक्खोहणिउ सहासहुं ॥ ५  
अक्खोहणि णरवर गय तुरयहुं ) अक्खोहणि-सहासु चउ सूरहुं ॥ ६  
लङ्क पइहुं सुहु परिओसे मङ्गल धवलुज्जह-पघोसे ॥ ७  
पुज्जिउ पण पुत्तु दहगीचे दिज्जइ पेंउमराय सुग्गीचे ॥ ८  
॥ खरेंण अण्णकुसुम वय पालिणि णल णीलेहिं धीय सिरिमालिणि ॥ ९  
अट्ट सहास एम परिणेप्पिणु गउ णिय णयर पसाउ भणेप्पिणु ॥ १०  
सन्नु कुमार वि गउ धणजासहों खग्गहों कारणे दिणयरहासहों ॥ ११  
॥ पत्ता ॥

सुग्गीवङ्कय णल णील वि गय खर-दूसण वि' कियत्थ-किय ।  
॥ विज्जाहर-लीलपें णिय णिय लीलपें पुरइं स इ भु जन्त धिय ॥ १२  
इय 'विज्जाहर कण्ड' वीसहिं आसासण्हिं मे सिद्ध ।  
एण्हिं 'उग्गा कण्ड' साहिज्जन्त णिसामेह ॥  
धुंवरायवत इयलु अप्पणत्ति णची सुयाणुपादेण (?) ।  
णामेण साऽमिअव्वा समय्मु परिणी महासत्ता ॥  
॥ तीय लिहावियमिण वीसहिं आसासण्हिं पडिक्ख ।  
'सिंरि विज्जाहर-कण्ड' केंड पिय 'कामएयस्स ॥

॥ इह पदम विज्जाहरकण्ड समत्त ॥

8 P S 'इह' ॥ P रणि जे सिय, S रणि उ सिय 10 A सुयण

12 1 A चडिदि 2 P S मेवड 3 P S कुमारो, A कुमारु 4 P S 'वहु, A वहु  
5 P S वनसोदण्डि 6 wanting in A 7 P S पट्ट 8 S कि J P एहिमउगार  
10 S धुय written above the line in a different hand and then रावधोव  
इयलुअण, A पुमरावधोवइलुअणविज्जमुवाणुपादेण 11 P S मिअव 12 P S महास  
3 P A wantin g

[ १२ ] १ कामरूपी वरुणपुत्री २ पण्डितवेषनेन रात्रयेन ३ अतः पुत्री १८००० ४ इन्द्रा  
५ ५०००००० ५ पयण्यसुता ६ कपीशु ७ इन्द्रवत्स्य (?)

# Index Verborum

[Abbreviations] abs—absolute agent—agentive Bh—*Bhāṣa* *laha* √caus—causative √D—*Deśanama* den—denominative dial—  
dialectal enl—enlarged √f—feminine gender √fut—future √gl—gloss in  
M: P √G—Gujarati √H—Hindi √He—Hemacandras Prālrit Grammar  
Hp—*Harmatsepurana* edited by L. Alsdorf Hp gl—gloss in Hp imper—  
imperative indef—indefinite pronoun √inf—infinitive of purpose m—  
masculine gender M—Marathi Mp—*Mahapurana* of Pāṣṇadanta MW—  
Monier Williams Sanskrit-English Dictionary n—neuter gender nom  
prop—nomen proprium opt—optative √part—participle √pass—passive  
Pischel—*Grammatik* √pl—plural √p p—preterite participle √pres—present  
pret—preterite PSM—*Pāṣṇadamaṣṇa* s—singular s s—sub verbo  
Sk—Sanskrit √?—doubtful in form or sense [ ]—phonetic equivalent  
or phonetically akin ( )—Sense-equivalent ~Compounded √—re-  
constructed √—root.]

अ  
अक्षय 6 9 5, 6 9 9b अक्रान्त  
अक्षय 10 8 11a अक्षयम्  
अक्षय 13 8 8, enl 8 4 4, 11 13 3,  
20 11 8 अज्ञान ignorant, unknow-  
ing (a अज्ञान, अज्ञानम्)  
अक्षु 13 10 10a, enl 13 9 4 अक्षु  
(a अक्षु)  
अक्षु 14 8 9a, enl 17 17 4 अक्षु  
cloth.  
√अक्ष [आ + क्] tell, narrate (a  
अक्ष)  
-pros 3 s अक्ष 1 14 7, 5 1a  
imper 2 pl अक्ष 16 1 2, p  
p अक्ष 14 12 1, enl 9 2 9a,  
16 8 9b  
अक्षय 2 17 8 अक्षय inexhaustible  
(a अक्षी nom prop, अक्ष whole)  
-अक्षय 2 17 8 अक्षयनीय (a  
अक्षयनीय)  
अक्षय 15 3 3, 17 9 8 अक्षय act tra  
n gr—giving the Kṣatriya code  
अक्षय 6 3 3, 6 12 5, 8 9 4 अक्षय  
wroth.  
अक्षय 1 2 2 अक्षय, अक्षय.

अक्षय 9 1 3 अक्षय rosary of Ru-  
dra's beads  
अक्षय 4 11 2 अक्षय (अक्षय)  
wrestling ground (a अक्षय)  
अक्षय 1 14 7 अक्षय  
अक्षय 2 5 6, 4 6 3, 13 12 2,  
16 11 8, अक्षय 12 8 1 अक्षय  
अक्षय 3 9 6, 16 15 2 अक्षे enl in  
front of (a अक्षे)  
अक्षय 7 3 3 अक्षय foremost, 13 12  
4 अक्षय fresh  
-अक्षय 8 6 1, 12 11 3 अक्षय  
van  
अक्षय 7 7 6, 8 8 4, 17 14 6 अक्षय  
अक्ष 20 6 1  
अक्ष 13 7 10b, अक्षय 2 3 6 अक्षय  
Mar.  
अक्षय 2 7 4 अक्षय (a अक्षय)  
अक्षय 16 15 7 अक्षय (a अक्षय)  
अक्षय 18 5 6 अक्षय  
अक्षय 12 8 4, 18 3 3  
अक्षय 16 1 5 अक्षय unthankable  
अक्षय 17 1 3 अक्षय  
अक्षय 13 6 8 अक्षय enl  
अक्षय 13 13 16 अक्षय

✓ अरु (from आ+रि, acc. to Turner) be, remain (a. छे etc.);  
 -pres. 1 pl. अरुहुँ 6 4 1; 2 s.  
 अरुहि 6 12 9b, 18 3, 2 pl.  
 अरुहु 3 4 10b, अरुहौ 19 9 10b;  
 3 s अरुह 11 3 4, 11 10 1, 13 2  
 6, 13 8 6, 15 12 7, 16 3 2, 3.  
 pl. अरुहि 16 7 5, imper. 2, pl.  
 अरुहौ 15 2 4; 3. s. अरुह 10 8  
 6, 14 8 6, 16 5 11a, pres. part.  
 अरुह 18 10 9b, f 12 4 6, 19  
 11 4; p. p. अरुह्य 15 9 10a, 18  
 10 9b.

अरुह्य 5 14 9a, 7 8 2, 17 9 7  
 मृत dead.

अरुह्य 3 9 1b आद्य.

अरुह्य 4 8 6 अरुह्यित torn off (क-  
 रित Mp. 7 10 11).

अरुह्य 15 10 7 अरुह्य.

अरुह्य 9 7 3 अरुह्य.

अरुह्य 15 7 9b, 17 17 10b.

अरुह्य 18 9 7 अरुह्य skin

अरुह्य (अरु, अ. आज).

-अरुह्य 4 13 8, 12 1b even now,  
 still

-अरुह्य 2 16 8, 4 9 2, 15 13 1

-अरुह्य 20 11 8 from to-day.

अरुह्य 1 3 3 अरुह्य Jain nun.

✓ अरुह्य (अरु) worship,

-abs अरुह्य 14 9 3.

अरुह्य 2 17 5.

अरुह्य 11 2 1, (m ?) 18 3 9a  
 अरुह्य a period of eight days, a  
 Jain religious festival lasting  
 for eight days (a. अरुह्य f.).

अरुह्य 13 5 8 अरुह्य enl.

अरुह्य 19 3 2, \*3 8 5 अरुह्य.

अरुह्य 8 8 8 [अरुह्य+रुह्य aruhye]

रुह्य, पूर्ण.

अरुह्य 20 7 6 अरुह्य bull.

अरुह्य 15 3 2 अरुह्य enl.

अरुह्य 12 6 9a [अरु (negative)+रुह्य]  
 undefeated, gl. अ-परवरीकृत.

अरुह्य 20 10 9b अरुह्य undistur-  
 bled, without ill-treatment,  
 gl. अरुह्यभूतानि सस्थानि.

अरुह्य 2 13 2 अरुह्य.

-अरुह्य 16 12 5 अरुह्य-पर, अपर.

अरुह्य 12 1b (अरुह्य enl.) gl. ररु.

अरुह्य 15 1 4 अरुह्य.

अरुह्य 15 3 4 अरुह्य.

अरुह्य 17 10 10b अरुह्य fatigue-  
 less.

अरुह्य 9 6 9b, 12 11 8 अरुह्य.

अरुह्य 5 6 8 [अरुह्य+रुह्य enl.]

अरु, पद्य.

✓ अरुह्य [अरु+रुह्य]

-imper. 2. s. अरुह्य 12 10 9b.

अरुह्य 1 11 4 अरुह्य.

अरुह्य 6 5 4, 19 12 6 अरुह्य.

✓ अरुह्य [अरुह्य]

-pres. 3. s. अरुह्य 1 6 8; pres.  
 part. अरुह्य 2 8 8, enl 6 4  
 9a, 8 4 1, 15 8 9a.

✓ अरुह्य [अरुह्य]

-pres. 1. s. अरुह्य 19 6 10b, p.  
 p enl अरुह्य 5 13 3.

✓ अरुह्य [अरुह्य]

-imper. 2. s. अरुह्य 12 5 13; 3.  
 s. अरुह्य 15 7 6.

अरुह्य 1 10 8 अरुह्य.

अरुह्य [अरुह्य]

-अरुह्य 18 5 9a अरुह्य.

-अरुह्य-रुह्य 17 2, अरुह्य-रुह्य 12 11 4,

अरुह्य-रुह्य 1 16 7, 2 3 7, 3 1 6, 12  
 2 8, 16 4 7, 19 14 1a.

-अरुह्य 10 3 9a अरुह्य.

अरुह्य 5 3 1, 6 8 3 अरुह्य  
 period of another (previous)  
 birth.

अरुह्य 8 8 5 अरुह्य ignorant.

अरुह्य 16 6 8 अरुह्य.

मणोद 3 12 4, 9 5 9α, 9 8 6, 12 1  
6 [अन्ध+एक indef.] other (के...  
अण्डेक=some.....others).  
मणोदहं 3 3, 4, 5, 6, 7, 8, 9, 18 4  
2 (with एतहं) अन्य in another  
place  
मणुल 12 1 ॥  
मप 16 10 3 gl. भात.  
मत्तिलु 1 10 8 gl. अत्यन्तम् (from अति?).  
मत्तारणि-सिक 13 8 6 आतापनी-सिल  
slab for practising austerities  
[Mp अतापन 7 15 8]  
✓मप [from भल]  
-pres. part. enl. अत्यन्त 19 3  
1α (in a preterit senso), अत्य-  
न्त 17 9 7 dying.  
मत्तकद 4 14 6, 6 1 6, 12 4 2 all  
of a sudden, without delay.  
मत्तहृत् 14 13 5 अर्थवत् wealthy.  
मत्तवण 18 12 5, 15 5 2 अस्तमन.  
मत्तपान 2 9 7, 19 15 6 आस्थान assem-  
bly hall  
-अपान निवन्धन 16 2 3 holding  
the Darbar.  
मत्ति 12 9 7, 16 12 1, 18 9 7 (pl)  
6 4 3 अलि.  
मत्ति 18 9 7 अलि  
मत्त 17 16 6 अस्थिर  
मत्तिवहं 6 7 4 [मत्तिवहं] निगद्यम्  
मत्तससी 17 5 7 [अर्थवत्तिव] Ardhaan-  
dra arrow  
मत्तुमिद 14 7 6, 14 3 ॥ अर्धोन्मीलित  
half open, 14 5 2 partly visible  
मत्त 13 4 7\*, 14 13 6 अ.अ (cf a.  
औतर).  
मत्तपति f 15 13 ॥ [अन्तरि] निगद्यि.  
✓मत्तोल [अन्तोल] swing  
-pres. 3 ॥ अन्तोल 14 3 7, p p.  
enl. अन्तोलन्त 14 ॥ 8, pret part  
अन्तोलि 17 15 8.  
मत्तोल 14 4 6, \*14 12 7 अन्तोल enl.

मत्तार 7 3 8, \*1 16 9α, enl 10 1  
9α अन्तर darkness (a. अन्तर,  
अन्तर).  
-enl. अन्तर 9 9 9α, 17 15 2  
dark (a. अन्तर adj).  
-अन्तरि 7 2 3 अन्तरित darkened  
(a. अन्तरित darken).  
✓मप [अर्] give (a. आपणु)  
-abs. अपणि 16 11 3  
मप 3 13 6, 9 17 9α, ॥ 3 11α,  
16 12 9b आत्म enl. one's self.  
(cf a. म. आप).  
मपण्य 13 12, 8 1 7, 11 12 8 आत्म  
enl. one's own (a. आपणु).  
-f. अपणि 12 4 4  
मपण्य 1 1 19b, 2 13 5, 11 10 2  
one's self.  
मपण्य 5 14 4, 7 10 3, 10 12 8, 11  
11 2, 17 5 10b, 19 2 1α, 20  
1 9α स्वयम् (a. आपण).  
मपमाण 10 6 5 अपमाण.  
✓मपण्य [अपण्य] dash, strike,  
beat (a. आपणु).  
-pres. 3. s. मपण्य 4 12 2, p  
p. मपण्य 2 4 1, 11 6 6,  
-3 9 5 blurted out? gl. कथित.  
मपेव 15 10 7 [अपेव] अपेव.  
मपण्य 1 11 7, \*1 16 6, 5 6 4, 18  
12 2 अन्तरित within (a. सीतर,  
अन्तर).  
मपण्य 11 1 5?  
✓मपण्य [मपण्य] confront in a  
battles (see अन्तर)  
-pres 3 ॥ मपण्य 17 9 3, p p.  
मपण्य 4 7 10b, 4 8 1, 10 9 9b  
(with तुम्ह) 7 5 2, 17 11 9,  
enl. मपण्य 12 6 9b, 15 1b.  
✓मपण्य [आपण्य] अनादरे, गतं, He.  
IV 164=अपण्य  
-pres 3. s. मपण्य 17 1b, imper.  
2 ॥ मपण्य 6 12 9b, p. p. मपण्य

- 7 13 9b, 17 11 10b, enl अग्नि-  
दिय 8 9 8
- अमिरालय 18 2 3 अमृतालय abode of  
nectar, heaven
- अमुणिय 8 1 4 अज्ञात
- ✓अमेर see ✓आमेर
- अम्हारिस् 9 6 1 अम्हादय
- \*अरप्य (in कुण्डारण) 5 4 2 अरुष्य
- अराहयंकर 16 14 3 अराति-पक्ष
- \*अराय 1 2 8 अ-राय
- \*अरि 4 14 7
- अरुह 2 6 1 अरुह
- अरे 7 7 2, 8 8 8, 8 11 5, 9 10 8a  
अरे (a अरे)
- अरुजिय 8 8 4 अलाञ्जत
- अरुहय 1 4 2, 2 12 4, f enl अरुह  
पिय 9 8 4 अरुभमाण
- अरुव 7 2 7, enl 8 3 6 अलीह
- अरुडलय 1 13 9a अरु-युक्त enl
- अरुल 1 7 4 अरुर्द
- ✓अरुव [of Ho IV 39 अरुव] अर्  
गिव (cf a आरुवु)
- pres 3 s अरुवमि 13 3 10a
- अरुण [Ho IV 54] 13 12 5, 14  
3 11, 14 5 8 [आनीन] आधन
- ✓अवय [अव+य]   
-abs अवयरेवि 9 13 6 p p अवय  
पिय 3 9 10, अवयव 1 16 5
- अवयुगकारिय 19 5 4 अवयुगकारिय
- अवयु 9 14 9b, \*17 4 4
- अवयुपियि 1 11 9a अवयुपिणी
- ✓अवयस [अव+यस] 'flee from in  
terror (MW)
- pres 3 s अवयसइ 8 11 9a
- \*अवयस 13 12 7
- ✓अवमाण [अव+माण]   
-abs अवमाणे 16 7 8, p p enl  
अवमाणिय 16 1 9b
- अवरनोह 14 3 10 [अवरलीयो?] tribu  
tary
- अवरणदय 5 1 4 अपराह enl
- अवरामुह 4 9 8 अपरामुह?
- ✓अवरुह [p 1 11] (आरुह),  
-abs अवरुहेवि 10 12 3, 14 5 1, 17  
18 10b, p p अवरुहिय 7 11b
- अवरेक 10 5 1, 12 1 4, 14 8 7, 14  
12 1, 18 10 6 अवर+एक another  
one
- अवरोप्य 3 7 2, 6 7 7, 14 6 1 [Ho  
IV 409] परस्परम्
- अवस्तल 19 2 1 अवस्तल bad of ch  
aracter
- \*अवस्तमणिय 14 7 4 \*अवस्तमणिक sort  
of hanging ornament?
- अवस्तु 20 11 4 gl वित्तलेइ (cf p 1  
36 अवस्तुभा=लोप)
- ✓अवलोव [अव+लोव]   
-pres 3 s अवलोवइ 2 16 5 abs  
अवलोवेवि 2 15 8, 3 6 10, 8 8 1;  
p p अवलोवइ 4 9 5
- अवस्तुपियि 1 12 9b अवस्तुपिणी
- अवले 18 3 8 अवस्तुय
- ✓अवदय [अव+दय] foisalo, push  
aside
- abl अवदयेवि 1 4 1 p p अवद  
पिय 19 1b
- ✓अवहर [अव+हर]   
-abs अवहरेवि 5 3 9b, 9 10 1
- अवहेरि 2 15 3, 18 11 1 अवहीरा (cf  
Mp 16 25 14)
- अवारे 5 2 5 [from अव+ार] within  
no time, immediately [gl gives  
अहार-'side door, secret door'  
also] (cf अवारीट=आवाडिक Mp 9  
25 13)
- अविआविअ 20 7 9b?
- अविट 2 12 1, अविओ 4 12 8 [p  
7 63 विओळ=आविम] अनुदिम
- अविपारे 5 8 3, 5 13 7 अविचारेय with  
out any further thought, im  
mediately





- आयासेपियु 17 3 ■ gl. प्रपुणीभूय, सामर्थ्यं कृत्वा वा  
 ✓ आगच्छ [आ+गच्छ]  
 -imper 3 pl आगच्छतु ■ 4 10b.  
 \*आगर 4 2 3 आकर  
 आदविय 16 12 6 आदविह  
 आदम्बर 1 13 8 आदम्बर  
 ✓ आदोह (आवील्य 'make turbid', cf  
 o जोहूँ 'mix with a liquid, उहो  
 लूँ 'make turbid')  
 -abs आदोहेवि 4 10 3.  
 ✓ आदप्य (Ha IV 254, connected  
 by Pischel (223) with pass  
 caus of आ+प्थ)  
 -pres. 3 s आदप्यह 1 2 12a  
 आदभ्यवे, ■ p आदभ 2 4 3, 13 9 8  
 आदप्य  
 ✓ आग [आ+गच्छ].  
 -pres 3 s आगह 2 16 2, p p  
 9 2 5, enl 13 4 10b (o आपहूँ)  
 आग 8 2 3, 12 4 6 आग (o आग)  
 -भागवतीय 12 4 6 [आज्ञाप्रवीण enl]  
 apponent  
 \*आगव्यह 10 4 9a, 18 4 10a [आनन्द+  
 हर] अनन्दक.  
 आपन्त्य 6 1a ■ आपनवीय आताभन्नक  
 आलापन 12 11 9b, 15 9 10a, 19 6 8  
 [आतापन] suffering austerities  
 When with विल (विला), same as  
 आतापनी-लिल  
 \*आदण्ण ■ 13 ■ [Ha IV 422] आहल  
 आदेश 8 10 7 आदेश  
 \*आपण्डुर ■ 1 1 आपण्डुर  
 ✓ आमेल (मुञ्च) leave,  
 -imper ■ pl आवेह 3 7 4 abs  
 आवेहेवि 2 12 9 a, 10 7 1 (setting  
 free), 17 5 2, p p आवेहिष \*4 8  
 2\*, 7 8 2, 13 9 8  
 आरक्षिय 10 6 1\*, 14 4 8 आरक्षिन् enl  
 guard, watchman  
 \*आरुच 14 6 4 आरुच enl  
 आरुचयु 12 8 4 gl बुद्धचर्या.  
 आरुचि 17 9 1a आरुचि (p 1 75 ren-  
 ders this by विवृणितम् 'shout')  
 o रुच shout, cf Sk रुचि war,  
 battle)  
 ✓ आरुह [आ+रुह]  
 -pres part आरुहन्त ■ 8 9b.  
 आरुह I 1b आप (designation of  
 Ravana's Padmacarita)  
 ✓ आरुह [आ+रुह]  
 -abs आरुहेवि 12 7 5, p p आरुहिष  
 15 4 6, enl आरुहव 2 1 9a.  
 ✓ आरुह [आ+रुह]  
 -abs आरुहेवि 13 11 10, 14 10  
 9a, p p आरुह 19 5 3, enl आरुहव  
 10 11 9b.  
 आरुहण 16 2 9b खेपन  
 ✓ आरोह नि+रुह (engage in battle)  
 (cf रुहम् √रुह=रुह).  
 -p p आरोहिष 11 8 6, 15 3 1  
 आलम 5 11 7, 7 5 7, 20 6 1, enl  
 10 10 9a (आलम) fell upon,  
 stuck  
 ✓ आरुह [आ+रुह] speak with,  
 -pres 3 s आरुह 16 9 2  
 आलमणतम्भ 19 14 3 [अम्भ-रुहम्भ]  
 आलमणतम्भ  
 आलमणि 1 5 8, 7 2 4 [आलमणि]  
 type of lute  
 आलिय 19 14 3 [p p to आ+✓ल  
 enl] crouched  
 ✓ आलिङ्ग [आ+लिङ्ग]  
 -abs आलिङ्गेवि 11 6 7, agent \*आलि-  
 ङ्ग 3 8 8  
 आलीविष 17 14 ■ अलीविह afire.  
 \*आलुक्षि 13 4 6 [आलुक्षि 'torn to  
 pieces', अल ] plucked, charon  
 \*आलुक्षि 13 4 ■ (agent from आ+  
 लुञ्, cf अलुक्षि 'torn to pieces',  
 अल ) plucking at, pulling

- ✓आव[connected by Turner with  
✓आर] come,  
-pres. 1. pl. आवहुँ ३ 15 2, 2 s.  
आवहि 7 12 5, 3. s. आवइ 5 11 9b,  
10 1 7, 12 1 9b, 18 1b, imper  
2. s. आव 19 2 1, 19 15 4, fut  
3. s. आवेइ 16 8 4, abs. आवैं ३  
11 9b, p. p. आव्य 1 14 1, 3 0  
10b, 6 15 3, 14 11 1, 15 14 9b,  
enl. 6 12 7, आव 1 7 9b, 1 12  
9b, 2 5 3, 2 10 9b, 2 14 6, 5  
2 9a, 10 2 7, 16 1 1, enl 8 8  
2 (g. आवहुँ).  
आवह 13 5 10 b आवह (Hc IV 400)  
आवग (f. आवगी) 11 2 7, 12 11 5;  
enl. आवगय 16 8 7 लापीना (gl.  
at 11 2 7) all, entire, at 12 11  
5 'entirely one's own'? [Hp  
9 1 21 11 gl. आवगी=मूलगी (g. मूल  
all, whole, wholly, entirely)].  
✓आवइ [आ+वई] go towards,  
-pres. part. enl. आवइन्त 17 3  
4, p. p. आवइय 7 6 6.  
आवइय 1 2 3 [आ(=ईप) + वक enl  
f.] slightly curved.  
आवसिय ॥ 9 3, 11 8 1, 11 2 2 [आवा-  
सि] camped.  
✓आवीळ [आ+वीह] tie up, tighten,  
press,  
-abs. आवीळी 4 11 2, p. p. आवीळिय  
14 1 7, enl. आवीळिय.  
आवीळ (in परगवीळ) 20 9 9b group,  
multitude (?) (cf. आवीळन=समूह  
fsm. and उप्पीन below).  
आस 14 13 7 आस.  
आसइय 1 12 5, enl. 15 ३ 3 आसइल.  
आसण 16 2 2 अण ३  
आसण्य 7 2 8 आसणस्थ.  
आसण्य 7 4 2 आसण,  
-आसण्यअन्व 18 4 4 आसण-अन्व.  
आसण्यीह 1 8 5 आसधीभूत.  
आस्य 9 1 9a, ३ 2 3 आस्य.  
आसाक्य 20 1 ३ आसापूरक.  
आसास्य १ 2 5 आसासक canto  
आसि 1 12 8, 2 13 9b, 5 5 5, 6 15  
2, 8 7 8, 10 8 4, 13 4 10a, 19  
10 9 आसीत,  
आसीविस-स्य 11 3 8 आसीविय-अर्थ.  
आस्यण 16 12 9a [corrupt for आह-  
वण=आहन?] battle.  
✓आहण [आ+हण] strike,  
-imper 2 pl आहणहो 19 ॥ 10b;  
pres. part. f आहणति 18 11 5.  
आहण-भूमि 20 5 8 battle-ground.  
✓आहिण्ड [आ+हिण्ड] wander, roam,  
-pres. 3. s. आहिण्डइ 10 12 9b.  
इ  
इ 3 13 7, 5 1 9, 5 2 7, 11 13 2, 13  
३ 4 अपि (g. व).  
इज 4 9 9b इज्जु (cf. इज्जा=मातृ fsm.).  
✓इज्ज [इज्ज].  
-pres 1 s. इज्जमि 15 14 2, 3 s.  
इज्जइ 15 12 5  
इज्ज 14 8 4 इज्ज.  
इज्जमरे 1 14 1 अज्जमरे.  
इज्ज 8 9 7 see ✓ए.  
इज्जस्य ॥ 6 11b इज्जत्त.  
इज्जवह ३ 6 9b इज्जवह ? (cf. 38 14 8)  
इज्जिदिह 13 7 4 (D. 1 79) अजर.  
इज्जि ३ 8 7 विजि  
इज्ज 15 11 9a, 19 15 9 इज्ज  
इज्ज 12 11 9b, 19 11 1 इज्ज carth  
(Dingal इज्ज)  
इज्ज 5 13 8, 13 4 1a, 13 10 3.  
इज्जलेय 1 13 4 इज्जलेय.  
ई  
ईसीसि 4 13 8, 9 1 16, 15 8 6, (ईसीस)  
6 ॥ 4 ईसद ईसद.  
उ  
उववयण 16 5 4 उववयण (i. o. दान, the  
second of the उववयणट्टय).

उद्ग्र 1 16 9b उद्ग्रित.

उद्ग्र 14 5 5, 19 17 6° उद्ग्र with raised hands.

उद्ग्र 1 14 7° (with उद्ग्र), 17 12 4 [उद्ग्र Hc. I 6] unsheathed; 13 4 8, 13 8 2 uprooted.

उद्ग्र 10 9 6, उद्ग्र 11 13 5 [for उद्ग्र=भृगु उद्ग्र enl.? See उद्ग्र and भृगु रस.] siege, march? gl. वैरम्, but gl. on 30 1 5 उद्ग्र वैरम्.

उद्ग्र 17 13 2, 15 2 5 उद्ग्र (o. उद्ग्र, उद्ग्र).

✓ उद्ग्र [उद्ग्र] rise;

-pres. part. उद्ग्र 14 5 2; p. p. उद्ग्र 15 6 5; उद्ग्र 15 6 4; caus. p. p. उद्ग्र 6 11 8, 17 8 10a.

उद्ग्र 16 5 10 [उद्ग्र (v. 1 137)] accepted.

उद्ग्र 1 13 1 (with भोत=लोप) [उद्ग्र] said, 8 6 3 raised (rsm. quotes two passages to support this sense)

उद्ग्र 6 13 10 उद्ग्र started, moved.

उद्ग्र 17 12 6?

✓ उद्ग्र (den. from उद्ग्र) lift;

-abs उद्ग्र 19 11 5; p. p. उद्ग्र 2 11 2.

उद्ग्र 9 3 1, 20 3 1 [cf. n. 1 131 =नीवी] उद्ग्र lap. (Mr. 15 20).

उद्ग्र 19 11 7 उद्ग्र. (o. ओड).

✓ उद्ग्र [उद्ग्र] fly upwards;

-abs, उद्ग्र 17 6 10b, p. p. उद्ग्र 13 5 7, 1 1 9, 9 14 6, 1 13 1, 19 1 1, 18 1 3, 17 12 10a 17 2 2 (o. उद्ग्र), caus. p. p. उद्ग्र 13 4 1 उद्ग्र 13 3 1b (o. उद्ग्र).

✓ उद्ग्र [उद्ग्र]

-pres. II. उद्ग्र 16 3 10b.

उद्ग्र 17 5 7 उद्ग्र.

✓ उद्ग्र [उद्ग्र]

-p. p. उद्ग्र 14 6 6; caus. p. p. उद्ग्र 7 2 4 (o. उद्ग्र).

उद्ग्र 5 15 9a उद्ग्र enl.

उद्ग्र 19 15 2 उद्ग्र.

✓ उद्ग्र [उद्ग्र];

-pres. part. f. enl. उद्ग्र 7 3 8; p. p. उद्ग्र 15 14 5.

उद्ग्र 14 10 8 [from उद्ग्र] cf. Hc. I 98 ओड निर्म.

उद्ग्र 13 10 6, 15 13 6° उद्ग्र.

✓ उद्ग्र [उद्ग्र; o. उद्ग्र];

-imper. 2. s. (intensive) उद्ग्र 10 4 4; pres. part. उद्ग्र 7 8 4, 9 10 3, enl. 16 13 4; abs. उद्ग्र 8 9 7; caus. imper. 2. pl. उद्ग्र 15 10 6.

✓ उद्ग्र [उद्ग्र] fly (o. उद्ग्र);

-pres. 3. s. उद्ग्र 1 5 4, 9. pl. उद्ग्र 5 11 5, 13 5 5; abs. उद्ग्र 10 9 8, caus. p. p. उद्ग्र 2 18.

उद्ग्र 14 3 3, 18 3 8° [v. 1 155 ओड=उद्ग्र] upper garment, (o. ओड, ओड).

उद्ग्र 17 13 7 [from उद्ग्र] भयम् 1 उद्ग्र 1 3 6 उद्ग्र.

उद्ग्र 17 1 5 (rsm. किङ्क) bullet like missile?

उद्ग्र 2 14 9a उद्ग्र.

उद्ग्र 12 12 8 उद्ग्र enl.

✓ उद्ग्र (भा+उद्ग्र) attack, confront (in battle),

-imper. 2. pl. उद्ग्र 12 9 3 abs. उद्ग्र 9 9 9a, 15 7 8, 18 2 9a, 17 4 1a; p. p. उद्ग्र 7 1 1, 15 5 2, enl. उद्ग्र 17 17 10a.

- ✓उत्थल [from उत्थल, *Pañala*-*chi* gives उत्थलित=उत्थलित] be thrown upwards (a. उत्थलितुं get displaced violently);  
-pres. part. enl. उत्थलन्तव 17 3  
s. p. p. उत्थलित 1 3 13, 2 15 9a, enl. 11 8 9b.
- उत्त-उत्तव 12 9 10b [उत्त+उत्त enl.]  
repartee.  
\*उत्तार 1 1 1 उत्तारक.  
उत्तम 2 14 4 उत्तम (a. dial. ओत्तम).  
उत्तर 3 3 6.  
उत्तर 6 7 6 [उत्तर] having projecting teeth.  
✓उत्तर (आ+उत्तर Ho. IV 125)  
snatch away;  
-imper. 2. pl. उत्तरहो 7 4 7; abs. उत्तरहे 9 6 5.  
उत्तर 7 11 9b gl. विनष्ट (of, ओत्तर).  
\*उत्तरा 13 6 2 उत्तरक.  
उत्तरा 15 1 5, enl. उत्तराव 8 3 9b  
उत्तरित.  
✓उत्तर [उत्त+उत्तर] waive;  
-pres. part. \*उत्तरमान 1 7 5, p. p. उत्तर 2 11 9a (cf. पवत्तु Mp 9 24 10)  
उत्तरित 2 13 5, 17 1 10a उत्तरित covered with dust.  
उत्तरा 12 11 4 उत्तरक.  
✓उत्तर [उत्त+उत्तर] leap, fly.  
-abs. उत्तरति 17 8 9, 16 14 8, 18 11 9b, 19 7 11b, उत्तरति 15 5 9b.  
उत्तर [उत्त+उत्तर; a. उत्तरतुं].  
-pres. 3. s. उत्तरति 1 12 4, 5 1 5,  
abs. उत्तरति 6 3 6, p. p. enl. उत्तरन्त 2 1 1.  
उत्तर 1 3 3, 2 3 4, 3 1 13b, 12 11 9a, 13 1 10a, 14 5 6, 19 11 4 उत्तर.  
उत्तरा (from उत्त+उत्तर) dismount  
-abs. उत्तरति 5 4 5.  
2
- ✓उत्तरा (उत्त+उत्तर),  
-pres 1. s. उत्तरति 11 3; 3. s. उत्तरति 1 14 4, 12 12 8; p. p. 14 12b, (f. pl.) उत्तरति (for उत्तरति) 1 10 1.  
✓उत्तरा [उत्त+उत्तर; cf. a. उत्तरतुं lift, carry] uproot;  
-pres. part. उत्तरन्त 9 11 9a;  
abs. उत्तरति 8 9 2; p. p. उत्तरित 7 11 5  
\*उत्तर 13 6 3 [p. 1 126] उत्तर.  
✓उत्तर [from उत्तर] raise, set up  
-imper 2 pl. उत्तरहो 19 8 9;  
abs. उत्तरहे 10 10 9b; p. p. उत्तरित 1 7 8, 2 4 6.  
\*उत्तर 4 8 5 [उत्तर] formidable.  
उत्तरित 17 16 1a [उत्तरित] रोमांचित.  
उत्तर 4 7 10 8, 13 1 1, 1 7 1a  
उत्तरचारी 11 4 2 gl. विरिचारी समभूति-चारी वा.  
उत्तरदुम्भ 19 13 1b, enl. 12 3 9b  
उत्तरदुम्भ dependent (of, a. आमलदुम्भ).  
उत्तरा 6 4 2, 18 8 6 [उत्तरा enl.]  
anxiety, longing (Mp. 27 23 11 gl. ओम्भाहित=उत्तरित).  
✓उत्तर [उत्त+उत्तर] become visible, appear,  
-pres part. उत्तरन्त 14 5 9a;  
p. p. \*उत्तरित 9 5 4.  
✓उत्तर [उत्त+उत्तर] uproot;  
-abs. उत्तरति 13 11 8b.  
उत्तरित 2 10 4 [उत्तरित] become free from delusion.  
उत्तर 10 12 4 उत्तर, gl. उत्तर.  
उत्तर 10 11 8 उत्तर  
उत्तर (for ओत्तर ओत्तर) 17 14 2 ओत्तर ओत्तर (a. ओत्तर ओत्तर).  
उत्तरा 20 1 [Ho. IV 36] उत्तरा raised (a. उत्तरा) throw up in the air).

\*उहाव 13 9 4 (i)? (ii) [उहाव]  
conversation.

✓उहुक (He. IV 116 उहुक=गिहुक=  
लिह्नी) hide;

-pres. 3. s. उहुकह 15 9; imper.  
2. pl. उहुकहो 14 3 4.

✓उहोल [उहु+उल्] undulate, roll;  
-pres. 3. s. उहोलह 14 3 4.

✓उह्वाव (विश्राव्) extinguish,  
-pres. 3. s. उह्वावमि 20 9 3; p. p.  
enl. उह्वावियय 17 14 9a (cf. o.  
ओलवर्मु, होलवर्मु).

उववार 12 11 4, 10 1 6, 19 8 7 उववार.

✓उवमिज [from उवमी] be com-  
pared;

-pres. 2. s. उवमिजहि 2 6 9; pros.  
3. s. उवमिजह 1 6 1, 11 10 8.

उवरि \*2 2 9a, 2 3 8, 6 6 2, \*11 5 2,  
11 14 1, 11 14 8, 13 2 6, \*14 7  
9a, 19 3 2, उवरि 17 8 10b उवरे.

उवर 1 10 3, 2 11 5, 12 3 5, 13 4 5  
उदर.

उवरीलिय f. 4 9 9a [He. II 163]  
उवरीतना.

उववधान 16 5 4 [उवप्रधान] दान (see-  
ond of the four उपाय)

उवमिज 18 1 9b उवमिज.

उवसोवमि 2 2 7 उवसोवमि sopotific  
charm.

उवसोह 6 3 4 [उवसोना] adornment

उवहि 2 10 5, 9 3 8, 13 2 7, 15 3  
8° उदहि.

उवमिज 5 11 3, 14 7 5 (cf. D. 1  
132 उवमिज=भुजिक, अवमिजित) अवमिज.

✓उववह [उहु+वह].

-pres. 3. s. उववह 11 5 9b, 13  
10 2, p. 3 pl. उववहि 1 10 6.

✓उव्वे [उहु+वे] free from a si-  
ege;

-abs. उव्वेवे 18 10 4, caus. p. p.  
enl. उव्वेवमियय 20 7 9a

✓उव्वे [उहु+वे; PSM.] move qui-  
ckly;

-abs. उव्वेवे 2 4.

उव्वेविय 2 4 5 प्रवारित.

उव्वे \*4 11 6 उव्वे.

उव्वे 7 3 5, 6, 18 1 3, 6 that one.

ऊ

✓ऊवार [उहु+वार];

-abs. ऊवारवे 16 8 6.

ऊव्वे 7 3 5 that one.

ए

✓ए (इ) go;

-pres. 3. pl. एहि 5 12 5; imper.  
2. s. एहि 7 9 1; pres. part. एत  
6 2 6, 11 11 7, 14 2 9a, enl.  
इत्यय 8 9 7.

एव 17 7 2, एव 8 3 6, 15 12 2, 16  
15 6 एव (a. ए).

एवयल 14 11 6 एव-इला.

एववे 18 4 3 एव. (cf. He. IV  
420 एववे=इतः) at one place; on  
one side.

एवमय 12 12 9 एवमय.

एवमेक 17 14 1b, 19 10 10a (He. III  
1) एवमेक one another. (a. एवमेक).

एवमय 20 6 9a [एव+मय] एवमय.  
f. एवमय 19 18 5 (a. एवमे, एवमी).

एववार 18 11 9b एववार once (a. एव  
वार). cf. एववे वारवे 14 8 9b once.

एवसि 2 14 1 (He. IV 428) [एवय]  
सह.

एवमेक 15 2 3, enl. एवमेकय 8 12 9b एवमेक  
(a. एवमेक) each one.

एवमय 10 10 8, 14 11 2, 15 12 2,  
f. एवमय 13 11 2, 15 12 3, 16  
9 3, 19 14 6, 19 18 2 एवमय.

एववे 7 11 3, 10 7 4, 10 9 2, 12 8  
1, 18 3 4 [He. IV 420] (alw-

ays with सि) इतः now here,  
equivalent to एवमयवे=अनागत.

- एचि 7 9 2, 7 11 7, 8 6 9a, 12 7  
2, 12 7 9b, 15 11 9b, 15 12  
9b [Hc. II 157] इयत्,  
एचि 10 1 7 इदानीम्.  
एच 16 8 8 [Hc. IV 405] अत्र.  
एचन्ते (quite common) अत्रान्तरे at  
this juncture.  
एच 2 9 5, 2 14 5, 3 5 6 etc. (p. s.  
have mostly एच) [Hc. IV 401,  
418] इचम् एचम्, (च, एच).-एच 11  
9 11 9a.  
एच 3 9 4, 13 12 5 [cf. Hc. IV  
408 एच; from एच big] एचच  
(च, एच).  
एचि (variant एचि) 1 12 7, 2 8  
4, 3 8 10a etc. [Hc. IV 420]  
इदानीम्.  
-एचि 5 8 2.  
एच 19 7 5, enl. एच 16 12 4, एच  
15 10 5, एच 15 11 9a, 16 5 10,  
16 8 8b [cf. Hc. IV 362] एच  
(च, ए).  
ओ  
✓ओच [अच+तु] get down;  
-abs. ओचरे 19 8 10a, 19 9 9;  
caus. p. p. ओचाति 19 3 10a.  
ओचर 8 6 1a [from अच+अच] enl.  
विचर.  
ओचर (?) 17 17 4 विचर (?) cf. उदच.  
✓ओच (अच+अच) fall down;  
-pres. part. ओचन्त 17 15 4,  
p. p. ओच 8 9 5, 10 11 8 [ओच-  
ति=अच.पाति Mf. 7 5 12]  
✓ओचा [अच+अच] bend down,  
-abs. ओचाति 9 11 7; p. p. ओचा-  
ति 3 7 7.  
✓ओच (अच+अच; अच=अच, Hc.  
IV 218).  
-abs. ओचरे 9 9 9a  
ओच 10 8 7 ओच Hc. gl. मय कचम्.  
✓ओच (च) serve;  
-pres. 3. s. ओचति 7 6 5.  
ओच 2 9 6 f. चेच attendance.  
ओचन्ति 4 12 8 अचन्ति.  
ओच 4 8 8 आच;  
-ओच 11 8 3, 14 8 7 आचि.  
✓ओच [अच+अच] आच (FSM; cf.  
Pā. उत्पत्तिओचिआच आचन्ति);  
-abs. ओचति 4 11 3.  
ओच 4 6 10 f. ओचि.  
✓ओचि [अच+अच] talk in sleep;  
-pres. 3. s. ओचि 17 15 3.  
✓ओच (अच+अच).  
-pres. 3. s. ओच 8 3 6; imper.  
3. s. ओच 18 10 8;  
-caus. ओच (अच+ओच);  
-imper 2. s. ओचि 13 2 9; abs.  
ओचि 20 4 3; p. p. ओचि  
4 9 3, 11 11 2, 16 4 5, 17 5 4  
(cf. च. ओचि diminish).  
ओचि 10 6 8a उपचाति sleep  
charm.  
ओच 1 13 6 ओच.  
✓ओच (cf. ओ. ओ. f. ebb) diminish;  
-pres. part. enl. ओचन्ति 17 3 4.  
✓ओच [cf. ओ. 1 166 ओचि अपच] ]  
move away.  
-p. p. ओचि 4 10 9a.  
ओच 1 2 2, 3 5 6 kind of aquatic  
animal (cf. उच mentioned along  
with च, च्च, कच and मच)=  
कचविच Mf. 10 12 9, 87 11.  
ओचि 5 2 2, 19 12 9 [from अच+  
अच] मच (Mf. gl. 7 10 1), विच  
(cf. ओ. 1 157 ओच=विच, अचन्ति).  
ओचि 11 1 8, 11 13 6 अचि,  
विच.  
य  
य 9 12 8 य.  
य 18 7 1 य.  
य 14 11 6 य.  
य  
य 2 8 7, 19 4 16 य.

कश्यप 9 6 5 [cf. Hc. IV कश्यप IV 422 (1)] कर.

कश्यपिय 12 2 7 कश्यपियिक.

कय 6 15 4 कृत.

कउ 19 2 3 कः enl.

कउ 5 12 9b, 6 3 2, 6 3 7 [Hc. IV 416] पुतः.

कउहमग 10 1 8 [\*कउमा+भार्ग] gl. विहसार्ध.

कउन्द 10 8 6, 10 9 2 कउतान्द.

कवाधि 4 3 3 कवाधि.

ककर 8 10 8 [ककर] पर्वतखिलर (Mp. gl. 31 25 7).

\*ककल 16 15 3 ककल flank.

ककलद 13 8 4 gl. ककल violent.

कक 4 11 2 कक loin cloth (a. कक, काकली).

\*कके 12 5 5 कके for the sake of.

\*ककण 1 5 8 ककण.

ककुप 4 7 10a ककुप cuirass.

\*ककुप 18 6 1 ककुप enl. lotus.

ककुप-पर 3 5 10 [ककुप+पर] staff-bearer (Mp. gl. 6 23 ककुप) (cf. a. ककुप).

ककुप बाल 3 6 9 [\*ककुप+बाल] staff-bearer.

ककुपहा 14 5 7 [ककुप+हा] contracted] bracelet (cf. a. ककुप).

\*ककुप 7 1 2 ककुप ridge.

\*ककुप 13 6 1a, 13 8 1, [D. 2 13] निरु (a. ककुप).

\*ककुप 13 6 3 [ककुप+पर enl.] ककुप.

ककुप 12 7 1 ककुप (a. ककुप).

ककुपानिप 11 12 5 (quali. \*ककुप) प्रहृत, पीडित, परामृत (Pm).

✓ककु [probably from ककु] pull, draw out (a. ककु).

-pres. 1. a. ककु 15 2 7; pres.

part. f. ककुति 18 10 9a; abs.

ककुति 5 10 8, p. p. enl. ककुति

14 13 9a.

✓कम [कम; a. कम] groan; -pres. 3. s. कम 1 5 3.

\*कम 11 8 4 [D. 3 56] gl. वाग.

कम-जोर 7 2 7 [कम+जोर] thin golden necklace (cf. a. जोर and कजोरो).

कम 7 2 6, 9 4 1, 9 5 1, 9 10 6, 16 9 8, [कम] neck ornament (a. कजो), necklace of one string (a. कजो).

कम 1 4 3 [कम] necklace of one (or more) string (a. कजो).

\*कम 19 7 10 कमवि.

\*कम 2 12 4 कमवि.

कम 19 14 2 [from कमे+भार] goaded near the ears (cf. भारी कमारि यद्गु Bh. 2 5 5 where Gunc renders it by कमेयो अङ्गोदरेति, rsm. wrongly विवृति).

कम 16 8 2 कमेवर. whispering in the ear; tale-bearing.

कम 6 3 9a कमेदार.

\*कम 4 5 0, 17 6 3 कमेवर kind of arrow with an ear-shaped top.

\*कम 4 11 4 a term of duelling. (With this line compare Bh. 2 2 7 कमे-जोर-आवय-कमे, दोर-कमे-वर-पर-दो, most of these terms are given by Jacobi with a query)

कम 13 5 4, 5, 6, 8, 9; कमेति 13 5 2, 3, 17 13 1a कमेति.

✓कम (कम), bowal, cry;

-pres. 3. s. कम 8 2 9b; pres.

part. कमेति 9 10 2, 11 9 5, f.

enl. कमेति 19 5 10a;

-agentive कमेति 11 11 9b.

\*कम 7 1 5 shoot.

कम 16 2 3 कम game of ball.

- कन्दोह 1 13 8 [D. 29] नीलोत्पल.  
कम्पर 11 G 8.  
कम्प 4 4 9b, 8 2 3, 8 4 4, 18 9 9a  
[कम्प] कर tribute (Mp. 39 6 1b  
gl. कम्पु कर दण्डो वा).  
✓कम्प cut (a. वापयु);  
-pass. pres. 3. s. कम्पयद् 18 8  
7; p. p. कम्पय 4 8 3.  
कम्पित 15 4 5, 15 5 3, 17 8 8 cut  
(from ✓कम्प=✓कम्प outtended  
with २; cf. D. 2 30 कम्पित दारिद्र्य).  
कम्पित 16 9 9 दृष्टा, gl. कम्पित (cf.  
Kramadivara's *Saṃskṛta-*  
*śāstra* 5 50 कुम्प, *Vasudhvahudī*  
I, p. 28, l. 1. कम्प).  
कम्प 1 13 9b, 17 12 8 कम्प step,  
-कम्प-कम्प 1 6 3 कम्पनोचन (1) tak-  
ing steps; (2) swerving from  
tradition (?).  
✓कम्प (कम्प) cross;  
-pres. 3. s. कम्प 12 6 8; abs.  
कम्पयिषु 2 3 7.  
कम्पय 2 1 9b कम्पयित.  
✓कम्प [कम्प; G. कम्पयु].  
-pres. 3. pl. कम्पयन्त 1 4 4; pres.  
part. कम्पयन् 1 3 14b, enl. 8 3 3.  
-agentive कम्पयन् 139 2, 15 1b;  
-कम्पयन्दी 20 9 9b.  
कम्पय 3 13 G [कम्पयन्त given by xv.  
as occurring in the present  
sense in lexicons only] tilled  
or cultivated ground.  
कम्पय 2 10 2 [कम्पयन् enl.] ser-  
vant.  
✓कम्प [क; 0 कम्पु];  
-pres. 1. s. कम्पि 1 3 9, 2 9 2,  
4 4 1, 13 8 8, 2. s. कम्पि 3 16  
5, कम्पि 20 11 1, 3. s. कम्प 2 9 3,  
2 10 3, 4 5 9a, 9 1 4, कम्प 1 12  
6, 11 6 2, 16 12 2, 3. pl. कम्प-  
यन् 1 4 9a, imper. 2. s. कम्प 4 3 2,  
6 16 8, 7 12 6, 8 4 4, 9 2 6, 9  
10 5, 9 10 7, 12 10 9b, 15 5 6,  
19 1 10b, 19 8 3, 19 15 6, करि  
12 10 9b, 2. pl. कम्प 4 3 3, 4 5  
2, 5 10 7, 16 11 3, 19 3 8, 3. s.  
कम्प 17 18 4, कम्प 5 13 2, 17 18  
7, 3. pl. कम्प 12 4 7; fut. 1. pl.  
कम्पयिषु 3 6 11a, 2. pl. कम्पयिषु 12  
8 9b, 3. s. कम्पय 16 8 5, pres.  
part. कम्प 2 1 9a, 2 4, 3 7 8,  
14 6 1, enl. 4 1 9a, 6 1 1, 8  
1a, 17 1 10b, f. कम्प 7 3 8, 14  
7, enl. कम्प 8 4 4; abs. कम्प 11  
7 6, 4 12 7, 5 7 7, 6 13 3, 10  
7 1, 13 1 3, कम्प 1 8 1, 3 12 3,  
4 11 5, 5 5 8, 7 10 1, 9 11 3,  
10 8 3, 10 9 7, कम्प 2 14 8,  
2 15 3, 5 3 2, 8 7 3, 10 8 9,  
11 11 8, 14 9 1, 19 12 1b,  
कम्प 15 15 7; कम्प 2 see 2. v.,  
pot. part. कम्प 9 6 9b, 20 1 7;  
-pass. pres. 3. s. कम्प 13 11 10,  
15 7 9a; p. p. कम्प 1 16 10, कम्प  
11 1 7\*, (enl.) 1 1a; -caus.  
agentive कम्प 18 1 2.  
कम्प 4 11 1; 11 1 1 tactical move  
in duelling or subduing an  
elephant See कम्प.  
\*कम्पय 1 9 1 कम्पयन्.  
✓कम्प (onom.) call,  
-pres. 3. s. कम्प 8 2 9b.  
\*कम्प 1 5 2 कम्प (Dingal) कम्प  
hand).  
कम्प 1 13 G 6, enl. कम्प 11 7  
9a [कम्पित] कम्प.  
कम्प 4 7 5 [कम्पय] कम्पयि.  
कम्प 8 5 G.  
कम्प 11 12 7 [कम्पय, cf. D. 2 30]  
कम्प.  
\*कम्प 1 1 2.



कलमज्ज १२ १२ ८ Mp. ३६ २ ६ gl.

हैर्ध्यांनित्त-वेद.

कलुण्ण ९ १० २ कल्ल enl.

कल्ले २ १२ ९b, ७ १२ ९a, १६ ११ ३ कल्ले  
(enl) to marrow (a. कल्ल).

\*कल्लो ११ १४ ६ f, कल्लो १२ ५,

\*कल्ल ४ ७ १०a कल्ल.

कल्ल ५ १३ ९b, ९ ९ २, १३ ५ १०b, १६  
६ ३ [cf Pali कल्ले, कल्ले, Hc.  
IV ३६७] कल्ल (a. कल्ल, कल्ल).

कल्ल ८ ३ ४ कल्ल.

क १ २ ४ कल्ल

कल्ल ९ १० ३ कल्ल whip.

कल्ल ११ १० ७, १४ ७ ७ कल्ल.

✓कल्ल [कल्ल, a. कल्ले].

-pres १. s कल्लि, १२ १६, ३ s

कल्ल ३ ११ १a, imper. २ s कल्ले

१ ९ ९b, ६ १३ ७, ८ ६ ९a, १९ १३ ४,

५, २ pl कल्ल ४ १ ५b, कल्ले १९ ४

९a, कल्ले कल्ले १२ १b, pres. part.

(enl) कल्ल ८ ७ ९, १९ १८ १०a,

-pass pres ३. s कल्लि १९ १८

१b, p p. कल्लि १ १२ ८, ४ ३ ६,

४ ५ ८

कल्ल १ १० ५ कल्ल,

-कल्ल ४ ४ ३ ९a, कल्ल+कल्ल

-कल्ल ११ १२ ९a, १५ १२ ५ कल्ल+कल्ल

-कल्ल ११ १२ ८ कल्ल.

कल्लकल्ल ९ १२ १ (onom) whizzing

\*कल्लकल्ल ११ १२ १ कल्लकल्ल.

कल्लि १ १० ५ कल्ल,

-कल्लि १२ १२ ९, १४ ६ २, ३, ४, ५,

१९ १२ ८ कल्लि somewhere, in

some place, १२ २ ३ somehow.

कल्लि ११ १३ ३ कल्ल,

कल्ल १७ ५ १० कल्ल.

कल्लकल्ल २ ११ ८ कल्लकल्ल.

कल्लकल्लि १४ ६ ४ कल्लकल्लि wine

कल्लकल्लि ४ ११ ११b [कल्लकल्लि] कल्लकल्लि.

कल्लि १० १२ २, १३ ११ ९ f, कल्लि (f)

कल्लकल्लि २ १२ ८ [कल्ल+✓कल्ल] looks  
sideways

कल्लकल्लि २ १३ २ कल्लकल्लि

कल्लकल्लि ४ १ २ कल्लकल्लि

कल्ल १ १० ५, ४ १३ ३, १५ ४, २० १२ ११

कल्ले for the sake of.

कल्लि ९ ४ ७, १४ १३ ४ [p २ २७,

really an \*कल्ल derivation from

✓कल्ल] कल्लि (१) artificial (२) in-  
sincere

कल्ल ४ ६ ५ one of the nine trees  
used

\*कल्ल-कल्ल ३ १ १a कल्लकल्ल.

\*कल्लकल्ल १० ८ ८ [कल्लकल्ल] Yama's  
noose or an inauspicious astro-  
logical conjunction.

\*कल्ल १ १ ११b कल्ल.

कल्लि (?) ११ १ ७, ११ १ ८ कि कल्लि कि कल्लि

कल्लि १८ ४ ८ कल्लि

कल्लि ११ १ २, कल्लि १९ १७ ११b कि कल्लि

कल्लि १४ ८ ६ कि कल्लि

कल्लि २ १२ ७, ४ ४ ४, ८ ११ ८, १२ ६ ९b,

१२ १० ५, १४ ९ ५, १७ १० १a [कल्लि]

कल्लि just as, about to, as if.

कल्लि ११ ७ १ कल्लि

✓कल्लकल्लि (onom) chirp,

-pres ३ s कल्लकल्लि १ ५ ७ (cf.

a. कल्लकल्लि chirrup).

\*कल्लकल्लि २० १० ६ कल्लकल्लि enl

\*कल्लकल्लि १९ ६ ६ कल्लकल्लि

कल्लि १३ ३ २ [कल्लि] कल्लि

कल्लि ९ १० ९b, \*१० ६ ९ कल्लि.

कल्लकल्लि ३ ३ ३

कल्लि १ १० ६, ७, १ १० ९b [Hc. IV  
४०१] कल्लि.

✓कल्लि (कल्लि).

-pres part कल्लि २ ८ १.

\*कल्लि ५ १ ७, १५ ७ ८ कल्लि.

कल्लकल्लि १७ ७ ८, \*१० ६ ५ blood.

कल्लि १० १० ९a, ११ ८ ८ कल्लि

- कृपारि 8 5 3 (?)  
 कुचिक 13 6 7 कुचित  
 कुहनि 13 9 4, 14 13 4 कुहिनी  
 'कुह' 3 1 4 [D 2 37 कताह, lexical  
 पुत्रक, कुहक] bowel, thicket  
 कुडुमि 15 5 5 कुडुमिन् farmer? (cf.  
 a. कगरी).  
 कुडार 16 4 2 कुडार.  
 कुँ see under √कृन्  
 कुन् 16 10 1 कुन्.  
 कुम्भित 14 3 6 [कुम्भ+इत्] कुम्भित.  
 कुम्भ 1 10 2 कुम्भ tortoise (also the  
 tortoise incarnation of Vṛnu)  
 कुम्भारय 15 9 10b कुम्भार enl.  
 कुम्भार 13 6 10b कुम्भार  
 कुलवती 5 13 9a, 11 13 4, onl कुल  
 वतिय 12 2 10b [कुलपुत्री] कुलीन ली  
 कुलपु 4 9 9b कुलपु  
 कुल-पारय 8 7 1 कुलपारय  
 कुलार 13 7 9b, 19 6 4 [कुलारह]  
 father's house (as against fat-  
 her-in-law's house)  
 कुलपयणवती 20 11 9a कुलपय-नयन.  
 कलित 16 10 8b  
 कुपुन 14 2 5 कुपुन onl  
 कुपुम्भ 4 8 8, onl 17 2 5 (a कुपुम्भो).  
 कुपर 1 3 1 [कुपर] gl वत  
 कुलि 6 6 2, 8 3 1 [D 2 62] रथा  
 street, road (Mp 9 23 11)  
 कुभर 19 2 5 ruthless warrior  
 कृत.  
 कुभर 19 3 1a ruthless warrior.  
 कुभर 2 8 2, 10 7 6 cry of help  
 (cf. Bb 8 14 1)  
 'कुम्भ' 8 9a कुम्भ.  
 कुवह 6 11 3, 15 12 2, 19 15 9  
 किर.  
 कुवि 11 10 8, 18 5, 20 1 [Hc.  
 II 157] किर.  
 कुपु 10 1 4 [Hc. III 40] कुपु.  
 केम 1 9 9b, 10 11 4, 18 8 2 [Hc.  
 IV 401] कम् (a. केम),  
 -केम लि 15 14 3  
 केर 4 3 2, 4 3 8, 9b, \*15 15 9a केरा  
 केरय [Hc IV 421 (20)] 16 1 9a,  
 13 2 10b, 14 7 8, \*19 2 9, 19 3  
 1b, \*20 10b, 20 5 4, केरी \*1 9  
 9b, 4 3 8, 5 5 3, 16 6 9a, \*20 4  
 4 genitive postposition (a. केर).  
 केन 16 12 8 कथम्  
 केरु 1 13 6 केरुम् (a. केरु)  
 'केरि 17 11 6 केरि  
 केरय 16 1 2 [Hc IV 402] कीरु.  
 केरि f 16 1 2  
 कोह 5 13 9a कोहि (a. को, कोर)  
 कोहल 1 13 6, 10 2 2 कोहल 5 5 1  
 कुवह  
 √कोह [Hc 4 76] व्याह call.  
 -pros part कोहन्त 3 5 8, 4 7  
 10b, p p कोहि 2 9 5, 15 17,  
 16 8 1, abs कोहवेरि 19 1 6,  
 कोहवेरि 7 10 9a, 18 8 5, कोहवे  
 निपु 10 11 3, -caus p. II कोह-  
 वि 9 2 8  
 कोहय 13 11 11b inviter  
 'कोह 3 5 5 कोह  
 कोहय 1 8 7 कोह enl. (a. कोहो)  
 कोहकोहि 2 10 5 [\*कोहकोहि] one  
 crore multiplied by one crore.  
 कोहयण 6 7 8 [enl. agent from  
 caus from को-कोह (D 2 33,  
 Hc 4 422 (9))] कोहयण (a.  
 कोहकोहि)  
 कोहयि 14 11 8 [cf. Rm कोहयि,  
 Hc IV 168 कोहयण] कुवह.  
 'कोह' 11 8 5, 15 8 कुवह  
 य  
 कय 19 12 10b कय.  
 -कयणय 5 1 5, \*यणय 8 10 5,  
 यणय 1 4 5 2 = यणय (cf. Mp.  
 यणय 9 15 17)

पय 18 3 3 [ खवर ] खेवर.  
खयाल 13 4 8 gl पवत गर्त (cf Bh  
3 24 7, 4 3 1 where Jacoba  
interpretes it as 'thicket')

खमर 17 10 8 पशुपुट

✓खय draw back, pull back  
-pres 3 s खये 3 12 0 abs  
खयि 3 7 3, p p खयि 17 17 3  
(cf a खयायुं hesitato)

खयहार 0 7 1 [D 2 67 खद तुम्ह]  
खयहार haystack (a खद, भाते)

✓खण (खन, a खणुं)  
-pres 1 s खणि 15 2 2 impel  
2 pl खणह 7 4 7 pres part  
खणत 12 8 5

खणै 17 1 10a खणे in a trice

खण जे खण 9 10 3 now and again

खणहै 4 10 1, 15 8 3 क्षणभेन

खणखणकरन्ध 13 7 3 (onom) tinkling

खणह 17 13 10b [खण] खणहयै  
(a खण f sugar)

✓खण abs खण-ये खणयि 11 1 7

खण 10 12 1 17 5 2 खणम्

खणप 17 18 9 [D 67 enl] खण  
(a खणुं)

खणभार 4 2 9b 14 11 2 खणभार

खणित 4 2 9a खणित

✓खम (खन)

-opt 2 2 खनेजहि 10 2 10b, 10  
14 1 casus pres 3 s खयाह 4  
14 3 p p खयायि 19 14 1b,  
enl. यम्माविय 12 6 8

खम 0 1 16 22, 7 5 4 0 19 14 3  
[Ved खम prop, support  
pillar] pillar (a खमो suppor  
ting pillar)

✓खल [खल] falter  
-pres 3 s खल 14 3 4 pres  
part खलत 17 13 3 p p खलि  
7 7 5

खलल 13 5 2 (onom) shaky  
(cf a खलल become infirm or  
dilapidate)

खल 11 11 9b

✓खा [खाद, a खानु]

-pres 3 s खा 19 3 2 -can.  
p p (enl) खायि 0 11 2

खाण 2 8 4 खान

खायिय see खा

खायि 6 1 9, 8 6 7 खातित embittered,  
provoked, exasperated (see  
Bh s r)

✓खिन्न [खिर cf a खिनुं to get  
angry]

-pres 3 s खिन्न 18 9 3

खीन 3 10 4 खीन

खीर 2 5 8 खीर

खीलि 13 1 3 खिलित confined

खुन 8 1 6 खुन

✓खुद (खुद, Hc IV 116 खय)

-abs खुदेवि 16 7 2, p p खुदि

17 12 5 enl खुदिय 13 10 10a

खुद 14 7 9b (D 274) निम (a  
खुदुं get embedded)

✓खुण (खल, Hc 4 101 a खणुं)

-pres 3 pl खुणत 17 2 9 pres  
part enl खुणत 20 10 5

खुण 11 11 7, 10 0 3 खुण sharp-  
edged arrow

खुण 17 6 4 seo उरण

खुण 15 4 6 खुण

खे 10 10 7 18 10 7, 19 4 6 [खे]

खलयेप delay

-य खित खे 3 did not wait any  
more, acted promptly खि खे  
immediately

खे 6 7 1, 9 3 4, 18 4 7 [Hc II

174, IV 168 खे रण] खेरा sport

खेदि 20 7 2 [खेद from खिदि

(Dhātupajha) terrify, alarm

cf रम खेद-पीठ हला] made to

- retreat (cf. *g.* खेजवु unhinge, dislocate).  
 'खेरे 13 10 9 gl. कसुपता uneasiness, anxiety (cf. *Mr.* 8 1 11 gl. चै, but here we have खैरे).  
 ✓खेक=खैर (cf. खेखु).  
 -pres. part. खेकत 9 4 1.  
 खेकि 5 10 9a, \*13 4 8 खेकी.  
 खेक 13 4 8 *psm.* 'deep cavity, chasm,' but gl. अतीव गहम्.  
 ग  
 गय 1 8 2, 5, enl. 5 4 1, enl. f. गद्य 13 9 9, 15 12 8 गत.  
 गद\* 9 9 8 [गद] disease, sickness.  
 गद\* 11 8 5 गदा.  
 गदय 17 2 6?  
 गदयह 14 2 8 (गदयहिका) प्रोपितभर्तृग, विधवा.  
 गदय\* 13 8 7 गदयह.  
 ✓गम [गर्ज] roar, make empty noise (cf. गजर्ज),  
 -pres. 2. s. गजहि 20 9 4, 3. s. गजह 1 5 7, 3 3 7, pres. part. f. गजन्ति 15 14 9a; abs. गजन्ति 10 10 8b, गजन्ति 9 9 9a.  
 गज्या 11 3 5 गज्या.  
 गजोष्ठि 17 11 10a, \*20 10 8 [g. 3 100 (cf. *Hc.* IV 102 गुज=गम) रोमाशित.  
 ✓गज [गज्, cf. गज्];  
 -pres. 2. s. गजहि 9 10 4, 3. s. गजह 4 5 8, 15 11 7.  
 गजियाहि 5 14 7, \*7 3 3, 7 3 10a, 19 17 11 gl. हसिनी cow-elephant.  
 \*गजिडाह\* 14 2 5 [गजियाहि] gl. गज-रुह l. e. भाग्यगणपति.  
 \*गजदाह 13 12 7 [गजपाह] surface of the cheeks.  
 \*गज 3 5 5 rhinoceros.  
 गज\* 16 12 6, 18 6 5 gl. गज्या (cf. *Bh.* 2 18; *वज्रम* *Mr.* 9 8 12).  
 गजस्त 16 15 4 [\*गजस्त] body-guard.  
 गजुव 18 3 6 (pl. गे) कन्दुक.  
 गज्या\* 13 9 9 गज्या the third primary note of music.  
 गज्युह 1 15 3, 13 9 7 [गज्युह] highly fragrant.  
 गज्येसर 3 10 2 गज्येसर sovereign by birth; गज्येसरि f. 19 6 5 gl. भद्रि-कोयलाज्ञे born in a royal family.  
 ✓गम [गम्].  
 -abs. गमि 2 7 5, 4 3 6, 10 7 7, 15 9 5, गमिषु 1 15 9b, 6 13 8, 10 6 1.  
 गम 7 1 6 march of an assailant.  
 गमय 5 15 2 [गमय] वेधक giver of knowledge.  
 गमय 18 10 3 गमय.  
 गमयमय 6 4 2, गमयमय 11 6 1b गमयमय.  
 गमयीरण 4 6 8 गमयीरुव.  
 ✓गह [गह] censure,  
 -pres. 3. pl. गहन्ति 2 14 5, p. p. गहिय 5 1 6, 20 10 8  
 गहण 13 8 7 गहण self-censure, repentance.  
 गह 16 6 4, 10 13 9b, enl. 1 13 7 गह.  
 गहय 15 9 10b गहय.  
 ✓गह [गह] got reduced, pass, fall (cf. गहय);  
 -pres. 3. s. गह 4 5 5; pres. part. enl. गहन्त 2 7 9a; abs. गहन्ति 14 7 7.  
 ✓गहमय [गह+मय] grunt, roar (used for the cry of elephants);  
 -pres. 3. s. गहमयह 17 10 3; pres. part. enl. गहमयन्त 3 6 6; abs. गहमयन्ति 20 3 6; p. p. गहमयि 20 5 7.

भावस्तथ 18 6 7 गवाशु enl.

✓गविह [denom. from \*गविह=गवेवित]  
search;

-imper. 3. s. गविह 3 11 10a.

✓गवेस [गवेस] search;

-pres. 1. s. गवेस 19 15 9; pres.

3. s. गवेस 11 13 2, 11 16; imp-

per. 2. pl. गवेस 12 8 9a, 14 9

9a, pres. part. गवेस 19 17 9.

गवेस 14 10 1, (n. pl.) गवेस 19

17 3, गवेस.

गह 5 5 3 [ग्रह] possession by some  
evil spirit (=पिशाच Mp. 12 19 6).

गहकहो 8 11 4, 20 7 (D. 2 86)

gl. ग्रहणी राहुः (cf. D. 2 2 कल्ले-  
राहु; cf. also mw. s. v.)

गहन 12 6 9 in the usage कन्तु गहन

'what does he count for?'; 20

11 4 destiny (?).

\*गहिर 1 3 3 गहिर.

✓गा [गै; अ. गाई].

-pres. 3. s. गा 7 10 7.

✓गा [गै-गाय];

-pres. 3. s. गाय 1 5 8, 1 14 4,

14 9 5; 3. pl. गाय 7 2 8; imp-

per. 3. s. गाव 17 18 5; pres.

part. f. गावती 14 10 8, p. p.

गीव 19 9 1b.

गावण 8 1 7 गावण !

\*गाम 13 9 8 गाम group of tones,

\*gamut.

\*गामिय 1 1 3 \*गामिय enl.

गामेह-आह 1 3 11 गामेह-आह

गिह 17 13 8 ग्रंथ (अ. गीय).

गिहयाह 13 1 7 गिहयाह.

✓गिल (ग) swallow (अ. गिल्लु);

-pres. 3. s. गिल 19 3 2; p. p.

गिलिय 19 8 10b.

गिह 1 15 1 गार (अ. गीय);

-गिहियाह 11 14 6 गिहियाह-आह !

गीव 19 9 1b गीव 1000.

गीह 1 10 2, 1 16 2, 12 2 5, 15 5 2,

17 3 6, 19 16 7 gl. गीह, गीह,

once wrongly संवित, once गीह.

Original sense. गीह. Mp. gl.

4 3 5, 12 17 5 गीह, 4 3 5 लीह

(formed analogically-गुहः गीह,

गुहः छट, गिहः गीह).

गुह 14 7 6, 11 8 8 [गुह] puden-

dum muliebre.

गुण 13 5 11 obligation;

-कण्ड गुण 12 4 6 के गुण what is

the use of, what avails?

\*गुणन्ध 20 10 5 गुणन्ध in flurry,

fussing with (cf. D. 2 102 संमूह !

वर-कण्ड-हम-गुणन्ध Mp. 7 24 10).

गुहम 4 10 9a गुहम.

गुहवी 2 10 1, 4 3 9b (f.) गुवी.

गुह्वर 7 10 8 गुह्वर heavy load.

गुह्वर 19 1 6, 19 4 4 [गुह्वर]

गुह्वरी pregnant.

✓गुह्वर (onom.) grunt;

-abs. गुह्वर 10 10 9b.

गुह्वर f. 6 5 6 (D. 2 103) खरक alu-

ster ?

गुह 19 6 6 गुह.

\*गुहिल 11 5 3 gl. पनय, but perhaps

=गुह+हिल i. a. गुहायक.

गुह्वर 16 1 1 [गुह्वर] spy.

गेव 2 4 3, 13 9 8.

\*गेव 17 16 8 गेवेरक (cf. D. 2 94

गेवक=गेवेरक) neck ornament.

\*गेव 6 5 5 गेव.

✓गेव [ग्रह-गुह, अ. गेव];

-pres. 2. s. गेवहि; abs. गेवहि 2 11

6, 17 17 10a.

गेह 1 16 5.

गेह 1 7 7, \*2 2 2 गेहुर gate.

गेह्वर 6 6 5, 6 6 6 गुह्वर col.

गेह्वर 4 1 2, 8 8 5 गेह्वर.

गेह्वर 18 7 5 गेह्वर shallow puddle.

शेस्य 2 17 2 शंसण्ड? (शेसण्ड संमज्ज  
rendered by gl. as शंसण्डेनार्थे  
पर्युडेन मर्शनम्)

घ

पह 16 4 1, 19 11 6 [Hc. IV 424]  
pleonastic indeclinable.

परावर 6 11 5 (onom.) hoarse cry  
(of monkeys).

परावर 13 1 7 [परावर] सुदपष्टिम  
small ornamental bell.

✓ पद [पद suit; a. पदम्].

-pres. 3. s. पद 13 13 9a.

पदिव 5 12 7 [पदिव] movement.

पद 13 3 9a पद.

✓ पद [पद];

-pres. 3. pl. पदन्ति 7 5 3 (uni-  
to); imper. 3. s. पद 1 3 10

(suit; a. पदम्). -caus. abs.

पदोरे 19 2 2 (fashion; a. पदार्थ)  
make to fashion).

पद 16 15 1 पद.

पद 16 11 8 [पद] gl. मोक्ष-पापान्.

पद 2 1 5 पद.

✓ पद (=पद, Hc. IV 113):

-pres. 1. s. पदन्ति 8 10 8, 16 12  
9b; p. p. पदित 2 12 6, 9 11 4.

पदपद 6 12 4 पद enl.

पद 2 16 9, 9 6 9b, 12 3 10b पद;  
meaning obscure at 2 2 7 (a.  
पद).

पद 13 11 4.

पदिव 19 10 4 पदिव (cf. a. पदिव).

-पदिव 19 12 3 [पदिव] पद-  
a's apartments.

✓ पद-पुत्र (cf. a. पद) push in):

p. p. पदित 19 12 3; caus. p. p.  
पदित 11 2 8.

✓ पदवर (caus.):

-pres. 3. pl. पदवरे 14 3 2  
war (used for river-streams)

पदपद-पद 13 1 7 tinkling (of small  
bells) Bh. has पदपदन्त (किङ्कि  
and रह) and at both these  
places it has reference to the  
sound. So the sense 'glitzen'  
suggested by Jacobi is in-  
correct.

✓ पाव [पाव];

-pot. part. पावन्त 4 12 3; p. p.  
enl. पावन्त 6 11 1; pass. pres.  
3. s. पावन्त 1 10 5, 5 2 6, 8 11  
6, 10 12 1; pres. part. पावन्त  
9 10 3.

पाव 12 1 6 [पाव] पद (a. पा).

✓ पिर (पिर).

-pres. 1. s. पिरति 13 3 10b, 2. s.  
पिरति 9 8 3; 3. pl. पिरति 7 2 7;  
fut. 3. s. पिरिषत् 7 1 5, abs. पिरिष्यत्  
6 16 9a; p. p. पिर 16 7 2, 17 7  
10b, (enl) 2 11 6, 3 7 1, 17 2 5.

✓ पुम् (=पुम्, Hc. IV 117; a. पुम्);

-pres. 3. s. पुम् 1 3 4.

✓ पुम् (=पुम्, Hc. IV 117).

-pres. part. पुम् 4 8 9a.

पुम् 9 12 2.

✓ पुम् (=पुम्, Hc. IV 117; a. पुम्);

-pres. 3. s. पुम् 11 3 4.

✓ पुम् [पुम्].

-pres. 3. s. पुम् 1 12 7, 19 7 4  
(tell). abs. पुम् 18 4 10a  
(declare).

घ

पदपुम् 1. 8 7 9a पदपुम् (a. पदपुम्).

पदपुम् 2 10 9a. पदपुम् 2 16 10  
पदपुम् (a. पदपुम्).

पदपुम् 2 10 7, पदपुम् 2 1 5, पद-  
पुम् 7 11 6 पदपुम् (a. पदपुम्)  
in all the four places.

पदपुम् 1. 12 10 2 पदपुम्.

पदपुम् 16 3 11b पदपुम् chora.

पदपुम् 11 4 2 पदपुम् lost by fire

चउवार 16 11 7 चउवार.

✓चय [चय], imp 2 ३५५ चय  
7 12 4

चडी 18 11 4 [चड] चक्रवादी

चङ्गुचि 4 14 9b चक्रवातिन्,

चङ्गु 18 11 4 [चङ्गु] चङ्गुवाक

चङ्गु 14 3 ० (० 3 1 enl) चङ्गु

चङ्गुचि 18 13 7 [चङ्गुचि] मङ्गुचि,

विभूति [occurs also in Bh. whe  
to 'characterized' in the sense  
guessed by Jacobi Samidesa-  
tasa/a 168 com gives चङ्गुचि=  
अर्चयित्वा]

✓चङ्गु (-भा+ङ्गु, Hc IV 206, =  
चङ्गु)

-imper 2 ३ चङ्गु 19 3 5, 19 15

4 pres part चङ्गु 3 2 8, f

चङ्गु 10 3 4, abs चङ्गु 11 3

9a, 16 6 2, चङ्गु 3 12 6, 10

11 7 p p चङ्गु 2 11 1 enl

3 3 10a, 15 2 9a,

-caus pres 3 ३ चङ्गु 6 3 9a,

abs चङ्गु 2 3 1, 2 17 9b, 14

० 2, 19 2 9, 19 11 1b p p

चङ्गु 1 9 1, 12 1 1

चङ्गु 5 ० 9a (qualifying गङ्गु)  
restive (cf Bh 3 21 10)

चल 17 13 1a चल

चङ्गु 14 5 3 अर्चयित्वा

चङ्गु 15 11 7 चङ्गु

चङ्गु 10 1b चङ्गु magic scum  
star

चङ्गु 6 7 4 चङ्गु

चङ्गु n 10 1 9a, 18 5 4 चङ्गु  
(cf PSX s v चङ्गु, ० चङ्गु  
moonlight, star)

चङ्गु m, 13 1 8 becoming pressed  
together

चङ्गु 4 13 9a, 11 7 4 अङ्गु (cf.  
Hc IV 395 (6), Bh. s १ चङ्गु,  
० चङ्गु)

✓चर [चर, ० चर],

-pres 3 ३ चर 1 10 8 (ent),

pres part चर 3 3 8 (practise)

चर 19 7 3 चर

चरण 1 5 9b, \*1 7 1० चरण

✓चर (onom) writhe (of ser-  
pents, cf ० x चर political  
agitation),

-pres 3 ३ चर 13 4 7

✓चर [चर, ० चर]

-pres 3 ३ चर 19 17 10a

✓चर (चर Hc IV 2 = चर)

-pres 3 ३ चर ० 2 4, 12 9 4,

1० 7 2, 1० 12 1, pres part

चर 11 14 8, f enl चर 19

9 4 abs चर 8 11 7, p p

चर 4 ० 8, 6 12 6, 15 3 3

(active sense) चर

✓चर (चर)

-abs चर 8 1 3, चर 6 15 6

चर 13 8 1b [cf Hc IV 110

चर=चर] crushing onslaught

\*चर 2 17 3 (० 3 8) चर (cf.  
H चर)

चर 9 10 7, 17 8 10b चर  
heroism

चर 1 7 1 चर

✓चर [चर]

-pres 2 ३ चर 4 2 1, 1b 13 1,

3 ३ चर 5 2 8 pres part

चर 2 1 abs चर 13 4

2 p p चर 4 12 1, -pass

pres 3 ३ चर 8 7 4 -caus

pres part चर 16 9 5 p p

चर 2 9 2

चर 2 8 9

चर 15 11 5 चर

चर 10 3 8, \*19 13 = चर

चर 10 9 1, 13 8 1b, enl 8 4 8

(cf Hc IV 177) चर

- पुष्प 19 11 8a चूर्ण powder, चुष्ण चुष्ण  
10 10 4
- चुम्बल 17 12 2 (cf D 3 16 चुम्बल)  
शेवर (with our 'अन्त चुम्बले cf  
Hp 88 5 3 अन्त चुम्बल)
- ✓ चुम्ब [चुम्, a चुम्बुं]  
-abs चुम्बले 9 14 9b, 20 3 3
- ✓ चर (चरन्, a चरुं cf He IV 837)  
-pres part चर-त 3 7 2, p p  
चरित् 4 8 7
- चैद्वर 6 13 11a, 9 13 7 [चलवह]  
Jain temple
- चेडि 2 16 d चेल garment
- ✓ चोप [चोद] urge, unpeel  
-abs चोए 15 5 8
- च
- छात 1 8 5 पदकारक
- छक्कण 1 11 8 पदयण
- ✓ छज (He IV 100 छु & छाहें),  
-pres 3 s छज् 3 7 10a, 10  
8 11a
- छव 17 18 8 floorplaster (a छो)  
छन च द 2 8 14b, च-ह 1 15 3 [छन+  
च-ह] full moon
- छनवासर 14 12 4 [छनवासर] festive  
day
- छनछनसर 11 9 6 (onom) noise  
produced by a solid object  
while being cooled
- ✓ छज्, ✓ छज (cf He IV 91 छ-  
हुर a छोड़ुं) leave, quit  
-impe 2 pl छज् 2 13 4 abs  
छजि 11 17 p p छजि 15 11 3,  
enl छजिय 7 5 9b
- छजय 14 1 1 छज enl
- छय 2 1 7 [पदय] प्रसर
- छ 12 9 7 cleverness [cf D 3 24  
छजो-वेदय]
- छय 3 4 7, 5 4 1, 11 1 8, छय 11  
14 1 छय,  
— 11 13 6 छयि
- छरह 9 10 7 [छरपटी] ash pot
- छि 6 13 6, 12 7 4 [D 3 27 cf  
He IV 182] सृष्ट (cf Mp 16  
25 14b)
- ✓ छिन्द [छिन् = छोड़ुं]  
-pres 3 pl छिन्दति 7 14 4, p p  
enl छिन् 15 4 9a pass pres  
part छिन्-त 11 9 6, 17 5 9, (f)  
छिन्ती 8 3 1
- छिर 19 6 5 [D 3 28] पल्ल (a छिर)  
छिन् 1 2 11 flat (esp nose,  
cf a छोड़ुं flat-nose)
- छु 8 3 7, 15 14 3 यदि [He IV  
385, 422] 4 10 5, 10 8 4 14  
5 3, 15 12 2 चीन् [He IV 401]  
-छु छु 2 16 7, 6 3 4, 7 1 1, 10  
1 6, 12 3 9a, 13 1 10b, 14 7  
9b, 16 4 3 कमेण  
-छु जें छु 19 6 8, छु जे छु 15 1  
6 कमेण  
-छु छु 1 3 10 11 (cf Mp  
31 2 19 1 यय यदा)
- ✓ छुह (छि, He IV 143)  
-pres 3 s छुह 19 2 2 pres  
part छुह 9 3 9a abs छुहे 12  
3 5, छुहे 7 8 3, 18 2 7, p p  
छुह 7 14 6, 8 4 5, 17 3 3 छुह 18  
2 2, (f) छुही 17 16 9b
- छुह 11 1 9b, छुह 6 14 5 छुहा mortar
- छुहचुण 1 5 9a छुहा चू
- छय 1 9 5 छे 13 12 3, 16 5 9, 16  
13 7 [D 3 38] end, hunt (a  
छे छे-ने end, छे-ने last)
- छेकाठ 6 3 9b छेद-काठ
- छेम्ह 5 13 9b, 5 15 2, [He II 174,  
cf D 3 36 छिछो-चार] युयती
- छेकावि 11 9 9b, 11 10 4, 13 4 6  
p p from caus of ✓ छेर-छुह)  
येनित released (a, छेकावि)



ज

- जह 1 10 2, ■ बधि;  
 -जह वि 2 14 1 यद्यपि.  
 जहयहुँ 16 4 3, 4, 5, 6, 7, 20 4 9b  
 (with तहयहुँ) यत्न.  
 जड ■ 10 8, 6 10 9b यत्न;  
 -जड जड 17 5 8, 19 6 5 यत्न यत्न.  
 जप (imper. 2. s.) 1 9 2, 3, 4, 5,  
 6, 7 जप.  
 जप\* 3 6 9 जपत्.  
 जप\* (for जव) 9 7 8 जप.  
 जयकार 12 6 1;  
 -जयत्रयकार ■ 7 8.  
 ✓जयकार [\*जयकार्] greet with  
 the word 'victory';  
 -abs. जयकारेवि 17 6 1a; जयकारेविषु  
 2 18 8; p. p. जयकारिय 16 6 9a.  
 जसकर्म 1 14 8, 14 6 8 [जसकर्म]  
 sort of perfumed cosmetic paste.  
 जग\* ■ 1a जगत् (a. जग);  
 -जगजण्डव 9 ■ 4 [जगत्+जण्डव] world-  
 harasser,  
 -जगन्तकर 17 9 10b [जगत्+भन्तकर]  
 world-destroyer.  
 -जगहर 15 6 4 [जगत्+हर] world-  
 mansion.  
 ✓जगह quarel, fight (Ho. IV 420  
 सजड, a. सजड्यु; सजडो 'quarel'),  
 -pres. 3. s. जगह 10 7 5, pres.  
 part. जगहत् 10 8 4.  
 \*जग 16 8 9a यज्ञ.  
 जहय-बारण रिति 15 6 6 जहा-बारण-रिति.  
 जहिय 11 6 7 gl. यहे यहे इत्या पीडित ?  
 जब 14 10 4 ताल best, excellent.  
 जहरीय 15 4 5 जहरीय (cf a. जहरी).  
 जहिय 9 4 2 [म. 3 41] जहिय (a.  
 जहियु)  
 ✓जग [जगत्] produce;  
 -pres. 3 s. जग 7 12 3; agent.  
 f. जहिय 3 1 12b, जग 5 6 2, f.  
 जगि 9 6 6 जगियु.

जणु 6 16 6 हव.

- जणेर. \*4 13 2, 7 11 5, \*8 11 2, \*9  
 11 7, \*17 11 2, 19 6 3, enl. 20  
 3 10b, f. जणेरि \*1 8 3, 7 12 9b,  
 9 6 2 [\*जन+कर] जनक.  
 जणु 4 8 3 see जणु.  
 \*जल 16 10 7 यत्न.  
 जल 9 10 8 यत्न (i).  
 जल 15 10 6 यत्न.  
 जलिय 14 9 5 यत्निक.  
 जमकरण 8 4 1 [जमकरण] cf. Mp. gl.  
 8 8 15 जम रोगो पा.  
 \*जमहर\* 15 8 9a यमरुह (cf n. जमहर).  
 ✓जम् [जम्] speak,  
 -pres. 3. s. जम्ह 6 16 4, 12 1 1  
 जम्ह \*6 14 3, 10 11 3 sort of pa-  
 lanquin, sedan chair.  
 जम्ह 4 11 6, 19 11 5 जम्ह.  
 \*जर 11 2 3 जर.  
 जरह 15 11 7, 18 5 4 [जरह] wot  
 cloth used for cooling (cf. Mw.  
 3. v. जरह).  
 जरहास 2 17 3 gl. दुष्पावलि (i).  
 जलिय 9 0 1 जलिय (a. जलियु).  
 जलोहर. 1 5 5 [जल-उपरुह] summer  
 house ?  
 जहि 2 7 3 यत्न.  
 ज 1 10 9a यद्.  
 -ज वि 2 7 8.  
 -ज... 15 10 1, 2 यत्न-यत्न.  
 -ज दिवसु.. 3 दिवसु 19 5 ■ since the  
 day.  
 ✓ज (ज, a. पाठे, जहुँ).  
 -pres. 1 s. ज 4 4 3, 19 2 10b,  
 pres 1 pl. जहुँ ■ 12 8, 7 11 4, 7  
 11 6, 13 11 10, pres. 2. s. जहि  
 17 8 2, pres. 3. s. जह 1 10 3,  
 5 15 1, 16 11 8; pres. 3. pl. जहि  
 2 7 2, 3 12 7, imper. 2. s. जहि  
 2 9 6, 5 7 2, 10 11 9b, 11 11  
 5, 17 4 5, 17 6 1b, intensive  
 जजाहि 15 5 5, imper. 2. pl. जह

- 3 4 10b, 3. s. जाउ 14 3 10, 3. pl.  
 वन्दु 19 3 10b, fut. 3. s. जाउद 18  
 10 9b; pres. part. जत 5 1 8, 11  
 14 1, 14 13 1, enl. 9 5 9b, 16  
 13 4, 18 8 6; f जन्ति 14 3 1,  
 enl. जन्ति 14 4 8, pot. part  
 जाउद 11 13 5  
 जा 12 3 2, 15 2 5, 6, 7, 8 यावद्,  
 जाय 17 5 1b [ जात ] पुन.  
 जाय 1 18 1, 18 12 9b जात born.  
 जाय 3 1 12 [ जात ] सकृद् ?  
 जाग 15 8 9b याग.  
 ✓ जाग [ जा-जानाति, G. जाणतु ],  
 -pres. 1. s. जाणति 11 5 5, 6, 7,  
 8, 9; 1. pl. जाणहुं 2 13 9b, 5 5 3,  
 17 7 2, 19 14 10b, 3. s. जाणदि 5  
 16 5, 6 16 8, 3. s. जाणद् 4 5 4,  
 imper. 2. pl. जाणहु 4 5 2, जाणहो  
 3 2 4; pres. part. जाणत 3 2 7;  
 abs. जाणति 5 5 7, 11 2 2, p. p.  
 जाणिय 13 14 8, -caus. pres. 3.  
 जाणवद् 3 4 10a, p. p. जाणाविय  
 5 12 4, 10 6 2, 20 4 1, agent.  
 जाणव 0 3 2, \*18 8 8.  
 जम 1 7 8, 1 16 7, 2 14 5, 10 12  
 2, 16 2 2 यावद्,  
 जमाय 11 11 9b जमात (a. जमाई).  
 \*जाणोडि 8 2 6 वडावावडी.  
 जावदि 3 4 8 यावद्,  
 जावेदि 2 2 1, 2 8 0a, 11 6 5 यावद्.  
 वि sco डे.  
 ✓ जिय [ जीव; H. जीना ],  
 -pres. 3. s. जिय 16 11 9, pres.  
 part. जियन्त 11 10 2, 17 5 10b;  
 -pass. pres. 3. s. जियद् 7 11 9b.  
 ✓ जि conquer,  
 -p. p. जि 12 11 4, 15 1 8-pass.  
 pres. 3. s. जिजद् 16 12 8,  
 ✓ जिज [ जि, Hc. IV 241 ].  
 -pres. 1. s. जिजि 16 12 9a, 3. s.  
 जिनर 4 9 2, 12 3 3, pres. part.  
 जिनन्त 12 11 8; abs. जिनि 4 10 1,  
 4 11 1, 17 17 10b, जिनेपिपु 10 2 4.  
 जिमाल 6 2 5, \*11 1b जिनालय.  
 जिमालन 13 9 1b जिनालय.  
 जिमिय 8 6 9b जिम ?  
 जित 1 11 9b यथा.  
 -जिम...जिम 6 12 9b, 13 9 5 either  
 ...or  
 \* जिमिय 2 17 9a जुक (Hc. IV 110;  
 G. जम्बु).  
 ✓ जिम्म (जुम्म) yawn;  
 -pres. 3. s. जिम्मद् 17 15 3,  
 जिह 2 11 8 यथा.  
 जिह...जिह 3 13 8a यथा...तथा, 6 12 1,  
 17 14 2 because...therefore.  
 -जिह...वेव 12 4 4 because...there-  
 fore.  
 ✓ जीव (जीव G, जीवतु).  
 -pres. 2. s. जीवदि 7 12 1, 3. s.  
 जीवद् 9 9 2, 3. pl. जीवन्ति 4 3 7,  
 जीवहुं 16 10 5, fut. 3. s. जीवेवद् 8  
 4 9b, pres. part. जीवन्त 5 11 4,  
 7 9 2, 10 11 9b, f. enl. जीवन्तिय  
 19 18 2, जीवमाय 17 8 3, pot.  
 part. जीवेव 5 16 4, gerundive  
 जीवेवर्णे 2 8 4, जीवेवार्हो 7 8 8a.  
 जीय 7 9 6, 18 10 9b, 20 6 8 जीव  
 जीय 7 12 7 जीवित.  
 जीवद् 17 5 5 जिह.  
 जुमल \*2 6 3, 13 10 10b, enl. जुमतय  
 1 5 6 जुमल pair.  
 ✓ जुम (जुम्, G. जुमहुं).  
 -pres. 2. s. जुमदि 20 2 2, 20 9  
 5, 3. pl. जुमन्ति 17 2 10b, imper.  
 2 s. जुम 7 12 2, 2 pl. जुमहो  
 14 5 4, opt. 2. s. जुम्वेवद् 15 5 6,  
 pres. part. जुमन्त 3 13 8b, enl.  
 जुमन्तन 10 8 11 b, pot. part.  
 जुम्वेव 4 9 1, -caus. p. p. जुम-  
 म्व 5 13 8.

शुक्ल° 4 5 9b, 16 12 8 युक्.

शुक्लणयन 12 8 9a जोडुमनस.

शुक्ल-जोत्त 4 8 ■ जोत्त-जोत्त (This reading is preferred, because of the following सङ्गित्य पुराद; but in the light of 33 17 7 and the gloss on 1 8 3 जणु=जातु may be the correct reading).

शुक्ल° 14 7 4 [जणु] जोत्त (a. जणु).

शुक्ल 11 13 5 युक्.

\*शुक्ल 13 ■ ■ शुक्ल.

शुक्लपण 14 4 6 शुक्लपण.

शुक्लान 5 13 9a, \*17 17 3, enl. शुक्लान  
5 5 2 शुक्ल.

शुक्लान \*12 5 1, 17 9 10a (agentive from caus. of √शृङ्खल) tormentor

ज 1 13 6, 4 14 3, 5 2 1, 5 18 3, 11 13 3, 14 3 3, 14 3 7, 15 7 6 एव,

-(ज) जे... (ज) जे 2 16 9, 2 17 9a, -ज 20 8 1,

-जो जे... जो जे 1 68, 10 8 5, 15 15 9a

-जो जे जो जे 10 3 9a,

-जि 1 13 5, 5 2 1, 14 3 4, 5, 6, 8, 9, 10, 2 10 3, 3 11 10b, 15 7 6, 15 13 6, 7, 8. -तो जि 20 11 2,

जोत्त 1 14 3, 3 2 8, 2 9 7, 3 7 6, 13 8 6, 13 9 1b, 15 4 7, 18 1 7 यत्.

जोत्तिय 16 15 6 यत्.

जोत्त 2 14 6, 12 11 8 यत्.

जोत्त 2 16 11b, 3 5 8, 4 7 2, 4 12 5, 10 11 1, 13 2 5, 9 यत्,

-जोत्त... ति 20 10 3 यत्... यत्,

जोत्त... तेन 7 ■ ■ because... therefore

-जोत्त जोत्त... तेन तेन 18 3 7, 18 9 3.

जोत्त 16 8 ■ यत्.

जोत्त 5 9 4, 6, 7 कारत्त (Hc. IV 403); [जोत्त 19 6 1b.

√जोत्त [जोत्त] टट (a. जोत्त).

-pres. 3. s. जोत्त 7 10 6, imper.

2. pl. जोत्त 3 3 9b; abs. जोत्त 6

2 1, 8 8 1, जोत्तिय 1 1b; p. p.

जोत्त 1 9 7, 15 13 3, enl. जोत्तिय

15 5 7; -pass. pres. 3. s. जोत्त 8

8 7 4.

जोत्तिय 18 7 5 [जोत्तिय+जोत्त] (D. 3

50 =इन्द्रोत्त, but here=जोत्त; cf.

Mat. 5. 7. जोत्तिय 'fire-fly').

जोत्त 2 1 4, 5 7 5, 8 12 4 [जोत्तिय] class of gods.

जोत्तिय 3 5 7 ज्योतिषिक class of gods.

\*जोत्त 9 11 6 (action noun from

√जोत्त, cf. D. 3 50 जोत्त=जोत्त) टट.

जोत्तिय 5 5 8, 11 2 8, 13 12 1a,

19 2 10b, 19 17 10 greeted.

√जोत्त (cf. a. जोत्त weigh).

-pres. part enl. जोत्त 10 19b,

10 5 1 (used with निज्ज=magia

lores, cf. जोत्त 4 वत्तलवत्ति Mp.

4 5 5).

जोत्त 5 13 3, \*13 6 3 जोत्त.

जोत्त 2 2 9b, enl. जोत्त 10 4 4 जोत्त,

19 6 8 जोत्त.

\*जोत्त 4 8 3 जोत्त.

√जोत्त [denom. fr. जोत्त, a जोत्त]

-imper. 2. s. जोत्त.

जोत्त 5 2 6, 13 2 10b\*, \*7 9 9b

जोत्त;

-जोत्त 4 ■ 9b, 14 10 3 जोत्त.

जोत्त 8 6 4 जोत्त.

जोत्त see जोत्त

श

श 14 3 2, \*20 10 6\* (onom.)  
tinkling, humming.

-श 7 3 3 [श] humming.

श 13 8 4, \*15 13 7 [cf. D. 3 53

श=निर्गतश, a. श] forceful

-attach.

- सवि 3 2 9a, 11 6 3, 13 4 1a सविदि.  
 सम्य 17 17 4, 18 2 5 सम्या jump (cf.  
 ग. संलग्नवृत्ति 'jump into, rush in')  
 सलक f. 4 10 4, 7, 9b splash (ग.  
 हालक, छालक splash, झलकावुँ splash  
 out from a container).  
 सलरी 1 11 4 सलरी gong (ग. सालर).  
 सव 1 15 4 सव.  
 'सस' 11 8 5 sort of weapon.  
 ससर 17 6 6 sort of weapon (*Pa-*  
*umacuriya* 11 95).  
 ✓साप (चै-प्यायति);  
 -pres. 2. s. सपयदि 1 7 9b, 3 8 3,  
 2. pl. सापहो 9 9 4; pres. part.  
 सापयन्त 19 14 7; abs. सापयि 5 16 8;  
 p. p. सापय 9 7 8.  
 ✓सिज (सीय);  
 -pres. 3. s. सिजह 18 9 3.  
 सुले f. 3 11 1a सुले.  
 सेंदुप 19 15 5 [cf. d. 3 59 सेंदुपे]  
 सेंदु (cf. ग. सीहल्लु green pod of  
 the cotton plant).  
 ट  
 ✓सल remove (ग. सलवुँ);  
 -pres. 3. s. सलह 12 2 2.  
 ठ  
 ✓ठा (था);  
 -pres. 3. s. ठह 11 6 8; 3. pl.  
 ठति 11 11 9b; imper. 3. s. ठाव 16  
 13 3; p. p. ठिय 1 9 9b, 3 10 2,  
 7, 9a;  
 -caus. imper. 2. pl. ठवहो 15 11  
 6; pret. part. ठमिय 2 3 8, enl.  
 ठमिय 8 12 7.  
 ठान 5 10 6 ठान.  
 ड  
 ✓डह [डह, cf. d. 1 6 डह=डहवहरी;  
 ग. डह, डहवुँ];  
 -pres. 3. s. डह 20 2 6.  
 ✓डह [डह-pass डह, ग. दाहलुँ];  
 -pres. part. डहन्त 10 7 9b, enl.  
 डहन्तव 18 9 4.  
 'डम' 18 10 9\*, 14 12 9a. Its usual  
 sense ■ विव, विवह. Gl. at 13  
 10 9 renders it by विव. विव 19  
 Des'ya विव or विविर=रौद्र (p. 7 90,  
 He II 174) or आडम्बर, आडोप  
 (psm.). But the sense भव  
 'panic' suits all our contexts.  
 cf. also डमर=भयह.  
 -डमरक 9 3 4 डमरह.  
 डर 15 2 3 डर fright (ग. डर)  
 डरिय 6 18 6, 15 2 1 डल (ग. डलुँ).  
 डलिय 16 15 4 डल (ग. डलुँ)  
 ✓दह (दह);  
 -pres. 3. s. दहह 16 4 9b; pres.  
 part. दहन्त 8 2 3; -agent. 'दहन'  
 1 7 2, 2 13 3, 20 9 6\*, f. 9 12 4.  
 दिदीर 14 3 7 दिदी.  
 'डमर' 17 15, 17 17 10b डमरह caus-  
 ing panic [cf. m. s. v.], see  
 डमर.  
 दाह 9 8 3, 9 7 3\*, 17 1 2 दाहा [cf.  
 d. 1 9; ग. डाह, डाह, डाहो].  
 दाह 7 12 4, 15 12 9b दाह.  
 दिग 4 12 5, 13 6 3 दिग.  
 'डोय' 5 11 1 [d. 1 11] डारहल wooden spoon (ग. डोयो)  
 डेर 16 9 8 [देर] thin string-like  
 neck-lace (ग. डोरो).  
 डोल 14 21 डोल swing.  
 डोलहरी 17 15 8 डोलहरी.  
 ✓डोल [डोलह; ग. डोलह] swing to  
 and fro;  
 -pres. 3. pl. डोलह 9 7 3.  
 ✓डोल [डोलह; cf. ग. डोलह to make  
 turbid; डोलह to mix with liquid  
 and stir] muddle, render turbid  
 imper. 2. pl. डोलह 2 13 4.

दृढविस्तार १ १० १८ इत्येकियुक्त making dogmatic assertions [cf. Hc. IV 422 अस्तुत्यस्य दृढिरे].

दित १८ ८ ६ विधित (a. दीर्घ).

दीर्घादोन्वय १ ११ ११८ enl. शिविजीवन्.

√ दुह (दाह, a. दह्युं, दैह्युं approach; दूधुं, दैह्युं near) approach;

-pres. ३. s. दुह ३ ४ ८, ७ ५ ७, १० १२ ८, १५ ३ १०, १६ ११ १०; imper. २. pl. दुधौ १४ ५ ४; pres. part. दुदमान १० ११ ५, p. p. दुह ३ १ १, ३ ७ ६, ४ ७ ७, १६ ५ १, १० ३ १३ १२ ५; enl. दुह्य ८ ४ ८, १४ ८ १०, दुह्यि १ १४ ३, १३ ३ ६.

√ दौष (दौह्य) bring, offer,

-pres. ३. s. दौष २ १६ ५, ३. pl. दौषन्ति ६ ३ ३, p. p. दौष्य ७ १ ८, १५ १४ ५.

दौष [दौह] १६ ५ २ haunt, approach [cf. न ददाति परममुदोऽपि सगृहे दौह्यः। *Upamūḥatāprapāṇcālathā*, p. 62, l. 3-4]

दौषण [दौहण] १६ २ ५ presenting

दोर २ ७ ३ यश्च cattle (a. दोर)

√ दौष (दौह्य) offer,

-pres. ३. s. दौष १ १४ ६

द्य

द्य १ १० ८, २ १३ १४, १० न,

-द्यति १५ ३ ५, १५ ७ ३, १२ ८ १० नति

-द्यत् १ ३ १, २ १६ ५, ३ ११ १०, ११ ८ ७ नतु.

द्यत्सत्य ४ ६ ६ नैर्घ one of the nine treasures:

द्यै १२ १२ १० नतु.

द्य-मिवाम १ ६ १ न-मिवाम.

द्य-मन्तय ६ १ १ न-मन्तय enl.

द्य-म १४ ५ ७ नख (a. नख).

द्य-मन्तो (३) १६ १ ४.

द्य-म १८ ७ ७ न-म mountain.

द्य-म ६ १ २ द-म.

पदुल्लङ्घन २० ८ ५ लाङ्गलङ्घन.

√ गव (गृह-गृहति, a. गव्युं),

-pres. ३. s. गव १ ५ २, ३. pl.

गवन्ति १ ४ ५; pres. part. enl.

गवन्तय ५ १ १०, f. गवन्ती १४ १० ७.

-caus. p. p. गवायि १७ १५ ९, enl.

गवायि ११ ७ १०.

गज ३ ७ १० [ज्ञाते], गजन्ति १ १ ६

[ज्ञानते] [Hc. IV 444 gives as

an उत्प्रेक्षार्थं निपात, नादह=नम्ब which

is=नम्ब according to Hc. IV

252] as if, (cf. a. गजे के).

गजस्म २ १ ८ नास्म (a. नास्म).

गजव्य ११ ७ १० नर्तक one making

others dance.

गजव्य ११ १२ ८ dancing-hall.

गजि १६ १२ ३ नाति (a. गजी).

गन्-गन्-जप-सर ११ १४ १० गन्, वर्षय,

जय इति घन्तः.

गन्ध ३ १३ ३ [गन्ध] son, -f. गन्धनी

१० १ ५ daughter.

√ गय (गय, a. गय्युं),

-pres. ३. s. गय १२ ५ १४, ३. s.

गय १२ २ ४, fut. ३. s. गये १२

६ ४, pres. part. गयन्त १८ १२,

१७ १० १०, p. p. गयि २ ६ १,

-caus. p. p. गयि १ ८ २.

गमेकार ६ १० १४ नयस्वार.

ग १६ १५ ७.

गव ४ १ १० नयति.

गव ८ १ १ नाति (Hc. I 67).

गव १ १२ ७, गव १५ १५ ४ नाति.

√ गव (गय),

-pres. ३. s. गव ११ १४, pres.

part. गवन्त ७ १ ६, abs. गवे ११ ८

३, गवेणि १ १४, १ ७ १४,

-caus. abs. गवे १० ८ १०.

गजज्य १ ४ १० नय-जीवन.

ग ११ ५ ४, ५, ६, ७, ८, १०, ११ १२

२, १२ ६ १ केवलम्; १२ ४ ८, १२ १२

- 6, 15 6 6, 15 9 5, 15 12 8, 17  
8 5 अनन्तरम्  
नवल 10 2 2, 11 5 9b, f. 14 7 2,  
enl. 14 4 5 नव (Ho. II 165)  
नवकण 16 1 नवोऽङ्गम्.  
नवमणि 2 6 8 [नवोमणि] svn.  
न 1 8 13b नव, द्व (उत्प्रेक्षार्थक) as if  
(Ho. IV 444).  
-नं च 1 6 2, 3, 4, 5, 6, 7, 4 12  
2, 11 14 2, 11 4, 5, 6, 7.  
-नं (with नव) 15 1 9b.  
नव 2 11 9b, 4 9 5, 4 11 2, 4 11  
9b, 4 13 4, 5 1 9b, 7 13 1, 11  
5 9b, 13 12 10b द्व as if (Ho.  
IV 444).  
नव 14 11 4 क्षात enl.  
नव 2 17 8, 15 2 2, नव 1 13 1, \*6  
10 5, 11 8 1, 19 11 8b, enl. नव 10  
4 3 नाम.  
नव 16 4 6 [नव] elephant.  
नवगण 20 5 2 नवगण.  
नवगण 1 15 7 नवगण.  
✓नव (नव),  
-caus. pass. pres. 3. pl. नादिवज्जि  
7 2 5.  
नव 10 6, 18 1 6 नव.  
नव see नव.  
नवगण 6 16 4 Mp. 12 16 10. gl.  
has नवगण नौपु, नव नमनसीत.  
नव 13 12 5 नव.  
नव 2 2 9b, 2 3 9a, 6 3 9b, 11 6  
4, 11 12 2, 12 7 9b, 11 11 9b,  
18 9 7 नव (उत्प्रेक्षार्थक) as if (Ho.  
IV 444).  
✓नव (नव-नव, नव),  
-pres. 3. s. नव 2 9 4, 5 2 1,  
11 6 9a, imper. 2. pl. नव 11  
8 11 1; 3. s. नव 10 12 5, pres.  
part. नव 3 2 10, 7 9 4,  
10 12 1, 12 3 4, abs. नव 2  
12 5, नादिवज्जि 13 4 10a;  
-agent. \*नव 3 11 10a, f. नादिवज्जि  
12 9 10a.  
\*नव 14 13 7, 17 10 10a नात nose.  
नव 17 14 8 [न+नव] नवपारित ]  
नदिव uncertain, in peril.  
नव 1 3 1, 5 14 2, 6 6 4, 5, 6, 7,  
8, 9 5 8, 9 8 2, 10 9 1, 11 7 9b,  
12 3 4, 13 12 3, 16 4 8, 16 12  
7, 17 13 7 नव (Ho. IV 419).  
✓नव (नव, Ho. IV 101; cf. a.  
वृत्त),  
-abs. नव 14 5 1.  
\*नव 5 10 4 [नव+नव] नव, नव.  
नव 4 10 6, 4 11 9, 7 3 4  
[नव] सम.  
✓नव (नव, n. 4 38, Ho. IV 181);  
-pres. 3. pl. नव 12 2 9b;  
fut imper. 3. s. नव 13 12 10b  
(if we read नव with a. it  
would be fut. 3. s.); pres. part  
नव 10 5, 16 9 5, enl. नव 10  
6 9b, f. नव 14 10 6, abs.  
नव 2 9 1, 3 9 3, 6 7 9a, 11 15  
4, 7 9 4, 9 11 5, 2 9 1, 5 2 3,  
नव 5 2 3, 7 10 2, 12 3 4, 14  
8 1, 18 2 8.  
नव 12 7 विशेष occupation.  
नव 12 12 7, 13 10 4 नव enl.  
नव 19 9 9 नव (Ho. IV 181  
नव-नव).  
नव 4 10 5, 7 9 8, enl. नव 1 7  
1a, नव 11 13 7 नव.  
नव 11 6 1, f. नव 11 10 4 (p.  
4 33.) नव (from \*नव).  
नव 1 5 6, 10 8 6, 14 1 6, \*15  
14 3 नव.  
-नव 15 6 1, 19 15 3 नव enl.  
नव 6 14 4 नव (cf. n. 4 33)

- विश्वंजन and Mp. 11 14 11 विना-  
गणदे परिपानम्].  
शिकाय 2 10 9a विज्ञाय.  
शिक्षण 17 18 4 शुनियैल (see PSM. 2. v.  
विश्व).  
शिकारिण्य 9 9 2 निष्प्रकप  
शिकारण 19 15 7 निश्चारण.  
शिक्षण 7 8 8b [निस्तु; n. 4 32] निहृत  
struck.  
शिक्षणिय 5 11 2 [denom. from  
निश्चारण=निश्चारण] निहृत (gl. क्षयं नीता)  
slain.  
शिक्षणम् 15 8 3, 15 8 8, onl शिक्ष-  
न्य 5 9 11b विष्कान्त.  
शिक्षणम् 2 11 4, 19 13 10b [निष्प्रमण]  
वीक्षाग्रहण.  
शिक्षणपुरेस 16 3 3 गृहपुरेस spy.  
✓शिक्षण (=निश्चारण),  
-pres. 3. s. शिक्षणम् 11 13 1, imper.  
2. pl शिक्षणम् 7 6 9a, pres. part.  
शिक्षणम् 7 7 4.  
शिक्षणम् f. 15 12 8 निर्वृत enl.  
शिक्षण 14 13 2?  
शिक्षण 13 10 2 निर्वृत cloudless.  
शिक्षणम् 14 7 निर्वृत lightning-stroke  
शिक्षणम् 2 1 3 निर्वृत.  
शिक्षणम् 17 11 7 निर्वृत enl  
शिक्षणम् 17 7 5 निर्वृत  
शिक्षणम् 3 3 1b निर्वृत enl.  
cloudless.  
शिक्षण 1 1 4 gl जयनदील  
✓शिक्षण (श्व. cf. o. श्वर्ण).  
-pres. part शिक्षणम् 8 7 1  
शिक्षण 11 3 6, \*15 9 6\* निर्वृत.  
✓शिक्षण [निष्प्रमण] निष्प्रमण,  
-imper 2 pl शिक्षणम् 6 2 8, p p  
शिक्षणम् 17 11 2; agent. शिक्षणम् 7  
11 4 (cf. शिक्षणम् Mp. 3 3 7).  
शिक्षण 1 2 5 [निर्वृत] शुण full of?  
शिक्षण 10 3 8, 13 10 2, 8 9 4, 14 5  
3, 15 5 8; शिक्षण 8 9 1 शिक्षण  
8 2 1 श्वर्ण.  
शिक्षण 8 2 1?  
✓शिक्षण (निर्वृत);  
-pres 3. s. शिक्षणम् 18 5 6.  
शिक्षण see शिक्षण.  
शिक्षण see शिक्षण.  
✓शिक्षण (निष्प्रमण),  
-pres part. शिक्षणम् 3 2 5  
-agent. शिक्षणम् 3 3 2.  
शिक्षण 7 12 1 निर्वृत  
शिक्षण 18 11 3 [निष्प्रमण enl. 1 cf. o.  
नीटोन] certainly (cf. Pāṇini  
dohā 198 cf. चरिषि चरयम् निष्प्रमण  
पठम चर पावेदि).  
शिक्षण 5 13 1 [\*निर्वृत] निर्वृत.  
✓शिक्षण [निर्वृत] destroy,  
-abs शिक्षणम् 18 2 6.  
✓शिक्षण [denom. from शिक्षण] go to  
sleep,  
-pres. 3. s; शिक्षणम् 17 15 3.  
शिक्षणम् 2 14 2 निर्वृत enl.  
ungenerous.  
✓शिक्षण [निर्वृत] split open;  
-abs. शिक्षणम् 2 7 4.  
शिक्षण 9 11 6\*, 11 4 4 शिक्षण.  
शिक्षण 3 3 1b निर्वृत.  
शिक्षणम् 5 12 11 [निर्वृत + शुण] प्रम-  
ण-रहित  
शिक्षण 13 3 8 निष्प्रमण.  
शिक्षणम् 4 10 5, 4 3 9a, 9 6 6,  
12 6 4 [निर्वृत] शिक्षण.  
शिक्षण 17 17 2 निर्वृत?  
शिक्षण 10 3 8 शिक्षण (cf. शुण Hc.  
1 91)  
शिक्षणम् 16 13 9a शिक्षण enl. in-  
vitation.  
शिक्षणम् 16 13 5 शिक्षण.  
शिक्षणम् 3 4 1b [निर्वृत] शिक्षण.

- निष्पन्न 194, 1998 निर्मल destruction.  
 निमित्त 1639 निमित्त astrologer.  
 निरन्तर 15 5 [p. p. enl from निर्मल+न्या. cf. बन्धन] said.  
 निरन्तर 20 47 [निर्मल] निष्पन्न.  
 निरन्तर 17 17 116 [निर्मल] useless  
 निरन्तर f. 19 5 5 अनन्तरता.  
 निरन्तर 20 10 4 निरन्तर.  
 निरन्तर 16 3 10a, 16 7 6 अन्तरम्  
 (frequent in Bl. Jacobi compares it with निर्मल-निमित्तम्; twice in Hp., rendered as 'surely,' 'indeed' by Alsdorf, who notes a gloss देवम्; Mp. gl. 2 18 8 अन्तरितम् and 9 26 18 अन्तरम्).  
 निरन्तर 11 1 7 [D. 4 49] gl. चोर.  
 निरन्तर 8 8 9b निर्मल enl.  
 निरन्तर 14 10 9a, 14 11, 12 7 9a निमित्तम् surely, indeed (See Hp. s. v.)  
 निरन्तर 5 5 5, 5 18 3, 8 8 2, निरन्तर 14 9b (D. 4 30 निमित्तम्) certainly, definitely (See Hp. s. v. निरन्तर).  
 निरन्तर 15 3 8 निरन्तर enl.  
 निरन्तर 11 8 7 (Hc. IV 124 निरन्तर-  
 निरन्तर) निरन्तर.  
 निरन्तर (निरन्तर);  
 -pres. 3. pl. निरन्तर 15 4 1, pres  
 part. enl. निरन्तर 1 5 2; abs.  
 निरन्तर 2 13 8, p. p. निरन्तर  
 2 7 3, 7 8 3, 17 1 8.  
 निरन्तर 17 11 3 a binding, contract.  
 निरन्तर (निरन्तर);  
 -pres. 2 a. निरन्तर 7 12 5, pres  
 part. f. enl. निरन्तर 12 4 9b  
 निरन्तर (निरन्तर).  
 -pres. 3. a. निरन्तर 2 12 9a imper.  
 2 a. निरन्तर 10 7 8; 2. pl. निरन्तर  
 10 8 1; p. p. निरन्तर 4 9 3;  
 agent. निरन्तर 17 2 1.  
 निरन्तर 1 8 7, enl. 5 7 9 निरन्तर.  
 निरन्तर 7 11 9b, निरन्तर 2 11 2, 11 9  
 1a, 11 12 6, 17 1 6, निरन्तर 18  
 12 1 निरन्तरम्  
 -निरन्तर 4 3 4, 15 5 1, 17 4 8;  
 निरन्तर 12 6 8 निरन्तरम्.  
 -निरन्तर 6 8 6, 12 7 8 निरन्तर-  
 न्तरम्.  
 निरन्तर 14 9 4 [\*निरन्तर] निरन्तर.  
 निरन्तर (used with hand, head  
 etc. severed in battle).  
 -abs. निरन्तर 10 10 3; p. p.  
 निरन्तर 4 8 4, 17 12 10a.  
 निरन्तर (निरन्तर; a. नीरन्तर),  
 -pres. 3. a. निरन्तर 16 5 9, imper.  
 3 a. निरन्तर 12 9 5,  
 -caus. abs. निरन्तर 10 4 9b  
 having chosen. cf. 21 13 1b.  
 निरन्तर (निरन्तर) pass (time),  
 -pres. 3. a. निरन्तर 16 3 10a.  
 निरन्तर 15 9 8 निरन्तर.  
 निरन्तर 15 13 9b?  
 निरन्तर 13 9 9 निरन्तर seventh note of  
 the gamut.  
 निरन्तर 4 16 निरन्तर  
 निरन्तर 8 10 4\*, 15 3 6 निरन्तर.  
 निरन्तर 10 10 1 gl. निरन्तर one  
 whose object is accomplished.  
 निरन्तर 13 6 4 (Hc. IV 153 निरन्तर  
 अन्तरान्तर नर, cf. also 1 1) gl.  
 अन्तर.  
 निरन्तर (निरन्तर) hear,  
 -pres. 1. a. निरन्तर 19 18 2; abs.  
 निरन्तर 1 11 1, 2 8 5, 17 4 6,  
 निरन्तर 1 12 7, 11 8 8, निरन्तर 9 5 3, 13 2 10a, 14 13 9a, 15  
 1 9a, निरन्तर 11 11 6; p.  
 p. निरन्तर 1 3 7, निरन्तर 1 3 4.



\*निह 11 4 4 निभ

\*निमुग्गण 5 1 3 [निमुग्गण] destroyer

निहय 16 4 8 निहत्त

\*निहाय 3 1 2, 13 8 2 निपात

✓ निहाल [नि+भास्, ० निहाळुं]

-imper 2 s निहानें 12 5 14a

3 s निहालड 17 18 6 p p निहाळिय

3 9 5, 10 1 4, 19 13 9

निहिय 3 13 7 निधि enl

निहुअय 18 2 3 निहत्त enl

निहेरण 17 1, \*4 1 4 [० 4 31,

He 9 174] रह

पीयड 18 3 9b?

पीलाडलि 6 7 6 [पीड+आवलि?] row  
of sapphires

पासहचणु 2 18 4 नि सक्त

\*पासण 17 16 7 नि सक्त gl चन्द

पीयवूय 14 1 6 नि चन्द enl

\*पीसन्दय 2 13 7 नि सक्त without a  
chariot

पीसन्धि 18 12 9b नि सक्ति

✓ पीसर (नि+स ॥ पीसरुं)

-pres 3 s पीसरड 16 11 4, im

per 2 s पीसरड 4 7 2, 12 6 5 3

॥ पीसरड 19 4 6, p p

पीसरिय 4 7 6, enl 15 1 6

-caus abs पीसरुंवि 5 16 7 p

p पीसरिय 10 3 1, 14 1 3

पीसावण 4 8 4, 8 4 9b, [॥ नि सावा व]  
अनय, gl द्वितीय प्रकुरदित

✓ पीसर (नि धरुं),

-pres 3 s पीसरड 11 5 7 sighs

पीसासन्त 9 7 3 exhaug

पीसुण 19 12 2 नि अन्त

✓ प [नी]

-pres 1, s पेम 18 3 7, 3 s नेद

16 2 1, imper 2 pl पेहु 12 9 2

p p पिय 2 2 8, 5 3 9b,

pass pres 3 ॥ पिजड 5 2 5,

pres part पिजन्त 19 18 7

पेउर 1 13 9b नूपुर

पेयात 20 7 8 नेत्

\*पह 9 14 9b नेद (a नेद)

पहयण पुख 18 4 5 अपन-पूजा

पहयणवीड 1 16 2 अपन-पीड

✓ पहा [आ ॥ नहालुं]

-pres 3 s पहाड 1 5 ०, ० 14 7

7 10 7, imper 2 pl

पहाडा 14 5, 4 abs पहाएवि 6 4 5

pret part पहाय 15 9 7

पहायड 13 9 7 जानाव

व

तहपहुं 16 4 8 तदा

तहपहुं 8 8 2 तदा

तहकाल 6 14 2 [॥ नवीकाल] शालनयो

तहलोका 1 1 3, 1 11 3, 2 1a, 17 1b

नेलेक्य

तहलोकाणाह 18 4 5 नेलेक्यनस

तन 1 16 1, 9 2 3 (?), 16 7 3, 18

7 2 19 2 3 तव

तड 6 10 8, 6 10 9b तन

तड तड 17 5 8, 19 6 5 तन तन

तवसणे 2 9 8 तक्षणाव,

तवसण्य 15 15 7, 6 10 7

तगण 1 9 8 तद्वत्

✓ तज (तनेत्) threaten,

-imper 2 s तजु 7 12 3, abs

तजुवि 17 3 10a pret part तजिय

4 9 9b

तण्ड 3 7 1a, 4 5 2, 10 8 7, 17 6

10a, तण्ड 1 16 5, f तजि 3 6 10,

4 3 7 तण्ड 3 7 1a तजि 13 4

1a, 19 5 3 तण्ड 16 1a

तण्डोद 8 5 3?

तण्डविय 19 17 6 [cf. ० 5 5, He

IV 137 = तण्ड-तन] विस्मयित

तच 3 2 2 तह

तचि 1 3 3, 16 4 1 [० 5 20 तचरवा]

विन्ता

तचहा 6 15 6 तचहा स्थानव

- तपवेसु 18 ■ 6 तप्य-वेदमन् bed-chamber.  
 तप्त 18 5 7 (D. 5 1) शोक, gl. म्लानि sorrow.  
 तप्ता 12 3 6 gl. विनाश.  
 तप्तिर 19 17 6 तप्त dark red.  
 तप्तोत्त 11 5 5 तप्तैरम्.  
 तप्तोत्त 1 14 5, 14 3 8 तप्तवृत्त.  
 'तर्हि' 11 4 6 तर्हिमा ली.  
 तर्हि 1 4 2, \*2 6 8°  
 ✓ तर् (तृ, अ. तर्हि),  
 -pres. part. तर्न्त 14 5 7a, 17  
 ■ 10a.  
 तत्तव 17 18 4 तत्तवस्तु.  
 तत्ताय ■ 2 3 तत्ताय.  
 ✓ तत् (तत्),  
 -imper. 3, a. तत्त 17 18 7 तत्त  
 7 4 4, 18 1 5 तत्तव.  
 तत्त 6 15 9b तत्त.ली enl.  
 तर्हि 1 11 5, 2 7 3 तत्.  
 तर्हिर्वि 2 3 3, 2 3 5 तत्तात् स्थानत्,  
 तर्हि 16 12 8 तत्तव.  
 ता 2 10 1, 4 3 3, 12 3 3, 13 1 1b,  
 13 6 1b, 15 10 7 तावत्.  
 'ताण' 13 10 3 तान (tune), 'ताण'  
 (armour, helmet etc).  
 ताण-मुक्त 10 ■ 8 मुक्तताण one who has  
 put off the armour?  
 ताणम्भे 15 1 7, 18 1b तदनन्तरम्  
 ताम 1 16 7, 2 14 5, 10 1 8, 16 8 2  
 etc. तावत्.  
 'तार' 9 1 9a [ तार ] कभीलिता, \*11 6  
 2 (तार; gl. शुम्भ for शुभ) shuang.  
 ताटिम् 13 8 1a [ ताटि ] gl. द्रव  
 ताटि 3 4 8 तावत्.  
 'ताटि' 2 2 1, 2 8 9b तावत्  
 ✓ तास (तावत्);  
 -abs. तासि 15 8 9b.  
 तामन्त 1 11 3 तामन्त personal ter-  
 minations.  
 ताय 1 10 3, 6 9 6, 9 6 5, 15 7 6,  
 19 12 3 ताय enl.  
 तायार 3 2 3°  
 तायम्भ 1 10 5 ली.  
 तायस 13 10 5 ताय.  
 तायि 2 7 2 तायि.  
 ताय्यरत्तण 3 11 9 ताय्यरत्त.  
 ताय्यण 1 6 2 [ तिनयन ] Siva.  
 ताय्य 1 8 12 ताय्य.  
 ताय्य 13 10 2 ताय्य-राय, (2) तिलक  
 forehead mark.  
 तिलमेच 3 11 10b तिलमात्र.  
 तिलो 3 11 1a तिलो.  
 -तिलोमायन् 1 12 8 तिलोमानन्द.  
 तिलो 12 11 2 तिलो.  
 तिलार 2 2 5, enl. 2 14 8 तिलारम्.  
 तिम 2 12 3 तिम  
 'तिसरि' 17 6 6 [ तिसरि ? ] sort of  
 weapon?  
 तिलरिमा 2 4 8 sort of musical in-  
 strument.  
 तिल 3 13 8b तिल.  
 तिलुक्क 1 8 13b; 13 6 9a, 13 8 10a,  
 20 9 9b तिलुक्क.  
 तीरिय 17 6 3 sort of arrow (asm 'a  
 suggestion 'quiver' is unnece-  
 ssary)  
 तुङ्गचण 4 6 7 तुङ्गच  
 तुङ्ग 15 14 3 तुङ्ग (अ तुङ्ग)  
 ✓ तुङ्ग (तुम् He. IV 216, 230, a  
 तुङ्ग. तुङ्ग).  
 -pres. part तुङ्गन्त 11 6 2, abs.  
 तुङ्ग 13 5 1, 7, 8.  
 तुङ्गि 6 3 9a तुङ्गि.  
 तुङ्ग 11 9 3 तुङ्ग (अ तुङ्ग).  
 तुङ्ग 15 15 ■ तुङ्ग  
 तुङ्ग 4 3 1, 5 2 9b तुङ्गत्त ammu-  
 ately (अ तुङ्ग). तुङ्ग 2 9 9a,  
 तुङ्ग 11 11 9a तुङ्गत्त 13 8 6,  
 तुङ्ग 1 7 3, 1 1 1 तुङ्गत्त  
 hastily.

तुलित 2 14 8, 12 11 6, तुलित 4 3 2,  
14 10 9a, 16 14 5, enl. तुलित 3  
7 4 स्वरेतम् soon

तुल्य 19 15 9 तव

\*तुल्य 4 10 6 [तुल्य] थीकर

तुल्य 12 10 7, 15 12 3 तव

• तुल्य 4 13 8, 9 1 8, f तुल्य 4 5  
9a स्वरीय

तुल्य 7 13 6 [तुल्य+रक] स्वरीय

✓तुल्य [तुल्य]

-abs तुल्य 5 5 9b

\*तुल्य 1 2 5 तीर्थ, सहिततार 1 1 1 तव  
[Ho 1 104, 2 7 2 5 16]

तुल्य 1 14 3, 2 3 8, 2 9 7, 3 7 6, 13  
8 6, 13 9 1b, 15 1 7, 18 1 7 तव

तुल्य 16 15 6 तव

तुल्य 2 7 4 तव, तवुलि 1 11 4 तव

तुल्य 4 5 8, 12 4 1 तथा (o तव)

तुल्य तुल्य 18 8 7, 18 9 3

तुल्य 10 7 1a स्वरीय

तव 16 8 6 तथा

तव 2 13 1, 4 5 8, 9 7 5, 12 2 5  
तव (Ho IV 102)

तो 1 10 2, 1 14 1, 2 6 2, 12 7 4,  
13 8 7, 1a 6 6, 1a 12 8, 16 7 3

तव

तो 1 13 9, 4 3 6, 9 7 7, 16 7 3

तव अपि

तो 1 10 6

✓तो [तो] Ho IV 106 o तोरु

-imper 2 pl तोरु 2 13 4

abs तोरु 7 5 8 तोरु 2 12 8

तो 18 6 7 तव, 1 तव (o भाषे  
quiver)

\*तव 1 7 3 तव

य

✓य

-pres - = य 17 14 -, 3 s

य 10 3 9a, 17 9 8 1a part

enl दन्तव 4 1 9a imper - s

य 5 3 1, (य 5 3 1) 20 9 5, p p

य 1 11 8, 17 2 9, enl 8 11 3

11 10 1 स्थित (cf Ho IV 16)

य 13 6 4, 17 1 1a, 13 4 7, 20 3

सम्भ

\*य 19 3 10a, 20 3 10a तव (Bh.)

य 14 7 8, enl \*11 1 6 तव

✓य (सम्भ) stop, check the  
course

-abs य 14 13 8

✓य (onora, n 5 27 यरुतिम-

यति, o यरुति) quiver,

-pres part यरुति 10 11 4

p p यरुति 1 8 3, 6 13 6

-caus agent यरुति 10 11 1b

✓य (साय)

-pres part य 2 6 5, abs

य 6 1a 9b, 15 3 3, य 9 1

9a, य 2 7, p p य 2 7 5,

4 12 5, 12 12 3, enl

2 11 a

\*य 4 6 11b स्वपि

✓य [य, o य 2 11 10]

-pres 1 s य 5 14 1, 2 s य

17 4 5, - pl य 2 16 11a, 3

pl य 7 7 8, imper - s य

य 11 11 5 17 6 1b 3 s य

16 10 8 abs य 2 11 3, 3 2

1a, p p य 1 7 9, 2 11 8,

3 10 8 4 5 9b 4 6 11b, 4 10

9a 9 3 1, 16 1a 6, enl य

19 17 8

य 1 13 1 4 11 = स्तम्भ strength

य 13 10 1b स्तम्भ enl

य 11 4 = स्थिर

✓य (स्त) praise

imper 2 pl य 2 4 4 abs

य 18 1 8 pass pres 3 s

य 3 3 = युनि 0 - 5

य 3 4 1 स्तम्भ turret, minaret

- येर (f.) 1 4 2 स्थविर.  
येरातय 3 12 7 [D. 5 29 स्थविर (=महा)  
+ अचन ] पञ्च.  
योदय 16 8 7 [लोक+डय dim.; a. योद्धुं  
little] weak, small.  
योमुन्योरिय 4 13 4, 18 2 4 [denom.  
योम (सोर)+उदय] sang a hymn.  
योर 7 2 7, 13 2 6, 17 16 3, 16 9 8,  
enl. \*योरय 1 1 13a स्थूल.  
योत्र 2 11 3, 4 13 3, 9 6 8 लोच  
(Hc. II 125).  
यय 11 6 7, 13 1 9b दयित gl. वयम्.  
ययौ 2 13 1 दयौ.  
ययययय 6 5 6 दाययययय.  
✓ यययय [ययय; Hc. IV 32, a.  
ययययय];  
-pres. 1. s. ययययय 1 4 9 9b, 2.  
s. ययययय 19 15 3; 3. s. ययययय  
2 8 5, 15 9 8.  
यय \*13 9 4, \*15 11 8 यय.  
ययययय 5 10 9a ययययय.  
यययय 17 16 8 यययय elephant.  
ययय 5 1 3 ययय.  
यय 1 4 5 2 ययय [Hc. II 215].  
✓ यययय (=ययय, ययय).  
-abs. ययययय 18 2 6 (Bh.).  
✓ ययय (ययय), -  
-pres. part. ययययय 3 7 9, f. ययय-  
ययय 11 2 9b, ययययय 14 11 12a,  
abs. ययययय 19 5 9, p p. ययययय  
4 11 5,  
-ययययय (ययय, a. ययययय),  
-1. s. ययययय 11 10 6, 3. s. ययय-  
ययय 2 3 9a, imper. 2 s. ययययय  
11 14 1a; fut. 3 s. यययययय 19  
12 7; p. p. यययययय 11 12 9a.  
ययय 6 5 4 [\*ययय] ययय.  
✓ यय [ययय; cf. a. ययययय] pulverise,  
male into flour] tear open,  
pound,  
-pres. 1. s. यययय 15 11 5.  
5  
✓ यययय (ययय, Bh; cf. a. ययययय)  
total ruin);  
-pres. 3. s. ययययय 4 2 9b; 17 9  
3; p. p. ययययय 4 8 7.  
यययय 13 2 9, 16 1 2, 19 11 4 यययय,  
\*यययय 19 12 10b यययय.  
ययययय (f.) 17 2 3 ययययय.  
यययय 4 5 9b यययय copalacener.  
ययय 7 11 5 ययय.  
ययय-यययय 15 1a ययय-यययय.  
\*ययय 18 10 8 (voc. s. ययय) ययय wife.  
✓ ययय [ययय; Hc. IV 32],  
-pres. 1. s. यययय 20 11 3.  
ययय 3 6 11a [D. 5 39; Ved. ययय; a.  
ययय] ययययय—क ययय 3 6 11a when?  
-ययययय 10 5 4 [= Ved. ययय ययय]  
ययय ययय  
ययययय 17 1 4 ययययय.  
ययययय 11 14 9 ययययय.  
यययय 5 12 5 यययय.  
ययययययय 20 12 11 [ययययययय] ययययय  
sort of magic sword. cf. ययययय.  
यययययय 15 3 9b [ययययय] ययय.  
\*यययय 1 1 13 ययय (a. ययय)  
ययय 19 3 8 ययय (Hc. II 131)  
ययय 6 4 5 ययय  
ययय 6 4 9a, \*9 9 1. 13 11 4 ययय.  
-यययय 15 6 4 यययय (a. ययय).  
-यययय 7 8 8 ययययय (a. ययय).  
ययययय 19 12 10b [ययययय] ययययय.  
✓ ययय [ययय, a. ययययय].  
-pres. 3 s. यययय 1 15 1, 2 etc.,  
4 5 6, 3 pl. ययययय 5 12 8, 5 12  
9b, 10 3 1, p p. ययययय 8 9 3.  
ययय 1 2 3 ययय  
ययय 1 12 3, enl. यययय 11 13 9b  
ययय  
ययय 1 2 4 यययय.  
यययय ययय 5 4 3, 5 13 6, 17 7 3,  
18 8 3, 19 3 5, 19 11 1, 19 13 19  
ययय यययय with great difficulty.

दुग्गन्ध 4 1 6, 7 3 9 दुर्गन्ध foul-smelling

दुग्गेम ०4 14 9b, 15 11 3 दुर्गम

दुज्जोहमि f 12 8 1 [दुर्जोपना] difficult to fight with

दुण्णमय 12 11 1 दुण्णम enl

दुण्णिवार 4 4 5 दुर्निवार

दुरम 10 12 9a दुर्दम

दुपुत्त 17 1 10b दुप्पुत्त

दुप्पइसार 5 8 4 दुप्पइस (see √पइसर)

दुप्पवेस 18 6 6 दुप्पवेस

दुप्पवइप्प 4 10 9b [दुष्पमजित enl]

दुप्पमिआमक

\*दुमइत्त 20 8 9b gā दुम्मेत्त

दुम्भइ 18 7 3 दुम्भइ

दुम्भइल 5 13 6 7, 8, 15 13 6, 7, 8

दुम्भइल

दुम्भिय\* 18 9 1 [-दुम्भिय from √दुम्भ= द., Hc IV 23] दूम्भ

दुल्लहय 16 9 10b दुल्लह enl

दुल्लहणिय f 14 18 6 दुल्लहण enl

दुल्लहिय 19 11 3 दुल्लहिय

\*दुवत्त 6 7 7 दूवत्त

\*दुवत्त 17 11 7 दुवत्त

दुव्वल्लिहुय 18 5 9b दुव्वल्लिभूत enl

दुव्वाय 2 12 2, 11 6 4 20 7 9b दुर्वाय

दुव्विसइ 11 4 4 दुर्विसइ

दुव्वील 19 4 6 दु वील

-दुव्वील वहाव 13 12 10a दु वील

खभाव

दुव्वोचरिय 0 7 8 gā दु व्वोचरी

दूय 12 5 2, 14 1 3, enl \*12 6 3 दूय

-f दूय 15 14 4, दूय 15 12 8

दूरत्त 10 2 9b दूरत्त

दूरत्त 19 2 7 दूरत्त

दूरत्त 2 15 2 दूरत्त

दूरत्त 10 6 8b दूरत्त

√दूरिहो (दूरिह)

-pres 3 दूरिहो 6 4 3, p p दूरि

हय 8 11 9a

दूरिहण-कम 19 7 7 taking long strides (cf. fsm उग्गिण्ण=उत्तिष्ठति)

दूरत्त 19 16 7 [दूरत्त enl<sup>2</sup>] bad news

दूरत्त 17 11 8 [दूरत्त] असाधारण

दूरत्त 7 7 3, 10 1 1, 15 8 7 दूरत्त

दूरत्तिय 13 1 4 दूरत्तिय

दूरत्त 10 11 5, 18 4 3, 19 1 5 [दूरत्त  
वाह] camp (primarily-पटकुटी  
tent)

दूरत्त 15 11 2 दूरत्त

√दे (दा, ० देव)

-pres 1 s देहि 4 4 3, 4 5 5, 3

s देहि 1 14 5, 2 15 7, 4 6 9, 12 6

14b, 16 2, 1 3 pl. देहि 6 3 4,

16 6 2 imper 2 s देहि 2 14 1,

7 8 7, 8 4 1, 10 7 8, 10 12 6

3 pl देहि 17 18 5 opt 2 s देहि

2 6 10b fut 1 pl. देहि 2 12 9b

pres part देहि 2 16 11b, 3 6 9,

देहि 10 3 5, 17 5 4, 18 5 2, 18

12 9a, f देहि 12 9 9, enl. देहि

19 10 10a abs देहि 2 11 2, 2

17 4, 4 7 1, 4 12 7 7 10 8, 11

13 8, 13 11 1, देहि 2 2 7, 2

14 8, 2 15 3, 17 1 7, 19 5 7

p p देहि 1 13 6\*, 1 15 6\*, 18

4 8 pass pres 1 s देहि 8 11

6, 16 8 3, 19 10 1a pres part.

देहि 17 5 9

-caus imper 3 s देहि 17 18

8 abs देहि 5 16 6 p p देहि

1 8 3, 4 6 2 8 9 7

दूरत्त 1 5 3, ० 8 3 3, दूरत्त 2 2 3

देहि (० देहि)

√देहि (from √दूर contaminated

with देहि-प्रद, Hc IV 181, 11

देहि)

-pres 3 s देहि 17 15 2

दूरत्त 2 2 3 see देहि

देहि 9 6 8 देहि enl.

- देव 15 14 5 [ देवाङ्ग ] दिव्य (quali. निवद्य).  
 देवस्य 10 12 9b देव-यत्.  
 देवीमाता 1 2 4 देवी-माता.  
 दौलिय 12 1 4, 20 9 4 विरक्त (Hp. Gl.).  
 दोषान्वित 12 1 6 द्वि पार्थिक  
 दोष f. 19 5 10b दूषा.  
 द्य  
 "द्वार" 13 9 9 देवत.  
 द्य 14 2 5, 15 2 8 द्य.  
 ✓ दग्ध (onon) burn fiercely with cracks,  
 -pres. 3. s. दग्ध 18 5 3, pres. part. दग्धमान् 11 11 7, 17 14 7 (g. दग्धमान्).  
 द्य 19 13 3, Voc. sing. द्ये 9 3 3 द्या (Ho. IV 330 (1), cf. n. द्यामा 5 58, द्या 5 62 आर्या and g. द्य, द्या).  
 द्यवन्त 14 12 9b, enl. 10 11 4 द्यवन्त.  
 द्य-धर 12 12 10a द्य-धर.  
 द्युह 11 11 9a, 17 8 4 द्युह.  
 द्युह 13 9 1a द्युह.  
 ✓ द्य (द्य. g. द्युह offer)  
 -pres. 1. s. द्ये 7 12 9b, धे 18 8 9b; 2. s. द्ये 10 10 8a, 17 5 10b, 3. s. 1 5 2, 4 6 10, imper. 2. s. धे 9 10 5, 19 15 6, 2. pl. द्ये 7 7 2, fut. 3. s. धे 15 6 2; abs. धे 6 7 1, 12 9 2, धे 9 7 5, 16 4 7, 16 9 7, धे 10 10 6, 12 5 1, 18 8 8, inf. धे 9 13 8; p. p. enl. धे 1 10 2, 15 5 9b, 16 1a, 17 10 4, -caus. abs. धे 7 1; pass pres. part. धे 11 9 5.  
 द्य 11 7 1, 15 9 5, 20 3 7 [ द्य ] mountain.  
 धर 17 16 9b धराधर.  
 धरणीपीठ 1 10 2 धरणीपीठ.  
 धरिणि 20 10 7 धरिणी (o धरणी).  
 धव 17 6 2, 9 आदान challenge.  
 धवलो 3 12 7 [ धवल ] पुत्र  
 ✓ धवल (denom. from धवल; g. धोलु);  
 -pres. part. enl. धवलन्त 3 8 6.  
 धवलीहृत् 12 6 9a धवलीभूत enl.  
 धवलहर 9 2 7 धवलहर mansion.  
 ✓ धा (धाव run, o. धावु),  
 -pres. 3. s. धाव 17 9 3, pres. part. धन्त 17 16 1b, (f.) धन्ति 18 11 5, p. p. धाव 3 5 10b, 8 6 6, 14 9 7, 17 6 1a.  
 धाव 7 3 3 धाव्री  
 धावुक 6 15 3, धावुकिय 6 15 7, 16 15 8 [ धावुक + इरु ] व्याप  
 धावुह 8 11 1 gl. रावुह.  
 ✓ धाव (धाव run),  
 -pres. 2. s. धावहि 11 13 3; 3. s. धाव 17 12 2, 3. pl. धावन्ति 6 9 2, p. p. धाविय 8 9 9a  
 धाव 13 5 5?  
 धाव 19 2 10b, धाव 18 5 7 (from धाव imper. 2 pl of ✓ धा=धाव)  
 धावद cry for help (a धाव, धा).  
 ✓ धाव (from धाव) धावद cry for help,  
 -pres. 3. s. धाव 18 5 7; p. p. धाविय 19 5 8  
 धाव 4 12 2 धावत.  
 -धिधिधियु 2 10 3 धिधिधियु.  
 धीय 5 4 7, 9 1 9a, 12 12 5, 15 9 1, 19 5 5 इधिय.  
 ✓ धीर (denom. from धीर);  
 -abs. धीरे 15 5 1, धीरेयु 15 2 9a, 19 17 1a  
 धुव 4 8 4 धुव.  
 धुव 14 4 5 [ धुव ] d. 5 57)  
 धुव (cf. धुव).

पुयगारय (prob. for पुयगारय) 5 14 9a  
अयर (cf. Trivikrama पुयगारो  
and PAM.).

पुय 7 14 8 पुय.

✓पुण (धु-पुनोति; अ. पुन-हुँ):

-pres. 3. s. पुयइ 8 11 9b; abs.  
पुणेवि 11 6 6, 17 7 6.

पय 9 2 5 दुहिता.

धमदय 1 15 8, 8 5 3 धमदय fire.

धमक 17 14 9b [ धमक ] धम.

✓धमा (धुमा, अ. धुमाहँ),

-pres. 3. s. धुमाइ 18 5 3; caus.  
p. p. धुमाविय 14 1 5.

धुय 13 9 4 (1) धुय (2)?

धुयन्त 3 6 4, \*17 5 2 धुयमान.

धुयारिय 19 1 7 धुयारित.

धेयुय 8 18 5 धेयु enl.

धोरणि 7 7 2, 11 12 2 धोरि.

धोव (धाव wash, अ. धोवँ),

-pres. 3. s. धोवइ 1 14 6; pres.  
part. enl. धोवन्मय 14 9 7.

ध

पइय 5 7 7, पइय 12 7 5 प्रसिता.

पइरिह 14 13 5 [ D. 6 71 =विज्ञान ]  
extensive, huge (प्रचुरतर Mp.  
9 24 12).

✓पइस (प्र+विस्, अ. वेठहुँ),

-pres. 1. pl. पइसहुँ 10 13 9, 3 s.  
पइसइ 5 4 2, 5 7 3, 8 12 1, 16 9 6,  
पइसइ 4 1 8, 5 9 2, 9 4 1, 19 12  
2, pres. part. पइसन्त 3 9 10a,  
14 1 2, p. p. पइस 12 9 9a, 4 10 2,  
enl. 5 7 9, abs. पइसेवि 14 11 9b,  
pot. part. पइसेवउ 10 8 3

✓पइसर [ analogically formed  
from ✓पइसर=caus. of ✓पइस ]  
enter;

-pres. 1. s. पइसरणि 11 4, 7 12  
9a; 1. pl. पइसरहुँ 7 9 1; 3. s. पइ-  
सरइ 4 1a, 1b, 4 1 1, 14 1 9b,

3 pl. पइसरन्ति 5 12 2; imper. 3.  
s. पइसरउ 19 4 6; abs. पइसरेवि 12  
1 3, 15 2 4, 18 2 1; p. p.  
पइसरिय 5 6 1;

-caus. abs. पइसरेवि 13 10 10a,  
19 11 7; p. p. पइसारेव 5 5 8,  
11 2 5, 14 1 2, 15 13 4, enl.  
3 17 1.

पइसर 7 4 6, 9 5 7, 12 5 12 [ from  
✓पइसर=प्रवेष्टम् ] प्रवेष्ट (अ. वेष्टारो).

\*पइसर 19 6 4 पतिपुह.

\*पइव 14 3 12a; enl. पइवय 5 12 5  
प्रवीप.

पइहर 1 2 11, 9 3 6, 11 4 8, 14 2 1  
प्रवीप, gl. दीर्घतर.

-पइहरणि 1 15 2 प्रवीपसि.

पइहिय 7 10 5 [ \*प्रवीपिह ] दीर्घतर.

✓पउज (प्र+जु),

-abs. पउजेवि 2 14 6, 13 6 2, 16  
7 4; p. p. पउजिय 2 9 8.

\*पउजि 5 12 4, 11 14 10 [ प्र+जलि ]  
पउजियर 3 11 1, पउजियइ 1 3 4 जलि.

पउजपिय 1 16 10a पउजनरित.

✓पउज (पउ, Ho. IV 90);

-pass pres. part पउजिजन्त 11 9 6.

\*पउजोहि 16 14 8 प्रलोहि (अ. पोह).

पय 2 8 2, 7 10 9a, 15 8 2 प्रया.

पयइ 18 11 11 [ पयइ ] sun.

✓पयइ [ प्र+यइ ];

-pres. 3. s. पयइइ 5 4 9a, p. p.  
पयइ 4 7 5, 5 15 9b, 9 9 3, 10 9  
6, 12 7 5, 13 11 1a, 17 1 1b.

पयउ 16 4 8 gl. प्रयय.

पयणय 12 5 14b प्रयाय enl.

पयाह 14 11 9b प्रयाह.

✓पयाह (प्र+याह);

-pres. 2. s. पयाहहि 11 11 3.

\*पयाहिण 1 1 18, 6 13 3 प्रयहिण.

✓पयन्त (प्र+यन्त);

-pres. part. पयन्ति 18 11 5.

- पकड़ 9 3 7 प्रौढ full-grown, strong  
(cf. =वन्य He. II 174; G. पाकड़  
fully ripe).
- पक्काय 4 2 9a, 16 14 [ \*उपस्थित ]  
कवित, सनद (cf. II पक्करा=अदस-  
गाह, G. पाकर, √ पाकरयुं).
- √ पक्कल (प्र+क्कल्);  
-pres. 3. s. पक्कलइ 1 5 6.
- √ पक्काळ (प्र+क्कल्, G. पक्काळयुं);  
-imper. 3. s. पक्काळउ 17 18 6.
- पक्क 15 5 4 पक्किन् (G. पक्की);  
परसुहय 8 7 प्रसोमन.
- √ पगाम (प्र+कात्);  
-pres. 3. s. पगासइ 2 9 4; p. p.  
पगासिय 11 8 1.
- पगिच 15 6 3 प्रगित.
- \*पघोस 20 12 7 प्रघोष.
- पङ्क 18 11 5 पङ्क (G. पॉय f.).
- पङ्ग 6 9 1, enl. 1 14 9b प्राङ्ग.
- पङ्गु 2 7 3, \*13 3 5, f. पङ्गुत्ते 14 10  
5 gl. प्रङ्गु concealed, covered.
- पङ्गड 4 6 5 प्रङ्गड.
- पङ्गिय 10 2 3 (प्र+चयिय=उच, चय=ऊच  
He. IV 2) उचयरी.
- पङ्गिय 9 3 7 प्रङ्गु.
- पङ्गुय 15 5 7 प्रङ्गुयित.
- पङ्गुलाय 19 14 4 प्रङ्गुलाय enl.
- √ पङ्ग (पङ्ग);  
-pres. part. पङ्गन्त 11 9 7 पङ्गायि  
6 1 9, 13 3 8, 15 5 5 [ \*प्रचारित ? ]  
उपावन्ध addressed sarcasms, ta-  
unted, challenged (cf. He. IV  
156).
- पङ्गव 15 2 6 gl. पुङ्ग (D. G 15).
- पङ्गु 16 5 1 प्रङ्गु.
- पङ्गुय 13 7 10 a प्रङ्गुय.
- पङ्गुड 10 6 3, 11 8 7, 16 4 9b  
[ \*प्र-पङ्गु ] (variants पङ्गुडि,  
पङ्गुडि, पङ्गुडि, पङ्गुडि, पङ्गुडि; gl.  
loosely अङ्गुडि वङ्गु) प्रङ्गु (He.
- IV 420; variants पङ्गुडि, पङ्गुडि,  
पङ्गुडि, Bh. पङ्गुडि).
- पङ्गु 4 10 7, 4 11 5, 7 7 1, 12 8  
4, 9b, पङ्गु 1 1 7 पङ्गु, ततः.
- पङ्गु 11 4 7, 11 6 6 पुङ्गु back;  
-पङ्गु 8 10 3, 8 10 9b behind;  
15 5 6, 17 2 4 afterwards.
- √ पङ्गाय (प्र+ङ्गाय);  
-pres. part. पङ्गायन्त 17 14 4.
- पङ्गि 1 7 1, 1 13 3, 5 4 1 [ पङ्गि ]  
last,  
-पङ्गि-भाय 8 6 2 hinder por-  
tion, 5 4 1 western region.
- √ पङ्ग, √ पङ्ग (प्र+पङ्ग);  
-pres. 3. s. पङ्गइ 12 12 8; pres.  
part. पङ्गन्त 1 15 4, enl. पङ्गन्तय  
4 4 8, 17 15 4; p. p. पङ्गिय 20  
4 9a.
- पङ्गुय 20 5 4 [प्र+\*कोयित] yoked.
- \*पङ्गु 13 9 9 The fifth note of  
Indian gamut.
- पङ्गु 1 15 2 पङ्गुय lion.
- पङ्गु 9 4 9b पङ्गुय lion.
- पङ्गु 14 7 4 ?
- पङ्गि 4 5 6 पङ्गि.
- √ पङ्गु (प्र+ङ्गु, He. IV 37; पाङ्गु)  
send;  
-pres. 2. s. पङ्गुइ 12 4 7; imper.  
2. pl. पङ्गुइ 6 2 8; p. p. पङ्गुय  
4 3 2, 10 12 7.
- √ पङ्ग (पङ्ग; G. पङ्गु);  
-pres. 3. s. पङ्ग 19 3 2; 3. pl.  
पङ्ग 18 9 6, imper. 2. s. पङ्ग 6  
12 9b, 10 15 4, proa. part. पङ्ग  
4 8 9a, enl. पङ्गन्त 1 10 2; aba.  
पङ्ग 10 8 4; p. p. पङ्ग 13 3 5,  
enl. पङ्गन्त 3 8 10b, 8 9 6, 15  
1 8, 15 2 9b;  
-caus. pres. 1. s. पङ्ग 7 4 9b,  
13 10 10b, 15 2 8; 3. s. पङ्ग



1 14 6, 5 4 2, 3 pl पाठन्ति 6 14  
G, abs पाठेति 18 10 2, पाठेति 8 9  
8, pass pres part पाठिजन्त  
17 3 7

पठ 19 16 8 पठ

पठद् 19 17 7 पठद् enl (० पठो)

पठितवपाठ 12 11 4 प्रत्युपकार

पठिच्छिद्य 6 8 11 [प्रतिच्छिद्य] obstruct-  
ed.

पठिच्छिद्य 13 2 8 [प्रतिच्छिद्य] obstru-  
ctod

पठिच्छिद्य [from प्रतिच्छिद्य] 4 3 9, gl  
परिज्ञात accopted

✓पठिजीव [प्रतिजीव]

-pres part पठिजीवन्त 15 11 4  
living

पठिदोषिद्य 12 6 6 [प्रति+पुगुष्ठिद्य, cf.  
हुतच्छ Hc IV 4] gave a return  
threat

पठिदिर 8 7 3, पठिदिर 17 12 10a  
[पठिदिर] फिर

पठिपद् 7 13 6 [प्रतिपद्] blown  
(with ref. to पूर्व), 17 15 9 struck

पठिपादु 16 2 5 [प्रतिपादु] return  
present

पठिपुच्छिद्य 9 14 1, 19 4 1a [from  
✓पठिपुच्छ=प्रतिपुच्छ] asked.

पठिपेच्छिद्य [from पठिपेच्छ=प्रतिपुच्छ] 17  
11 2, enl. 13 1 11 pushed back.

✓पठिरक्ष [प्रतिरक्ष] protect

-pres 3 1 14 7, 19 14 9

पठिरक्ष 9 10 9a, 19 8 3 [प्रतिरक्ष]

-9 10 5 (mas. पाठिरक्ष) proto-  
ction.

पठिनय 10 8 5 see पठेदय, gl. पुनरपि

पठिवपणय 11 13 1 प्रतिपद्य enl

पठिवत् 14 11 1 प्रतिवार्ता information.

पठिवाह्य 7 8 4, 6 gl. प्रतिवापि, पुनर्वी  
जित

पठिवारह 2 7 5, 2 10 5 [प्रतिवारहम्]  
again.

पठिहयिद्य 8 5 1 विरस्तुव.

पठेदय 2 15 2, 2 17 3, 3 7 5, 4 9

1, 4 11 1, 7 10 5, 11 1 7, 11 3

3, 12 1 9b, 12 3 8, 13 4 10b,

16 1 1, 18 1b, 19 11 6, पठेदय

10 8 5 [प्रतीप enl] gl पुन पुनरपि

again, back, then, further, and  
also

पठुच्छ 16 9 5, 19 10 1a प्रत्युपकार

✓पठ [पठ् ० पठ्ठु] recite, echo some  
one's words] read, recite,

-pres 3 3 पठद् 1 14 4, pres

part पठन्त 3 6 9, 3 7 8, 10 3 2

पठुच्छ 14 13 8, पठुक्षिद्य 19 6 9 [प्रती  
क्षित] approached, advanced

पठेदय 19 17 8 [प्रतीक्षित] brought  
near

पठद् 4 1 4 प्रणयिद्, gl. वाचद्, हज्जद्

✓पणद् [प्र+पठ्],

-pres 3 3 पणद् 1 14 4, p p

पणायिद्य 2 7 6, 5 5 4, agent

पणयिर् 4 8 4, f पणयिर् 17 2 7

✓पण्य [प्र+पठ्]

-pres 3 3 पण्यद् 1 5 5, 7 10 8,

abs पण्येति 1 1 16, पण्येति 1 1 1

to 15, 17, 18, 19a, 1 9 8, p p

पणयिद्य 6 12 4, pass pres 2 3

पणयिज्जि 11 6 9 3 3 पणयिज्जि 5 2 5

पण्य 19 10 10b [प्रण्य] channel,  
stream

✓पण्यत [प्र+पठ् or वाचद्],

-pres 3 3 पण्यद् 3 3 8, abs

पण्येति 5 4 1, 15 8 9b

पण्यत 14 8 5 (प्रणयन) consol-  
ing, conciliating

✓पदरिष [प्र+पठ्]

-pres 3 3 पदरिषद् 10 1 9b, m

per 2 3 पदरिषद् 2 9 6, p p पद

रिषि 1 3 12, enl. पदरिषि 15 8 6

पदीसिद्य 17 2 8 [from प्र+पठ्] पद

- परिचय 3 12 3 प्रथम.  
 पर्याप्त 12 7 2b प्रमाणित.  
 'परित' 17 16 8 पङ्क्ति (अ. पौष्टि).  
 पर्युत्थित 18 1 ३ प्रयुष्ट.  
 ✓ पर्युत्थ (प्र+प्लु);  
 -abs. पर्युत्थेति 20 3 6.  
 परुह 5 5 6, 15 3 2, परुहिय 5 1 9a,  
 9 1 7, 10 3 6, 10 4 9b प्रकुल.  
 परभार 14 8 3 [प्रभार] mass.  
 ✓ परभण (प्र+भण).  
 -pres. 8 a. परभणह 12 1a, 14 5  
 4, pres. part. enl. परभन्तव 3 9 9.  
 परमास्थि 8 4 2 [प्रक्रमित] made to go  
 around.  
 ✓ परमुहक [denom. from प्र+मुहक];  
 -pass. pres. part. enl. परमुहक-  
 तव 20 10 6 being made noisy.  
 परमोक्तव 15 6 3 [प्रमुक्त+ 'क' + क्त]   
 with full freedom.  
 पर 1 13 5, 6, 7, 8, 8 11 3, 12 1 9b  
 [परम्] केवलम्; 4 2 5, 4 5 5, 15 7  
 5 पान्त.  
 परै 7 13 1, 12 6 5 [परो?] gl. प्रभावे;  
 7 1 5 tomorrow (cf. MW. प्रो  
 tomorrow morning, प्रोत्तन relat-  
 ing to the next day; cf. also  
 the two meanings of कल्प).  
 परभावण f. ३ ३ परभावण, enl. परभाव-  
 निय 12 4 4. Another's belonging  
 परक्षिप 4 9 9a, 12 9 10b पराक्षित  
 परचर 17 14 9b?  
 परमरुण 13 11 9a highly beneficial.  
 परमपण्य 2 11 7, 2 12 ३ परमापण्य enl.  
 परमेमरी 10 5 5 परमेद्वरी.  
 परम्पर 1 9 6 परात्पर.  
 'परतु' 17 6 6 परतु.  
 परदुप 19 13 7 परदुष्ट.  
 परादुप 2 16 10, 2 13 6, परामेय 2 11  
 2 प्राथ.  
 'परायणिय' 12 10 1 परानययारीषी?  
 ✓ परिचय, परियच [परि+चय] circum-  
 ambulate;  
 -abs. परिचयेति 13 8 7, परियचयेति 10  
 2 8, 18 1a, परिचयेति 7 14 6, 12  
 10 5; p. p. परिचयिन् 4 11 9b,  
 परियचिन् 2 2 5, 2 7 6 [परियचिन्=  
 प्रवक्षिणीकृत्य MP. 7 26 18, परियचिन्=  
 परिचयेति ॥ 13 6]  
 ✓ परिचयत्त [परि+चय] return;  
 -pres. 3. pl. परियचन्ति 5 12 6;  
 abs. परिचयन्ति 18 11 8; p. p. परियच  
 5 11 4, enl. परियचत्त 17 2 6, 19  
 3 1a; caus p. p. परियचिन् 19 12  
 9, 19 13 1a (gl. व्याकुलित), enl.  
 परियचिन् 18 8 9a.  
 ✓ परिचय्य [परि+चय];  
 -abs. परिचयेति 9 4 3 परिचय्य.  
 परिचोत्त 3 6 8 परिचोत्त.  
 परिचोत्तिय 17 17 1b परिचोत्तिय.  
 ✓ परीयद् [परि+चय?].  
 -pres. 3. s. परीयद् 2 7 9a.  
 परियरिन् ३ 3 1a, परियरिन् enl. 17 10  
 4 [परिचरिन्] परिचरिन्.  
 ✓ परियत्त [परि+चय].  
 -pres. 3. pl. परियचन्ति 1 4 8,  
 18 9 6.  
 परियचय 5 15 8; परिचयय 19 18 3  
 परिचययक.  
 परियचिन् 2 4 9a, 14 11 7 परिचयत्त.  
 ✓ परिकृत्त [परि+कृत्, अ परिकृत्त].  
 -pres. part. f. enl. परिकृत्तनिय  
 19 15 7.  
 परिकृत्त 19 1 10b परीक्षा (अ परिकृत्त).  
 परिकृत्तिय 19 18 5 परिकृत्त thrown out.  
 ✓ परिचिन् [परि+चिन्];  
 -abs. परिचिन्ति 19 2 7; p. p. परिचिन्  
 19 7 5.  
 परिचिन्ति 9 2 2 [परिचिन्ति] परिचिन्ति  
 (cf. D. 3 29 परिकृत्तनियत्त).  
 परिचय 3 2 4 परिचय.

## ✓परिचिन्त (परि+चिन्त)

-abs परिचिन्तैहि 4 12 5, 5 5 6,  
( 5 10 9a, 7 8 2 p p परिचिन्तिय 4  
11 9a, 15 10 3, enl. 18 8 9a

परिचिन्तय 16 3 7 परिचिन्तन

परिचाणय see परिचाणय

परिद्विष 1 8 13b, 1 11 3, 3 4 8, 4  
13 1, 8 10 6, 14 5 6, 16 1b,  
17 13 8, enl. 19 17 10a प्रतिष्ठित

परिद्विषय 12 12 6 प्रतिष्ठित made over

## ✓परिण (परि+णी = परणुं)

-imper ॥ s परिणि 10 5 8b, pres  
part. परिणत 6 9 1 abs परिणि  
13 1 1b, परिणैहि 12 12 7, परिणप्ति  
10 7 1, 16 10 6, unio परिणणई 5  
15 9b p p enl परिणैयय 13 1 9b,  
pass pros 3 s परिणिज्झइ 15 7 9b  
-caus p ॥ परिणायि 2 8 7, 5 1 7,  
10 7 4, 12 5 6

## ✓परितव (परि+तव)

-pres ३ s परितवइ 7 12 6

परितुड 13 10 1, परितुडिवा f 15 14 8  
परितुड

परित 13 7 8 परिमाण

परितिड 13 11 7 [ \*परिष ] अतिष्ठ

\*परिपमाण 16 5 4 प्रमाण full measure ?

## ✓परिपाळ (परि+पाल्)

-imper 2 ॥ परिपालइ 20 1 6,  
3 s परिपालड 17 18 4 pres part  
cul परिपालन्ता 6 1 1 pass pres  
॥ s परिपालिज्झइ 9 4 3 gerund  
परिपालयि 6 16 7

\*परिपाल 5 3 3a परिपालक

परिपुच्छि 11 14 2, 16 1 2 परिपृष्ट

\*परिपृच्छण 11 13 9 परिपृच्छन

परिपुण 18 12 3 परिपूर्ण

परिपोसि 1 8 4 परिप्रिय

परिपुत्त 1 15 8 परिपुत्तव

## ✓परिभम (परि+भम्)

pres 1 pl. परिभनहुँ 6 13 7 3 s,

परिभमइ 10 3 9a, 10 8 11a, 11 6

9a, 15 4 3 3 pl. परिभमन्ति 4 6 4,

11 14 7, pres part परिभमन्त

1 15 4, abs परिभमैहि 11 3 9b,

agent परिभमि 7 2 3,

-caus p p परिभामिय 16 11 0

परिभालि 18 8 1 परिभाषण

परिमिय 2 11 8, 3 5 9, 5 8 8, 16 14

1 परिद्व

परिमिय 16 10 2 [ परिमितार्थ ] ज्ञातार्थ,

gl वधार्यज्ञता

## ✓परिरक्ष (परि+रक्ष्)

pros 3 s परिरक्षइ 15 2 3 imper

2 s परिरक्षइ 16 8 3, 16 9 2

परिवदिय 3 6 1b, 17 1 8 परिवर्तित

परिवद 11 14 11a परिवद

परिवाहि 3 6 7, 16 13 9a परिपाटि

परिवार 18 9 5 वाचस्प ?

\*परिवारिय 10 5 7 परिवारित

परिवृत्तण 16 3 6 [ action noun from

✓परिवृत्त-परि+वृत् ] परिवोधन

## ✓परिवेद (परि+वेद)

-p p परिवेदिय 1 8 6, 5 5 9a,

7 6 8 pass pros part enl

परिवेदिज्झता 2 12 4

## ✓परिहृ (परि+हृ) move away

-imper 2 s परिहृइ 17 14 2

परिहृत्तय 8 8 9b परिहृत्तित

## ✓परिमुञ्च (परि+मुञ्च) be proved pure

-imper 2 pl परिमुञ्चहुँ 19 1 10b

## ✓परिहृत्त (परि+हृत्त) end, destroy

-pres part परिवेत्त 3 2 5, abs

परिहृत्तैहि 20 7 5 परिवेत्त 3 10 8

p p परिवेत्तिय 1 10 9a

परिह 16 11 6 परिहा

## ✓परिहृ (परि+हृ)

-pres 3 s परिहृति 1 3 9, 4 12

2 परिहृति 18 8 9b 3 pl. परिहृत्त

7 3 9 abs परिहृत्तैहि 10 5 8a, परि

हृत्त 4 3 8, 18 7 4, 18 9 2

- परिहरण 1 3 11  
 परिहस्य 16 4 6, 19 6 2 [from  
 परि+भृ] पराजित, क्षिरस्कृत.  
 परिहाण्ड 19 1 10a परिधान enl.  
 परिहिय 9 4 6, 11 5 1 परिहित.  
 परिहिय 2 8 4 [परिधातव्य] परिधान; but  
 gl. ताम्बूलादि.  
 परोक्षपदं 15 11 6 परोक्षे without hay-  
 ing seen.  
 परोक्ष 7 14 1, 8 6 1, 12 9 3, 15 3 3  
 परस्पर.  
 परोक्ष 17 16 2 परस्पर.  
 पल्यकर 11 10 9b प्रत्ययकर.  
 पल्यमाद 1 11 3 प्रत्यय-भावम् ?  
 पलित \*9 2 2, 7 11 9a, enl 5 7 1  
 प्रथित.  
 पलीविय 7 4 5 प्रलीवित.  
 पलोह 17 18 5. क्षित, पतित; 17 16 3°  
 पतित.  
 \*पल्ल 1 14 9a पर्वङ्ग.  
 ✓पलाण (denom. from पर्याण) fur-  
 nish with saddle (a. पलाण्डु);  
 -imper. 2. pl. पलाणहो 19 9 10a.  
 पल्ल 7 10 5 (Ho. IV 166) प्रत्यागत.  
 पन 14 1 7 प्रपा.  
 पनशुद्ध 5 1 9a पनशुद्धत.  
 पनपल 17 7 7 gl. समर्थ.  
 पनद्विय 9 18 9a प्रद्वि.  
 ✓पवत (प्र+वर्त),  
 -pres. 3. s. पवतइ 2 9 3; p. p.  
 पवतिय 11 2 (gl. इत).  
 पवतिरिय 1 16 4, 7 प्रवृत्त.  
 ✓पवत (प्र+वर्त);  
 -pres. part. पवतत 4 4 1, enl.  
 पवततय 19 1a.  
 ✓पवह (प्र+वह),  
 -pres. 3. s. पवहइ 11 3 6; pres.  
 part. enl. पवहन्तय 3 8 10b, 14  
 11 9a.  
 पवतापावर 14 12 6 ?

- ✓पवित्रम् (प्र+वि+त्रम्) flash forth,  
 appear;  
 -pres. 3. s. पवित्रम् 10 2 2.  
 \*पवित 1 2 12a पवित्र.  
 पविरल 1 2 11 प्रविरल.  
 \*पविहाय 16 5 6 प्रविभाग.  
 पवोद्धिय 14 8 7, 15 10 5, 19 4 2  
 (cf. वीत) उत्पन्न.  
 पवद्वय 4 13 9b [प्रवृत्त enl.] परिष्-  
 का.  
 ✓पववत् [प्र+वर्त];  
 -abs. पववत्ति 17 18 10a,  
 पववत् 12 2 5 प्रवृत्त  
 पव्वालिय 19 15 2 [Ho. IV 41] क्षातिव.  
 पवविप 4 11 9a, 17 7 5 प्रवृत्त.  
 \*पवत 9 8 4 पवत.  
 पवत 14 11 8 पवु (PSM. 8. v.).  
 ✓पसाह [प्र+साधय];  
 -pres. 3. s. पसाहइ 1 14 8; imper.  
 2. pl. पसाहहो 19 9 10a; abs.  
 पसाहहि 2 16 2.  
 पसाहय 10 12 7 प्रसाधक decorator ?  
 पसुलिय 1 14 9a प्रसुत.  
 \*पह 16 9 4 पथित.  
 ✓पहण (प्र+हण),  
 -pres. 3. s. पहणइ 14 7 1; abs.  
 पहणेति 19 5 8.  
 ✓पहर (प्र+हर),  
 -pres. 3. s. पहरइ 15 5 9a, 20 9  
 6, 3. pl. पहरति 7 14 1, 8 11 4; im-  
 per. 2. s. पहर पहर 15 4 7, pres  
 part. enl. पहरन्तय 15 4 2; pot.  
 part. पहरेय 11 13 5.  
 \*पहर 4 7 5 प्रहार.  
 पहसिय 18 11 4 प्रहसित.  
 पहासिड 11 3 [प्रभाषितम्] gl. प्रभाषितवान.  
 पहालय 15 8 4 प्रपान enl.  
 पहिगिहय 17 13 3 (प्रहिगिहय) परिधान्य.  
 पहिलय 1 8 7, 1 11 2, 11 2 2 प्रपन  
 (a. पदेते).

पहिनाय ३ ३, १६ १२ १; f. पहिनाये  
१ ६ ३ प्रथमतर enl.

✓पहुच [\*प्रभुय; denom. from प्रभूत;  
G. पहुँचुँ] (Hc. IV 390) suffice,  
-pres. ३. s. पहुचइ ६ ४ ४.

पहुच १४ ७ ९० पयास (G. पहुँचुँ reach).  
पहुचण ३ १ ४ प्रभुत्व.

पेसुलि ७ ५ ५ पोमुली.

पाइक ४ ४ ६ पादातिक (G. पायक).

पाडजिप २ १ ८ [\*प्रतोपिक, cf. वातोव]  
player of musical instruments.

पाडन ३ ८ ६, १ ५ ९० प्राप्ति.

\*पायय १ ३ ३ प्राकृत.

\*पायड ३ १ १३०, १६ ४ १० पायड.

✓पायक (पकट);

-pres. १. s. पायकणि १ १ ११०, p. p.

पायकिय १६ १४ १०.

पायक १९ १० ४, enl. पायकय ६ १३ ५  
प्रकट, व्यक्त.

\*पायारवत्त १ ५ १ प्राकारवत्त.

पायाड १२ ८ ४, १७ १० ९, [\*पायाड]  
पादातिक gl. पायक! (cf. G. पायक).

पायलप १३ ६ १० पायाल enl.

पायिहेर ३ ३ १० प्राप्तिहय.

पाय २ १ १० प्राय.

पायपिय १९ १३ ३ प्रायपिया.

\*पायाडि १४ ६ १. (D. ६ ४०=इल्लयप्रहार)  
gl. जलच्छय.

पायिय १४ ३ ८ प्राणीय (G. पाणी)

पायिगहन १० ४ ४; पायिगहन १० ४ ७,  
१३ ४ ८ पायिगहन

पायकय ६ १ ६, ११ १० १, १५ १ ८ (cf.  
Hc. II 148) पर, gl. यत्र (cf. G.  
पायकै stranger).

पायय ४ ३ ३ पायय

पायय १६ ५ ८ प्रायय enl.

पाययड ७ ६ १, ७ ७ ४, ७ १३ ८, १५ ४  
८, १७ ४ ८, १९ ८ ९, १९ १७ ७ पर-  
डय (Mp 52 19 14b gl.).

पायय १ ५ ३ पायय.

पाययि १६ ८ पायय.

पाययि १२ १ ८ gl. वेग

पायय १ ८ ६ प्रोह sprig.

✓पाळ (पायय; G. पाळुँ);

-imper. २. s. पाळ ७ १२ ६, pres.

part. पाळत ३ २ ६, १०; -pass.

pres ३ pl. पाळियनि २० १० १०

✓पाय (प्रभाय; G. पायुँ),

-pres. १. pl. पायुँ १५ २, ३. s.

पाय ४ १३ १०, १३ १ १०; ३. pl.

पायनि १४ ११ ६, २० १ १०; fut. १.

pl. पायेतु ३ ६ ११०, २. s. पायेति

१९ ७ ५; pres. part. enl. पायत

११ १ ७, १३ ११ ५, p. p. पायि २

१६ ७, enl. पायिय १३ ५ १०.

पाय ८ ११ २

पाय ५ १३ ७ प्रयय.

पायाडोळ ११ १४ ४ प्राययपति.

पाय ४ ४ ३, १२ ७ १, १४ १० १०, १५

१२ ८, १६ ११ १० पायि (G. पाय)

near.

-पायि २ १३ ८, १३ ३ १० पायि near.

-पायि [पायि] ४ ३ ४, १० १ ६

(genitive post-position), १ ५

६, ७, ८, १० ८ २, ३ (ablative

post-position) from.

पाय १ १३ ७, १८ ५ ९० प्रयय.

-पायय २० ८ २ प्रयय.

पाय ७ १४ १, १३ ३ १० पायय.

\*पाय १३ ११ ११, १४ १० १० प्रायय

पायय ५ १३ ८ प्रायय (G. प्रायय,  
प्रयय).

✓पिय, ✓पिय (पिय, G. पीयुँ),

-pres. ३ pl. पियनि १ ४ ८, im-

per. २ s. पियि १ ३, pres. part.

पियत ७ १ ६, abs. पियि ५ ४ ५, १८

२ ८, pot. part. पियि १५ १२ ५.

पिय १३ १० ३ इ.

पियय २ १ १, १४ १०, ५ ८ २, f. पिया

३ ४ ६ प्रयय enl.

विश्व 1 3 8 विश्व; 4 6 5 one of the  
nine treasures; 11 4 4<sup>o</sup> tawny.  
विश्व 17 12 6 विश्व enl.  
विश्वरूप 14 6 7 विश्वरूप enl.  
विश्वरूप 9 10 8 विश्वरूप (cf. a. पीठुं  
beat).  
विश्व 17 4 2, 17 7 1a [विश्व, वैश्व  
or वैश्व] विश्व grand uncle.  
विश्वरूप 14 9 9a विश्वरूप.  
विश्वरूप 15 1 7 [विश्वरूप] विश्व.  
विश्व 2 15 3, 5 5 2, विश्व 1 4 9b  
12 6 8 विश्व.  
विश्व 8 1 2 विश्व.  
✓पीठ (पीठ; a. पीठुं).  
-pass. pres. 3. s. पीठि 5 11 6.  
पीठ 1 4 4 पीठ.  
पुन 11 6 4 पुन.  
पुन 15 7 2 पुन.  
पुन 2 14 9a पुन.  
✓पुन [पुन; a. पुन].  
-abs. पुन 4 3 5, 10 7 1, पुन  
पुन 16 9 9.  
पुन 5 16 7, 11 2 8, 13 9 2 पुन.  
पुन 17 5 4 [पुन] back (a. पुन f.).  
पुन (in पुनरूप) 7 2 8 पुन.  
पुन 1 8 2, 9, 1 16 7 पुन; (a. पुन).  
-पुन पुन 10 8 9 पुन: पुन.  
-पुन पुन 10 12 4, 16 3 3 पुन. अपि.  
-पुन पुन 10 17 1a पुन: पुन. अपि.  
-पुनपुन 12 2 1b पुन पुन.  
पुन 13 9 1a पुन.  
पुन 14 12 9a पुन.  
पुन 1 2 12a पुन.  
-पुन 2 2 5 पुन.  
-पुन 2 6 10a, 3 3 2 पुन.  
पुन 12 9 10b, 15 14 2 (a. 6 53)  
पुन.  
✓पुन (puna) hier. smart.  
-पुन 3, 2, पुन 12 3 4.  
पुन 1 11 4, 17 4 5 पुन.

पुन 1 5 8 [पुन] gl. धेनु.  
पुनरूप 4 4 5 पुनरूप.  
पुन 5 9 10.  
पुनरूप 4 6 11b पुनरूप.  
पुनरूप 11 4 6 पुनरूप. [cf.  
PSM पुन].  
पुनरूप 8 5 11a [पुनरूप] वरु.  
पुन.  
पुन 10 7 9b.  
पुनरूप 5 3 4 पुनरूप enl.  
पुन 19 5 4, 19 12 10a पुन.  
✓पुन [पुन; a. पुन].  
-pres. 1. s. पुन 10 8 1; 2. s.  
पुन 3 2; 3. s. पुन 11 2;  
imper. 1. pl. पुन 12 9 7; 2. s.  
पुन 8 2 9b, 8 3 1, 2, 3, 4, fut.  
2. s. पुनरूप 2 6 8; abs. पुनरूप  
3 5 10a, 3 9 1b, पुनरूप 18 5 9a  
पुनरूप 9 4 9a, 9 14 9a, पुनरूप  
6 1 10a, 19 12 3.  
पुनरूप 3 6 3, 8 1 6 पुनरूप.  
पुनरूपरूप 14 12 3 पुनरूपरूप.  
पुन 10 2 2, 14 13 2 पुन.  
पुन 16 1 4 पुन.  
✓पुन (पुन).  
-abs. पुन 17 5 2, p. पुन 11  
5 8, 13 7 1a, 13 9 5, enl.  
पुन 12 5 10a.  
-pass. pres. part. पुनरूप 11 3 4.  
पुनरूप 2 15 1, enl. पुनरूप 13 11 11b.  
पुन 16 2 2 पुनरूप.  
पुन with पुन 3 13 2, 7 8 5 lit.  
'missed the mission', 'died'.  
पुनरूप 6 9 6, 9 4 6 [पुनरूप] पुन.  
पुनरूप 2 2 3, 3 6 3 पुनरूप.  
पुन 13 4 7, 13 2 7, enl. पुनरूप  
15 6 3 पुनरूप (a. पुनरूप).  
पुनरूप 3 4 1a = पुनरूप enl.  
पुनरूप 10 7 5, 11 12 9a पुनरूप.  
✓पुनरूप (पुनरूप).  
-पुनरूप 13 9 1a, gl. पुनरूप.

फ

फगुणशन्दीसराह 18 4 5 फागुन-नन्दीशराह.

\*फडा 5 11 1, फडा 13 6 1a फटा.

फभ्माव 8 12 2, 9 14 6, फभ्माव 3 11 9  
sort of barrel.

\*फर 17 6 4 फलक shield.

✓फरहर (onom.; a. फरहर्युं) flutter;  
-pres. part. फरहरन्त 3 4 6, 15 2 8.

\*फडिह 7 11 1, 17 6 4 परिव.

फडिह 6 5 11 स्फटिक.

फडिह 14 11 5 स्फटिक alum.

✓फाड (स्फाड्य; a. फाड्युं) split open;

-abs. फाडिपिण्ड 9 2 9b; p. p. फाडि  
5 10 9b, 13 4 8, 19 7 9

फाडिम 1 4 6 स्फाडित gaping.

✓फिड (स्फिड्य Ho. IV 177=भ्रंश)

नश (a. फीड्युं);

-pres. 3. s. फिडिह 10 12 2.

कुमार 12 9 9, enl. 19 3 4 कुम्हार.

✓कुड (स्कुड्य; a. कुड्युं) break open;

-pres. 3. s. कुडिह 13 3 9, pres.  
part. कुडन्त 17 3 6; abs. कुडिहि

8 5 11b; p. p. कुड 13 6 3.

कुड 5 13 11 स्कुड.

✓कुर (स्कुर);

-pres. part. कुरन्त 14 6 3, enl.

कुरन्तय 8 3 2.

कुडिह 1 13 7 स्कुडिह.

\*कुड 1 7 4 [कुड] कुण (a. कुड).

कुडिपिण्ड 7 13 5 (p. 6 11b) अवर.

✓कुड (=कुड, Ho. IV 105),

pres. part. f. enl. कुडन्तिय 18 10  
9a.

✓कड (स्केड्य; a. केड्युं) destroy,

pres. part. केडन्त 3 2 3.

म

मद्व 11 9 3, 13 1 9, 15 6 2, 15 11 1

[\*मदिह] मीति.

मद्वि 12 12 1 मदिनी.

मद्व 14 3 10 मू (a. मयुं).

मद्वहाह 10 2 9a भूवत्.

मयभीय 8 10 2 मयभीत.

मयभीस 4 3 9a [मयभीष] मयंकर; gl.

भवसापि भीष्मः.

मयभीषण 11 11 1 [मयभीषण] मयप्रनक.

मयाउर 19 2 9 मयातुर.

मयावण 8 1 4, 20 3 1, 20 6 9a

(मीरक) मयानक.

✓भवत् (मय);

-pres. 3. s. मयउह 2 12 8.

मया 17 5 1a मय.

मयाव 13 12 7 [भार्गव] gl. छक्.

✓मज (मज्; a. मज्युं);

-pres. 1. s. मजमि 5 14 2; 3. pl.

मजन्ति 7 5 4, abs. मजंति 8 15 5,

12 5 12.

-agent. मजण 3 8 9.

मद्वरय 1 8 13a, 2 6 1, f. मवारी 1

14 3, मवारी 10 2 11 मवारक.

✓मन (cf. a. मन्तुं) recite aloud,

study) speak, consider;

-pres. 1. s. मनमि 6 1 10b; 3. s.

मनइ 3 7 3; 3. pl. मनन्ति 10 5 8a,

12 9 4; imper. 2. s. मनु 15 14

2; fut. 3. s. मनेउह 19 5 2; opt.

2. s. मनेउतु 19 12 10a, pres.

part. मनन्त 11 4, 2 16 11a,

enl. मनन्तय 18 4 9a, abs. मनेमि 2

12 8, 6 7 4, 6 7 5, 8 11 6, 14

5 8, मनेमि 3 9 6, 4 12 7, 7 2 7,

11 5 3, 13 11 1a, मनेपिण्ड 8 3 8,

12 11 6, 14 13 9a, 15 11 9a,

18 3 3;

-मनेमि 2 7 8, 2 17 8, 19 11 8a,

मनेमि 2 4 9b, 3 4 8 इति कारणतः for

the reason that.

✓मण्ड (cf. n. 101 मण्ड=मण्ड, a.

मण्ड्युं abuso).

-impar. 11 pl. मण्ड्यो 4 8 9a.

मण्डार 9 4 1 मण्डावार (a. मण्डार).

भचार 9 1 8, 10 5 8b मर्तु (a. मरयार).  
भृक्षति 11 4 2, 11 5 2 मरुक्षित्  
मन्त्र 11 14 1, enl. मन्त्रय 1 10 1 आन्त.  
मन्त्रि 1 10 1 आन्ति (मन्त्रि=विलय. MP 3  
10 10)

√भम, √भव (भप्, a. भमर्तु);  
-pres. 3. s. भमद् 14 2 9b, 3. pl.  
भमन्ति 7 7 8, 11 5 8; imper 2.  
s. भसु 19 15 5; pres. part. भवन्त  
19 13 10a; enl. भमन्तव 1 13 9a,  
12 12 9, abs. भवेति 12 1 9b; p.  
p. भमि 15 6, 5.

-caus. भाम;

-abs. भमेति 17 7 9, ' '

-caus. भमाव,

imper. 2. pl. भमाल्लो 5 10 8; p  
p भमायि 5 10 9a.

भसुहा 14 12 8 घृ. cf. भवह.

√भर (भृ; a. भरतु),  
-pres. part. भरन्त 13 7 1b, abs  
भरेषिषु 2 11 5; p p enl. भरिय  
14 6 7, 15 5 9a,

-caus. imper. 3. s. भरवद् 17 18 8.

भल्लेभल्ले 11 7 4 (onom.) sound of  
submission emitted by the  
elephant

\*भल्ल 4 5 6.

भयम्भ 5 9 3 भविष्यत्, gl. भावाभिह.

भविष्याद्य 1 1 8 भव्यजन.

भवक 2 4 7, 10 3 1 (Hc. I 244,  
254) अमर.

भाह 4 13 4, 19 6 3, भाव 10 4 3,  
10 7 3 भाव.

भावर 4 3 7, 4 12 3, 9 7 2a, \*18 1 5  
भाव.

भाषयय (for भाषण) 19 10 6 [\*भाषि-  
नक!] भाषिनेय.

भाषणा \*18 12 5, 19 6 1b f भाषण.

भाषति 2 14 8 परिप्रणय, प्रदक्षिण.

√भाव (भावय),

-pres. 3. s. भावद् 5 12 8; abs.

भावेति 7 9a, 3 16 6, p p. enl.

भावियव 11 7 9a.

भाव 6 11 9b, 6 12 9a स्वरूप form.

भाव्य\* 1 8 10, 2 1 2, 5 7 3 [भावन]

भवनवाणि.

√भास (भाप्).

-pres. 2. s. भासद् 3 3 8, pres.  
part. enl. भासन्त्य 4 13 7.

\*भासुर 17 9 1, enl. भासुरय \*11 5 9a,  
11 11 9a भवद्.

भिडली\* 4 9 3a चक्रति

भिङ्गार 2 17 4 सुत्तार.

भिङ्गारी\* 19 3'3 [v. 6 105 बीरी] cri-  
cket.

भिच्चल्यु 2 10 3, 8 5 सुत्तार.

भिमन्त्र 11 9 4, 17 3 5 भिषगान, 17  
1 6 [\*अभ्यषत] being sprinkled  
(a. भीजर्तु, भीजर्तु)

√भिह [भिहट्] confront in a battle,  
fight (a. भिहर्तु, भिहर्तु).

-pres. 3. s. भिहद् 4 3 3, 12 2 7,  
3. pl. भिहति 7 5 3, 12 8 8, im-  
per. 2. s. भिह 12 6 5, p p भिहिय  
4 11 3, 10 11 7 -p p. भिह 17  
4 3.

\*भिहिमल्ल\* 17 7 4, भिहिमल्ल 7 8 1,  
10 11 8 भिन्दिमल्ल.

भिहि 6 1a f

√भिन्द् (भिन्ट्, cf. a. भिन्टु).

-pres. 3. s. भिन्द् 16 5 2, imper.  
2 pl. भिन्दहो 5 11 5, abs. भिन्देति  
10 9 5, 13 4 1b.

√भिन्मिय (onom.) produce shrill  
notes (used with crickets):

-pres. 3. s. भिन्मियद्.

\*भिन्मल 1 5 4 भिह.

भीह 15 3 5.

\*भीह see भयभीह.



महादर 3 8 6 महादरुम्ह.

महाद 1 3 7 ?

महाकाळ 4 6 5 one of the nine treasures.

महागह 1 3 14b [ महागह ] राहु.

महावद् 3 8 5\*, 5 4 2 महा+अच्छी.

महावय 4 9a, 19 1 8 महीय (o. गार्ह.)

महावयव 13 1 4 महावयवः

महिता 1 1 8 महिप enl.

महुमह 1 6 7 [ महुमह ] सिन्धु.

\*महोरग 18 7 7.

महोत्तरे 3 9 7 महोत्तरे

मा 12 9 2, 12 12 10b.

✓मा [ मा, o. माहूँ ] be contained in, -pres. 3. s माह 1 10 3, 16 11

8, pres part मन्त 11 5 1, p p.

माह्य 9 5 2, enl. माह्यव 8 3 9a.

माह्यव 19 10 7 माह्यव enl

माह्ये 18 7 2, 19 2 10b, 19 6 2, 19 8 10b, 19 10 6, 19 16 10a

[ माह ] term of endearing address to a familiar woman.

मायति 9 6 4, 19 8 4, 19 16 7 माय.

मायाशक्त 2 7 मायाशक्त

मायाशक्त 5 9 5 मायाशक्त.

✓माज [ माज, o. माजहूँ ] enjoy,

-pres. 2 s माजहि 20 1 6, fut.

1. pl माजेहूँ 9 6 5, pres part.

माजन्त 9 8 5, abs. माजेहि 14 8 9b,

14 9 6, p, p enl. माजियव.

\*माज 5 10 6 माज.

-माजहूँ 3 8 7 माजहूँ.

-माजियव 5 7 8 माजियव.

माजव 4 6 5 माजव.

\*माजियव 1 7 8 माजियव.

माजुप 10 5 2\*, 10 11 4 [ माजुप ]

माजुप (o. माजुप)

मान 13 10 10a, 18 1 3, enl. 13 11

8 [ मान ] father-in-law.

✓मार [ मार, o. मारहूँ ].

-pres. 1. s. मारहि 8 10 7; 3. s.

मारह 9 10 5, imper. 2. pl. मारहो

6 9 4; p. p. enl. मारियव 9 11 1.

\*माह्य 13 8a, 20 9 1 माह्य.

माह्य-मास 6 5 10a, 11 4 1, 19 9 5

[ माह्यमास ] gl. चैत्रमास (usually

माह्य-चैत्रमास)

माहेन्द्र 10 1 10b [ माहेन्द्र ] gl. इन्द्रमास.

मिय 11 4 1 मियतः

मिय 16 15 1, 19 13 8' one of the

four breeds of elephants (cf.

मय 16 12 2).

-मिगणयण 19 3 7 मयवदना.

-मिगमय 14 6 5 [ मयमद ] कस्तूरी.

-मिगलोपयि 16 13 8 मयलोपयव enl.

मिचइय 12 2 8, 12 5 4, 18 4 6 मयि.

✓मिड [ मिड, o. मडहूँ ],

-pres. 3 pl. मिडन्ति 18 3 8; abs.

मिडेहि 9 13 9b, 17 5 5, मिडेहि 9 6

4, मिडेहि 11 1 8,

-caus. 2. s मिडवहि 15 11 9b.

✓मुज [ मुज ],

-pres 3. s मुजह 13 1 8, 15 5 4,

3 pl. मुजन्ति 7 5, 7 2 6, imper.

2 s मुजे 15 7 2, 2. pl. मुजहु 19 2

8, 3. s मुजह 5 2 5, pres. part.

enl. मुजन्तय 3 6 6, abs. मुजेहि 6

15 9b, 7 11 6, 10 12 7, 12 4 7,

मुजहि 3 6, 10 12 5, 12 2 4,

मुजहि 15 13 5, मुजियव 13 8 10a,

p. p. मुज 4 10 4, f. मुजो 4 10 4,

enl. मुजव 14 8 9b, -pass. pres.

3. s मुजह 1 3 14b, 7 12 2, pres.

part मुजन्त 3 3 2

मुज 2 8 2, 15 11 8, f. enl. मुजो 19

18 1b मुज (o. मुजो)

मुजमाव 5 13 4 मुजो यत.

मुजमाव 6 9 3, 19 8 4, 19 15 1b

मुजिता

√मुण [मृ=मृ; Hc. IV 7];

-pres. 3. pl. मुणन्ति 16 12 7; abs. मुणति 8 12 1a; p. p. enl. मुणियन् 10 2 3; pass. pres. 3. s. मुणिज्जर 20 2 5.

मुदिया 15 14 8 मुखा enl.

मुत् 1 5 7, 14 10 8, मुत् 14 12 3 मुत्.

√मुसूर (भृ; Hc. IV 106) pound (मुसूरण=पिण्डीकरण Mp 7 6 12);

-pres. 3. s. मुसूरद् 17 0 4; p. p. मुसूरिय 4 7, 8 6 2, 17 7 1b, enl. मुसूरिय 1 3 1b.

मुसण्ड 4 5 6, मुसण्ड 11 8 5, 17 6 5 महारणविशेष.

मुसण्ड 2 15 4 मुसण्ड.

मुसण्ड 10 2 7 [मुसण्ड] desirous to see (your) face.

मुसण्ड 15 8 5 मुसण्ड oral message?

मुसण्ड 13 9 6 मुसण्ड.

-मुसण्ड 1 13 9b मुसण्ड enl.

मुसण्ड 11 11 8 मुसण्ड, gl. एकेन वृत्त (cf. D. 6 134 मुसण्ड, मुसण्ड=एकेन वृत्त).

मुसण्ड 17 16 9b मुसण्ड.

मुसण्ड 9 10 8 मुसण्ड.

मुसण्ड 3 7 10a मुसण्ड (a. मुसण्ड) gathering.

√मुसण्ड [मुसण्ड; a. मुसण्ड];

-abs. मुसण्ड 5 6 2, मुसण्ड 19 17 3.

√मुसण्ड (मुसण्ड; a. मुसण्ड);

-pres. 3. s. मुसण्ड 5 4 6; pres. part. मुसण्ड 14 6 1, abs. मुसण्ड 10 5 8b, मुसण्ड 8 1a, 12 6 4, मुसण्ड 14 1b, 19 17 3; p. p. मुसण्ड 11 9 8, 11 7 6, 11 8 7, 13 7 1b, 14 9 3, 17 10 10a, 19 5 10b;

-caus. abs. मुसण्ड 19 12 1a;

p. p. मुसण्ड 9 11 8, 11 9 8, enl.

मुसण्ड 13 5 10a, 20 7 9b.

मुसण्ड 8 5 3 मुसण्ड.

मुसण्ड 1 5 5 मुसण्ड.

मुसण्ड 6 1 3, 19 10 6 gl. सलक (cf. D. 6 148 मुसण्ड=पट्टा: भगिनी and मुसण्ड=पितृपुत्रसुत; cf. M. मेवणा).

मुसण्ड=मुसण्ड 3 1 मुसण्ड (a. मुसण्ड free).

मुसण्ड 4 5 6, 8 5 5, 11 8 5 मुसण्ड.

√मुसण्ड (मुसण्ड; a. मुसण्ड) break;

-pres. 3. pl. मुसण्ड 7 2 8; p. p.

मुसण्ड 4 6; -caus. p. p. मुसण्ड 11 10 4.

मुसण्ड 3 4 5 मुसण्ड.

मुसण्ड 3 1 13a [मुसण्ड] gl. पिच.

र

ररर 19 3 3 ररर.

√रर [रर];

-abs. ररर 16 15 9a, 17 1 7;

p. p. ररर 17 13 10b.

रर 10 2 2 [रर] रर.

रर 12 12 10b रर.

रर 9 12 8 रर, रररर.

रर 4 6 6 [रर] one of the nine treasures.

रर 16 15 7 रर.

रर 19 1 2 ररर.

√रर (रर; cf. a. ररर keep);

-imper. 1. pl. ररर 15 10 7; 2.

pl. ररर 19 8 6; 3. s. ररर 18

7 9b; pres. part. ररर 3 2 6;

p. p. ररर 11 3 5, enl. 16 8 9a.

रर 17 17 3, 19 8 6 ररर.

ररर 10 5 7 ररर; gl. मुसण्ड.

ररर 11 9 8 ररर guardian (a. ररर).

ररर 9 12 8, enl. ररर 5 8 3 ररर.

√ररर (=ररर Hc. IV 48) swing to and fro;

-pres. 3. s. ररर 11 2 7; p. p.

ररर 13 7 1; agent. ररर 13 12 8.

रर 1 5 9b.

रक्षित 1 5 9b, \*14 3 8 [रक्ष+इत्] रक्षित  
coloured.

रक्ष 1 11 3 रक्ष onl.

√रद (रद; a. रदहँ weep, cry),  
-pres. 3. s. रदह 19 7 11b; imp.  
er. 3. s. रदह 12 9 5

\*रन 14 3 8 corrupt for रण!

रणह 5 6 5, 11 10 9b, 12 7 4, 17  
4 10a, 20 1b रणमुख battle-front.

रणवीह 4 5 9b रणपीठ.

रण 4 1 6 [Hc. I 66] गरण्य (a. एन).  
रत्तिविह 10 7 5 रत्तिविह.

रत्तुपडिहमय 9 6 6 रत्तोपडीभूत onl.

√रन (रन; a. रनहँ),  
-pres. 3. pl. रनन्ति 14 11 8; im-  
per. 2. s. रन 19 15 5, 3. pl. रनहँ  
14 5 4; pres. part. रनन्त 18 12  
8, f. रनन्ति 18 3 6; abs रनेति 14  
11 4 (in रनेति न जाह्य=a. रनी न  
जाणी), -pass. pres. 2. s. रन्महि  
8 6 9b.

\*रन्म 10 12 4 [रन्मा] रन्मी.

रन् 14 11 2 कलमकुल sweet sounding.  
रन्जय 2 2 2, 14 1 1 [\*रन्म onl.]

रन्मी.

\*रन्म 4 5 6 अरन्मिह

\*रन्म 10 8 2, 14 6 3 रन्म.

\*रन्म 14 2 9a [\*रन्मी] रन्मी

रन्मी 17 13 10b रन्मी cooked food  
(a. रन्मी).

\*रन्म 5 3 9a \*रन्म onl.

रन्म 15 12 7 [रन्मा] रन्म.

रन्म f. 7 3 10b रन्म (cf. Sk. रन्म, =  
रन्म), gl. रन्म=रन्म.

राय 4 12 6, 5 5 4 रायन्

रायल 19 10 7 [रायल onl.] gl.  
राय,

-7 1 9a रायलिक royal.

राय सिव 6 9 6 रायभी royal fortune.

राय 2 15 5, 3 9 2, 5 5 2, \*8 4 4,  
9 3 2, \*11 10 2, 15 8 4, 20 3 8,  
20 11 8 रायन् onl. [cf. Sk. राय-  
न, a. राय].

राय 1 2 6\*, रायल 1 2 1 रायल.  
राय 4 8 8 [Hc. IV 49] राय.

\*राय 10 3 2.

राय 9 14 4 राय.

राय \*3 5 2\*, 8 5 5\* राय (a. राय).  
राय 11 14 4, 14 4 3, 14 6 8  
(p 7 7) राय.

√राय [राय, cf. a. रायहँ=be pleas-  
ed] prosper;

-imper. 3. s. रायन्त 12 11 3.

राय \*13 3 10a, \*19 10 9 राय.

\*राय 11-4 5 [राय onl.] राय.

√राय, √राय [राय; a. राय weeps].

-pres. 3. s. राय 18 12 6, राय 19 2  
3 3, pres. part. f. राय 19 2  
10a, onl. राय 19 9 10b, p. p.  
राय 19 10 8, gerundive राय 7 8 8b.

√राय [राय] like;

-pres. 3. s. राय 1 3 14a, 2 15 6.

राय 11 10 3 राय onl. (a. राय)

\*राय 17 13 10a

राय 19 13 8 (p 7 14) राय.

राय 2 16 4 राय onl.

राय 19 6 5 राय.

राय 9 8 8 (राय 18 6 8, राय 3 7 4)  
राय.

राय (राय; a. रायहँ).

-pres. part. onl. रायन्त 1 10 7,  
p p राय 17 3 2.

√राय (राय, Hc. IV 100).

-pres. 3. pl. रायन्त 11 9a

√राय (a. रायहँ) check, stop,  
engage.

-pres. 3. s. राय 17 9 3, pres  
part. रायन्त 4 7 10b, p p. \*राय 6 1 3.

✓रोव [ रव; Ho. IV 226; a. रोवु ];

-pres. 2. s. रोवहि 19 15 8; pres.

part. f. रोवन्ती ॥ 3 1.

रोसाविय 8 9 9a रोवित enl.

रोसाविय 13 1a रोपापूर्व.

ल

ल 1 12 7, 5 2 3, 5 8 3, 7 6 9b,

8 1 9b, 9 1 6, 10 4 4, 10 10 8,

11 12 8, 12 9 7, 13 3 8, 14 5

4, 14 11 2, 15 1 8, 15 8 5, 15

12 8, 16 1 2, 16 8 7, 18 3 1,

18 3 ॥, 18 8 9b, 20 9 5 (a ले)

well, lo.

✓लय [ ल, o. लेवु ] take;

-pres. 3. pl. लयन्ति 7 2 6; pres.

part. लयन्त 18 1 8; abs. लयेति 18

1 9b, 2 लयेति 2 3 9a, 18 10 8,

लयेति 2 15 9a, 3 12 6, 7 6 2

14 11 1; p. p. लय 2 5 1, 2 11

7, 2 12 2, 4 7 5, 12 2 3, 15 3

8, 17 4 1b, 18 4 3, enl. लयव

2 4 7, 4 10 9a, 11 12 9b; pass.

pres. 3. s. लयज 2 5 5.

\*लडवि 17 6 5 [\*लडुटी] लडु.

लपार 1 3 5 लपार.

लकुवि 11 6 4 [\*लकुटी cf. D. 7 19

लकुटे=लकुटी] लकुट (cf. a. लकुटी).

✓लवन् [ लवय् ],

-imper. 2. pl. लवन्हो 5 5 1; abs.

लवन्हि 4 2 4, pass pres. 3. s.

लवन्ज 2 3 4, 6 13 5, 10 10 5,

11 ॥ 9b, 17 9 10b.

लवज 1 3 7 [ लवय् ] लवजलशाल, 2

9 ॥ लवजलशाल.

✓लग [ \*लग्; a. लगवु ],

-imper. ॥ s. लग ॥ 10 3; 3. s.

लगव 9 10 5; fut. 3. s. लगव 18

6 9b; pres. part. \*लगवन् 13 5

1b, f. लगन्ति 17 ॥ 3; abs. लगेति

(=from) 1 16 4, 12 2 8, 20 11

8, लगेति (=from) ॥ 9 18; p. p. लग

1 9 1, ( लगवन् ) 10 1 8, लिपेति

10 2 4, enl. लगव (लगहि) 9 10 7;

—with कुट्टे (=गृहे) chase, pres. 3.

s. कुट्टेलगव 12 4 2; p. p. enl. कुट्टे

लगव 12 3 7 [ n. 2 62 कुट्टे हतायु-

गमन्; Mp. 29 14 11 gl. gives

कुट्टे=गृहे; rsm, records कुट्टाय =अनु-

गमन. Eng. 'trail' 'trace', a. पीछे].

लगावल् 1 1a [\*लगवल्] भाषास्म.

लङ् 6 11 8, 19 7 10 लङ्.

✓लज (o. लजवु);

-pres part. लजन्त 2 8 1, abs.

लजेति 11 6 7, लजेपि ॥ 3 7, 6 6 1.

✓लज [ लज्; ॥. लजवु ];

-pres. 3. s. लज 10 8 11b, 11

12 9b, opt. 2. s. लजिज 18 8 3,

3 s. लजिज 20 11 5.

लज्जलशाल 19 5 5 लज्जलशाल.

लडि 11 6 2 यडि.

लड-लड 13 4 3 लज्जलशाल.

लज्ज 4 12 4 लज्ज.

✓लङ [ लङ्, लङ् ] dangle;

-pres. 3. s. लङ 14 7 8, pres.

part. लज्ज 13 4 5°, 17 13 3,

f. लजन्ति 10 3 4.

✓लड [ लङ् ],

-pres 1. s. लड 12 1 6; fut.

2 s. लडेति 10 ॥ 2; abs. लडेति 2

9 7, 10 4 1, 18 2 1.

\*लडि 9 12 3 लडि.

लङ् 18 10 5 लङ् quickly.

लङ् 6 12 3 लङ् enl.

✓लव [ लवय् ],

-abs. लवेति 2 11 3, p. p. लव 3

9 10a, 11 2 3, 11 8 6.

लवज 1 13 6, 2 16 2°, 14 12 3°

लवज.

लव 17 6 9, 20 2 1a [ noun from

causal base \*लवन् ] लव (a

लवन्).

०डिक् ३ 12 6 वात taken.

टिह see डीह.

लिहाविय 6 9 9b, 12 5 6 लेखित.

लीह 17 7 8, 18 10 9a, ०डिह 15 12 7 [ डेवा ] रेखा (cf. a. डीही).

लीन 13 12 9, 14 5 8 लीन.

लुन 4 8 3, 15 5 4 लुन.

✓ लुह (= लु, Hc. IV 105; a. डुहें) wipe,

-pres. 2. s. लुहि 19 15 8; pres.

part. f. लुहन्ति 19 6 10a; agent.

०लुहण 15 13 7;

-caus. abs. लुहवें 19 11 1a.

✓ ले (नी; a. डेहें) take;

-pres. 1. s. डेहि 4 4 3; 1. pl.

डेहें 2 15 7; 2. s. डेहि 18 2 2, 3;

3. s. डेह 1 10 9b, 7 5 7; imper.

3. s. डेह 1 3 13, 3. pl. डेह्यु 19 3

9, pres. part. लेन्त 18 12 9a,

enl. लिन्तय 17 3 10b, abs. डेवि 1

10 3, 4 3 8, 4 5 2, 5 6 9a, 10

12 5, 14 8 8, 18 3 2, डेविण्यु 1 4

1b, 14 10 9b, 15 1 9a,

-caus. p. p. डेवाविन 15 15 9a.

०लेह 3 11 8 डेवा.

लेह 13 11 7, 14 13 9a, 15 8 4 लेह.

लोव 3 12 2, 6 16 1 लोव.

✓ लोह (लुह) roll about, wallow (a. लोटहें, भाटोटहें).

-pres. part. लोहन्त 14 13 8, enl.

लोहन्तय 11 3 3; p. p. ०लोहिय 4 5 7.

✓ लहस (Hc. IV 197) लंस् fall, pass away, fade,

-pres. 3. s. लहस 18 5 9a, p. p.

लहिय 10 11 8, 17 4 6, 17 17 1b.

०लहास 19 18 4 लहास fading

ल 1 4 2, 1 5 3, 1 13 4, 2 7 3, 4 10

5, 6 13 1, 9 1 8, 17 11 10b लव,

2 3 9b ल.

लहयागण 7 14 4 लैयाकरण.

लह्वरणि 11 9 3, 11 10 5 लैतरणी.

लह्माणिय 15 15 5 लैमानिह.

लह्साय 2 2 2, 2 10 3 लैगम.

लह्मिणि 19 4 9b लैरिणी.

लह्वत् 15 13 7 [ लैवत् ] दम.

✓ लह्वर (analogical formation of the primitive from लह्वर, the causative base from लह्वर=लह्वर+ सिच्) sit;

-imper. 2. pl. लह्वरतु 10 1 7; abs.

लह्वरें 6 1 5, 15 2 4;

-caus. p. p. लह्वरिय 5 14 3, 20 3 3.

लह्वर 5 11 8, 5 14 3, enl. लह्वरय 16 9 8 [ लह्वरय ] भासन (cf. a. लैरि).

लप 20 10 7 (?) gl. वदन.

लपयणिय 12 4 9b लपयणी enl.

लपस 19 13 6 [ लपस ] gl. निव.

लपु लपु 1 3 6 [ लप लपन् ] passive voice (cf. Old a. लौकनी लपि).

०लप 10 10 6 लपय.

लपयणिय 1 3 2 [ ०लपयणिय enl. ] लपयणिय.

लपित 13 4 4 1

लपलपुह 17 3 4 [ लपलपुह ] लपलपुह.

लपिय 20 4 5 [ लपिय ] worsted (in battle)

लपुहय 11 16 5 [ लपुह+Ap. suffix 'लपुह' ] लप (a. लौकनी).

✓ लप (Hc. IV 225; लप),

-imper. 2. s. लपु 7 12 4.

०लप 14 12 5 1

✓ लप [ लप; a. लपहें ].

-pres. 3. s. लपह 3 3 7, 17 10 3,

लपन्त 3 2 9 लपेवद,

लप 16 14 4 लप or लप or लपिय.

✓ लपर (Hc. IV 2, लप),

-imper. 2. s. लपहें 15 12 6,

p. p. लपिय 4 13 7, 5 1 10, 9

6 1, 12 4 1.

✓ वञ्च [ वञ्चय् ];

-pres. part. f. वञ्चति 7 3 7; abs.  
वञ्चति 13 12 9; p. p. वञ्चिय 4 11  
9a, 5 8 4.

✓ वन्द [ वान्द्; अ. वौचुँ ],

-pres. 3. s. वन्द 9 13 8.

वन्द 15 12 3, 18 3 7, 19 8 10b.  
to be sure, indeed.

वन्द 11 4 6 वृत्.

वन्द 15 14 3 imper. 3 s. of?

वन्द विविच 18 11 4 वन्दविचि.

वन्दीवा 12 4 6 see वाणवन्दीवा.

वन्दारय 16 4 ■ [ comparative of वय  
enl, cf. म. वन्दा, D 7 29 वय=महत् ]  
महत्तर (cf. G. वन्देहं).

✓ वण्ड [ वण्ड-वण्ड; H. वण्डन ]

-pres. 3. s. वण्ड 7 9b; pres.  
part. वण्डय 12 12 10a, 17 1 10b,  
p. p. वण्डिय 4 7 10a, enl. 14 13 9.  
-caus. p. p. वण्डिय 9 10 9a.

वण 8 9 4 वृत्.

वणम्पण्ड 14 1 4 वणस्पति.

वणालय 5 2 1 वणालय.

वणालय 13 9 3, 17 18 5 वनस्पति.

\*वणिय 3 1 13b वणिता.

✓ वणन [ वणय् ];

-pres. 1. s. वणमि 1 4 1; abs.  
वणमि 1 ■ 8;

-pass. pres. 3. s. वणिय 11 10 8.

\*वणिय 19 4 9a f. वेय (cf. D. 7 35  
वणन=वृद्धि; अ. वादली cloudlet).

वणारय 19 4 1a [ वणय्, वणायक ] bring-  
er of good news (a. वणायो).

वणारय 9 5 1 [ वणय्, वणायक ] br-  
inging good news (a. वणायो).

वणारय 10 6 8a [ वणय्, वणायक ] co-  
ngratulated.

वणारय 12 3 2 वणारय.

✓ वण्ड [ वण्ड; अ. वौचुँ ],

-imper. 2. pl. वण्ड 3 4 10b; abs.

वण्डे 2 17 1, 10 2 8, वण्डेपि 4

13 5, 15 9 8; p. p. वण्डिय 15 7 1.

वण्डयमति 1 8 5, वण्डयति 2 7 1, 18  
4 3 वण्डयमति

\*वण्डि 11 9 9a, 17 17 10a वण्डि.

वण्डिय 3 6 9, 8 12 3, 10 3 ■ वण्डि.

✓ वण्ड [ वण्ड; अ. वौचुँ ],

-pres. 3. s. वण्ड 10 1 9b; abs.

वण्डे 1 10 6, 17 17 6;

-caus. abs. वण्डये 14 9 2.

वण्ड 4 11 4 वण्ड.

वण्डि 8 8 9b corrupt for वण्डि=वण्डे.

वण्ड 3 9 6, 3 13 8a, 20 9 1 (D. 6  
88) वण्ड (a. वण्ड)

वण्डि 4 3 9b (Ha. IV 395 वण्डि)

वण्डि (a. वण्डि).

✓ वम [ वम्य् ] vomit, emit;

-pres. 3. s. वम 13 5 6, 3. pl.

वमति 14 13 7.

\*वम 7 13 7, 10 5 2, 13 1 3, 16

15 9a; enl. \*वम 2 4 7 (D. 6  
90) वम.

-वम 7 2 4 वम.

वम 14 2 8 वम.

वम 4 12 9a वम.

वम 2 4 8 वम.

\*वम [ वम ] वेय or added *snārthe* (cf.  
a. तवत्, सवत् etc. wherein वम is  
added *snārthe*).

-वम 1 10 6, 6 11 4, 7 14 1;

वम 2 5 9a, वम 2 6 1; वम

3 13 4, वम 3 13 4, 6 1 8, वम

4 7 9, वम 5 1 2, 5 2 5, वम

\*4 10 2, 5 4 8, 17 5 4; वम

6 3 5, 6 6 7, वम 6 8 2, 17

4 10b, वम 11 8 5, 14 13 9a,

वम \*11 12 7, 15 10 9, वम

वम 12 12 5; वम 13 3 7, वम

वम 13 3 7; वम 19 18 6.

वरद्व ५ 15 9b, 7:2 9a वरविद् bride-  
groom.

वरय 4 8 9b, f. enl. वरय 12 7 9a  
पराक.

वरे 1 3 9, 2 14 1, 10 8 6 वरम्.

वरिय 20 5 10a वरु.

✓वरिष [वरु; G. वरिषु];

-pres 3. s. वरिवद् 10 1 9a; pres.

part. वरिषन्त 8 10 9a, p. p. f

वरिषी 1 14 9b.

\*वरिष 1 16 4 [वरे;] वर्या.

वरि-सग्न 13 12 11 gl. उपरीतन-सर्ग.

वरिसङ् 1 10 3 वरार्षम्.

✓वज [वज्, G. वजु];

-pres. 3. s. वजद् 13 1 1b, 14 3

4, 17 9 3, 3. pl. वजन्ति 7 2 8;

imper. 2. s. वजि 17 8 10b, वज

20 8 3, वज वज 11 11 3, 17 8 3,

20 8 7, 2. pl. वजते 6 11 1; pres.

part. enl. वजन्त 20 2 9b, abs.

वजेति 12 3 8, 12 6 1, वजेति 2 15 2,

p. p. enl. वजिय 8 3 5.

✓वज [वज्, G. वजु];

-pres part वजन्त 2 11 9b.

वजवज 15 10 6 वजवज.

वजग 7 3 1, 14 7 9b, 16 15 5, 18

5 9a [भवला] (He. IV 206)

भारु (cf. G. वजगुं adhere to, be

attached to).

\*वलाय 14 11 9b वलाय.

वलिमय 8 3 5 [वल+\*रुक् enl.] वलिम्

(G. वलियो)

वलिमपड 18 8 9a [cf. D. 6 92 वल-

महा=बलात्कार; 188 cites वलिमहा;

Bh. has वलिमन् (thrice), Hp

वलिमन्] violence (cf. मपड)

✓वसिकर [वसीरु].

-abs वसिरै (वे 15 9 1; p. p. वसिक्वि

4 5 3, 10 7 8.

वसु-वारी 1 8 3 वसु-वारी.

✓वह (G. वहे, वही जे) flow, move,

carry, bear,

-pres. 3. s. वहद् 4 5 3; 3. pl.

वहन्ति 17 2 9; pres. part. वहन्

10 8 6, f. वहन्ति 11 10 5, वहन्ती 1 2

6, enl. वहन्त 13 11 11 b, 13 11 5.

✓वह [वह];

-pres. 3. s. वहद् 6 11 2; fut. 3.

s. वहेसद् 6 11 3; pres. part. वहन्

20 7 9a; abs. वहेति 17 8 2.

वहल 14 10 3 वहल.

वहव 5 1 1, 5 9 1, 12 9 6, 16 13 1

वह.

\*वहिति 5 4 7, 9 6 2, \*13 11 10 भविनी

(G. वहेन).

वहिरय 9 8 2 वहिर enl.

वहु 9 2 1, 18 4 10a, enl. वहुव \*5

15 9b, 6 15 9b, \*13 10 2, 10

15 7, वहुव \*15 7 9b वहु (G. वहु).

-वहुवर \*4 9 8, 10 4 9a वहुवर.

वहुवयम 13 2 7 [वहुवयम] अतिमहिष्य.

वहुव 14 12 9a (He. I 233) प्रभूत

(H. वहुव).

वहुव 9 9 6 वहुव.

वहुव 13 12 8 gl. विमिर

वहुवद्विष 19 9 5 वहुवद्विष enl.

वहुवार 8 10 4 वहुवारम् enl.

वहुसंय 16 11 6 [वहुसंय] gl. वहुविचार.

\*वह 11 4 11 [वह] back (cf. G. पांसे).

वाहय 19 16 8 [वात] वीजित.

वाह 5 15 2 वाहिय.

✓वाय (वाचव्) recite,

-abs. वायेति 6 16 8.

✓वाय (वादव्);

-pres. 3. s. वायद् 1 11 4; pres-

part f. वायन्ती 14 10 8, p. p.

वादय 2 4 4.

वायरण 2 7 9b व्याकरण.

वायव 8 8 4.

\*वाय 13 10 3 (1) वाय sound, (2)

वाय arrow.

वायवमल्लि 14 2 11 (1) वायव-माल्ल enl.

(2) तोरव festoon (H. G. वंदरपान).

वाणिज्य 2 8 6 वाणिज्यक.  
 वाम 4 11 5 gr). व्यापार.  
 वामद 1 8 8 वामार्ध.  
 \*वामोक्षि 14 6 3 व्यामिश्रित  
 \*वार 2 16 10, 6 1 7, 12 3 8, 14 2  
 1 दार (a. वार, वारुं).  
 वारवार 7 2 6, 19 6 1a वारंवारम्.  
 वारि-लिवन्धन 4 1 4 वारि-लिवन्धन.  
 वाळकीळ 5 1 7 वाळकीडा.  
 \*वाळी 14 2 9b वाळिका.  
 ✓वाळ [ वाळ्य; a. वाळुं ];  
 -abs. वाळेंति 7 3 10a.  
 \*वायण्य 8 1 6 वायन enl.  
 ✓वावर [ व्या+वृ ] become active;  
 -inf. वावरति (लग्नु) 12 9 8.  
 वावत् 4 5 6°, 17 6 3° वलविशेष.  
 \*वावार 14 8 8 व्यापार.  
 ✓वाव (वर्ष);  
 -pres. 3. s. वावइ 3 3 9.  
 \*वास 4 11 7 [ वर्ष ] वर्षा shower.  
 वासाय 9 9 9b [ वर्षारान ] वर्षा rainy  
 season (म. वरसाय, a. वरसाय, वरसाइ).  
 ✓वाइ [ वाइय् ],  
 -pres. 1. s. वाइमि 11 5 2, imper.  
 2. s. वाइ वाइ 17 6 2, 17 10 2;  
 abs. वाइति 12 1 9a; p. p. enl.  
 वाइय 8 1 9b.  
 ✓वाइ [ वाय ],  
 -pass. pres. part. वाइज्जमान 18  
 11 4 वायमान.  
 \*वाइ 12 4 3 प्रवाइ.  
 \*वाइ 4 13 1 वाइ.  
 वाइ 2 16 1, 13 12 6 [ वाइ ] वाइ.  
 वाइम्म 10 10 5 वायाम्मन्.  
 वाइर 18 7 9b वाइर ! gl. वृष. enl.  
 9 9 2 !  
 वाइरम्पयडि 17 1 5 6 वाइरम्पयडि ?  
 वि 1 11 7, 3 12 7, 11 13 8, 16 5  
 2, (\*हुं वि) 16 7 7, 16 12 7, 19  
 10 2, (\*हुं+वि=हुं+वि) वि 3 11 9, 12

12 10a, 15 6 2, 15 14 7; (\*हुं+  
 वि=हुं+वि) वि 1 10 8, 2 4 2 to 2  
 4 8, 2 14 7, 16 5 11b, 17 5 3;  
 19 12 8, (\*हुं+वि=हुं+वि) वि 11 6 8,  
 16 13 5, 19 11 4, 19 8 4, 19 17  
 11b अवि (a. वि, व).  
 विज्जण 16 3 6 (noun fr. विज्ज=विजुष्य) विजोषन.  
 \*विज्जण 3 7 4 विजिया, विजुषण magic  
 power.  
 \*विजोण 20 10 6 विजोष.  
 ✓विजह (Hc. IV 129; वि+स+वह),  
 -pres. 3. s. विजहइ 4 11 9a gl.  
 विजहते.  
 विजहिण 10 8 1 gl. विप्रतिषेधे विजुषित्तणो वा.  
 विजु 14 9 6 [ विरुष ] amorous per-  
 son.  
 ✓विजण्य [ वि+हृ+कृ ] think, con-  
 sider,  
 -abs. विज्येति 2 9 5.  
 ✓विजम्भ (वि+जुम्भ),  
 -pres. 3. s. विजम्भइ 17 9 6; p. p.  
 enl. विजम्भिय 9 9 6.  
 \*विजडिय 15 6 1 विजडित enl.  
 ✓विजस (वि+ज),  
 -pres. 3. pl. विजसति 6 3 6.  
 विजावड 10 1 6, 14 9 8 [ व्यावृत्त ]  
 व्यावृत्त विज  
 \*विजायणा 11 7 1 [ विहारणा ] प्रहारिण.  
 विजायिय 19 14 11 विहारित enl.  
 \*विजाय 2 7 5 विजरा.  
 विज्जय 4 11 2 [ विज्जह ] ?  
 विजिण 17 5 7, enl. विजिणिय 15 4  
 9b [ \*विजिण ] विजिने (cf. 15 11 वि.  
 विजिण and a. विजिण, विजिण).  
 \*विजो 14 5 5 विजेर throwing.  
 \*विज 12 5 10 gl. विजोष.  
 विजिणिय 16 3 2 [ विजिणिय ] विजुष.  
 विज्जय 5 2 2, 15 7 9a विजयार.  
 विजिय 2 12 4 विजय.



विज्ञापण्य III 7 11b ?

विज्ञाप्य 6 6 9b [ विज्ञाप्य ] विधापर

विज्ञाहरिय 9 2 5 विधापरी enl.

✓ विज्ञ [ वीज्य ];

-pass pres. part. विज्ञिजन्त 3 67.

विज्ञु\* 11 6 9b विद्युत् (a. वीज),

विज्ञुल\* 11 6 5 [ विद्युत्+ल, Hc. II 173 ]

विद्युत् (cf. a. वीजली).

विदिय 10 6 ■ (Hc. IV 330, 3) कन्या  
(a. बेटी daughter, girl).

\*विदि 4 9 6 [ Miss. wrongly विदि ]  
गृहि.

\*विद्व 3 1 3 वृज.

✓ विद्वप्य [ भज्य Hc. IV 251 ].

-pres. 3 s. विद्वप्य 1 2 12b.

विगा° 5 12 ■ विगा.

विगासिय 2 12 3 विगासित pulled down.

\*विगास्यदर 1 16 9a [ विगास्यदर ] विगासक.

विमिषिण्य 17 12 6 विमिषित.

✓ विमिवाय [ विमिवाय ];

-pres. 3 s. विमिवाय 17 9 5, p. p.

विमिवाय \*4 8 6°, 5 8 4, 7 6 1,

10 8 10, 12 3 6.

विमिवारय 19 1 8 विमिवारक.

विमिवारिय 10 11 2, 11 12 1 विमिवारित

विमिवासिय 19 15 10b [ \*विमिवासिन्  
enl. ] विवासिन्.

विमिद्वय 17 8 7 विमिद्वत्

विद्यु 2 10 9b, 4 4 9b, 16 6 7 [ Hc.  
IV 426 ] विना (a. विण, वण°).

✓ विण्यद [ विण्यप, a. वीजवर्तु ]

-pres. 3. s. विण्यद 1 3 1, 4 14

3, 19 6 10a, abs विण्यदेवि 5 16 2,

p p विण्यदि 17 9a.

विण्ण 2 4 9b, 4 11 4 विज्ञान speci-  
alized knowledge.

✓ विण्णस (वि+न्वास्य) display.

-pres 2 ■ विण्णसदि 11 11 3,

p. p. विण्णसिय 2 4 9a.

वितिय 17 12 8 [ वितियत् ] gl. स्तित.

वितिय 3 4 4 विस्तृत.

वितियण्य 9 3 7 वित्तीय.

विदुसिय 11 9 9b विषय.

विन्द 9 5 9a इन्द.

विन्दु 1 16 8 विन्दु.

✓ विद [ व्यप; a. वीजवर्तु ];

-pres. 3. s. विद 15 3 7; pres.

part. विदन्त 11 12 1, enl. विदन्तय

14 2 8, 15 4 9a, विदन्तय 17 3

10b, p. p. f. विदि 12 9 1, 16 7 4.

✓ विष्कुर [ वि+स्कुर ],

-pres. 3. s. विष्कुर 1 5 6, 11 1

8a; pres. part. विष्कुरन्त 10 9 2.

वित्य 16 8 9a वित्.

वित्ययई 9 7 4 gl पक्षिपुनका°.

विषिय 4 4 3 [ विषिय ] अनिष्ट.

विष्मासिय 14 1 4 [ \*विस्कादित, Bh. cf.

D. 7 70 विष्कासिय=नाशित ] नाशित.

\*विमिद्वय 1 5 9b विमिद्वित crushed.

विमीसिय 17 2 8 विमिशित.

विपुल 2 2 9a, \*4 14 8 विपुल.

\*विमोक्ष 3 11 16 [ विमोक्ष ] मोक्ष.

विमय 1 12 4 विमय.

विम्याणिय 14 11 7 (वि+माणित, Pk.

✓ माण=भजु+भू) भजुभूत (a. माणी).

✓ विरय (वि+रप).

-abs विरयेवि 16 15 1, 20 5 9,

विरप्यिण्ण 14 9 1.

विरिण्य 16 14 7 [ Hc. IV 137 ]

विस्त्रिय.

विरह 11 12 5 विरय.

विरहउर 18 11 5 विरहोदर.

विरभारि 19 5 2, विरभारिय 19 4 8

[ विरभ्यन्त, D. 7 63 विरभ=विरय, Bh.

102 8 ] दुष्ट bad.

✓ विरुन्त (वि+रुन्), be displeased,  
get angry,

-pres. 3. s. विरुन्त 10 7 9b, 17

5 10a, imper. 2. pl. विरुन्तौ 20

1 3a, p. p. enl. विरुन्त 12 7 5.

विरेष्टिप 11 5 4 विस्तारित, gl. विस्फारित.

✓ विरुस [ वि+रुस् ];

-pres. 3. s. विरुसद् 1 3 18.

विलस्यतीह्वय 4 11 8, enl. विलस्यतीह्वय  
12 6 3 [ विलस्यतीह्वय ] लज्जित.

✓ विवज [ वि+वज् ];

-abs. विवज् 17 18 10a; p. p.

\*विज्जिय 15 11 6, enl. विज्जिय 18  
9 9a.

✓ विवर [ वि+वृ ] expound;

-pass. pres. part. विवरिजन्त 2  
7 9b.

विवरीय 10 10 2 विपरीत.

विनोरी 1 9 9a, 5 5 8 (Hc. IV 424)  
विपरीता.

विनिद्वयार 2 8 6 विविध-प्रकार.

विशोद्वि 5 2 8 विशेषित.

✓ विस [ वि+स् ];

-pres. 3. s. विसद् 16 3 1, 19 1 6,  
3 pl. विसन्ति 16 11 2.

\*विस 3 5 2 वृत्.

विसज्जिय 2 9 9b, enl. विसज्जिय 18 9  
9a विरुद्ध.

विद्वद् 3 12 7\*, 20 5 10b विद्वत्, 1  
7 10a, 10 11 9a, 13 4 7, 17 10  
7 विपत्ति, उदित (cf. Hc. IV 176  
विद्वद्=द्वद्).

✓ वितह [ वि+तह् ] endure the del-  
ay, wait;

-pres. 1. s. वितह् 18 6 2, 3. s.  
वितहद् 18 5 2.

\*विमल 11 5 7 विमान tusk

विमलिय 15 14 9a विमलय enl.

विमानय 8 5 9 वृत्तय.

विमूय 19 16 10a वृत्त

विमूयि 3 6 10 विम (Hc. IV 132)

✓ वित्त [ वि+तृ ];

-abs. वित्त 17 11 10a.

✓ विद्वत् [ वि+वृ ];

-abs. विद्वत् 2 11 2, 1 1 1.

8

✓ विद्वद् [ वि+वृ ];

-pres. 3. s. विद्वद् 13 1 9a; 3. pl.  
विद्वन्ति 7 5 4; imper. 3. s. विद्वत्  
1 3 10.

विद्वत्पद 14 9 8 विप्र, 15 11 1 न्याय  
(Hc. II 174).

\*विद्वत् 2 14 9b, 11 3 5, 16 14 6  
[ विद्वत् ] बुद्ध with (\*विद्वत्पर Mp.  
8 9 4).

✓ विद्वद् [ वि+वृ ];

-pres. part. विद्वत् 2 16 1, enl.  
विद्वत्पद 3 1b, abs. विद्वत्पद 5 5 2.

विद्वत्पद 8 9 5, \*12 8 6, 17 7 3 विद्वत्,  
न्याय.

विद्वद् 7 8 7 विधवा.

✓ विद्वत् [ वि+वृ ] smile,

-pres. 3. pl. विद्वन्ति 6 7 7, pres.  
part. f. विद्वन्ती 14 10 6, abs.  
विद्वन्ति 16 10 4 विद्वत्पद 1 16 1.

✓ विद्वा [ वि+वृ ],

-pres. 3. s. विद्वाद् 4 9 6.

विद्वाय 14 1a [\*विमानय] (D. 7 90)  
प्रभात (a. वद्वाद्)

विद्वा [ वि+वृ ] रय.

-pres. 3. s. विद्वाद् 5 11 9a;  
-p. p. विद्वाय 4 8 8, distinguish-  
ed (by), marked (with), gl.  
wrongly (वापे) खट्वद्वानि, enl  
विद्वाय 11 11 1 considered.

\*विद्वद् 12 12 4 विद्वत् lord.

✓ विद्वत् [ वि+वृ ].

-pres. part f विद्वन्ति 13 11 5,  
abs. विद्वन्ति 18 7 3.

विद्वद् 17 7 3 [ विप्र ] विप्र

\*विद्वत् 6 14 9b enl. f., विद्वत् 19 3 1  
[\*नपुंस] विद्वत् (a. वद्वत्)

\*विद्वत् 3 4 8 [\*नपुंस] विद्वत्.

विद्वत् 13 7 7 [ विद्वत् ] ten.

विद्वत् 12 1 विद्वत् enl. f. विद्वत्  
11 10 4.

✓वीरम [वि+भृ],

-pres. 3. s. वीरमद् 7 10 8.

✓बुद्ध (Hc. IV 98=गर्ज) scream;

pres. 3. s. बुद्ध 19 3 4.

बुद्ध 6 6 9a, 6 11 5<sup>o</sup>, enl. बुद्धाय<sup>o</sup>  
19 11 4 scream

✓बुध [उत्प],

-pres. 3. s. बुधद् 1 11 1, 2 15 6,  
3 9 6, 12 1 6, 15 7 4, 15 12 7.

✓हुम्न [हुम्],

-pres. 2. s. हुम्नहि 20 2 2, 20  
9 5, p. p. हुम्निय 1 3 8, 3 10 6;

-caus. pres. 3. s. हुम्नयद् 18 9  
4; p. p. हुम्नयिष 13 11 8.

हु 14 5 5 [Hc. IV 101] मम (a.  
हुँहुँ).

हुहुय-वायि 6 10 6 मज्जनवापी.

हुहु<sup>o</sup> 14 13 6 रुद्ध (a. हुहो).

हुण्ण<sup>o</sup> 15 2 2, 19 14 10a (Hc. IV  
421, p. 7 94) विण्ण, उरिण.

हुत्त 1 16 1 उत्त.

हुवहुद् 11 6 6 (onom.) call to an  
untamed elephant, gl. इत्ति-वाल्-  
ममापा.

हुव्वय<sup>o</sup> 5 12 8<sup>o</sup>, \*17 3 3 हुव्व

हुव्वयण 20 12 1 [हुव्वयण] gl. पठित्त-  
तोचन.

हुव्वरत्त 12 12 10b दिवारत्त enl. (a.  
हुव्वरत्त).

हुव्वयिष 9 14 8, 15 7 1 [Hc. IV 8a]  
रायित्त.

✓वेमार (=प्रसारय) decrease,

-pres. 2. s. वेमारहि 18 12 6, p. p.  
वेमारिय 8 10 4 (p. 7 95=प्रसारित)  
gl. छायेत्त.

वेज्ज<sup>o</sup> 16 3 8 वेज्.

वेज्ज 10 10 2, 11 6 5 (cf. FSM a. v.  
विज्ज) push.

✓वेत्त (Hc. IV 221; cf. p. 7 76  
वेत्तिन=वेत्तित्त) वेद्.

-abs. वेत्ते 20 9 9a; p. p. वेत्तिव  
4 12 9a, 15 10 9b.

वेत्तत्तय (v. l. वित्तत्तय) 14 12 7?

वेत्तात्तय 5 11 1, 10 1 8, वेत्तात्तय<sup>o</sup> 5 4 6  
gl. अस्तमनकाये, सम्प्यास्तमये (cf. p. 7  
95 वेत्तात्त=अन्पकार).

वेत्तर 1 8 10, 5 7 4<sup>o</sup>, f. वेत्तारि 1 8 11  
व्यन्तर.

वेत्तवत्त-विद्विष 8 11 5 दिपत्त-विद्विषित्त.

वेत्तवत्त<sup>o</sup> 19 17 11 [p. 8 96=वेत्तवत्त,  
here as at Mp 3 1 11 it quali-  
fies लता] tender.

वेत्ती<sup>o</sup> 4 12 9a [Hc. I 58] वत्ती. (a.  
वेत्त).

✓वेत्त [वेत्],

-pres. 3. s. वेत्त 18 5 7, pres.  
part. f. वेत्ति 19 2 1a.

\*वेत्त<sup>o</sup> 17 17 2 वयत्.

वेत्त 2 14 4, 10 10 1 वेत्ता.

वेत्तात्त 8 6 1, enl. 4 1 10a, 7 5 8,  
20 8 4 (p. वेत्तात्त+इत्त) gl. कोपात्त,

कोपात्त (cf. p. 7 96 वेत्तात्त=तोपात्त).

कोलात्त 19 4 1b (Hc. IV 162 कोत्त=  
यत्; cf. कोत्तेय=मत्तिवान्त) escort (o.  
वत्तावो).

✓कोत्त (Hc. IV 2 कत्, a. कोत्तुं),

-pres. 1. s. कोत्त 19 18 2, 2. s.

कोत्तहि 9 8 2, 19 8 3, 3. s. कोत्त

2 13 9a, 16 6 6, 3. pl. कोत्तन्ति

9 4 8, imper. 2. s. कोत्त 2 14 1;

pres part enl. कोत्तन्त 11 4 8,

-[p. 7] pres. 3. s. कोत्तियद् 16 8 6,

-caus. p. p. कोत्तियिष 5 13 8, 6 12

4, 9 8 2, 12 5 3, enl. कोत्तियिष

17 15 9b.

कोत्त f. 12 3 1, 14 8 1, 16 9 3, 19

9 1a कत्त talk (cf. a. कोत्त m.).

✓कोद् [कोधय],

-pres. part. कोदन्त 1 16 8; p. p.

कोदिय 13 11 9, enl. 15 6 4.

०५ 1 13 3, 13 9 2, 3, 4, 5, 6, 7,  
17 16 4 इव..

स

सई 1 16 9b, 6 7 1, 10 5 8b, (सई  
इले) 2 5 3, 19 7 4; सई 4 14 9b,  
19 18 10b सयम्

०५०० 1 1 9, 8 3 5 अकुल omen.

सय-सयद-सयद 10 11 6 शत-सयद-सयद,

सयद 12 8 6 [शकट] gl. रथ.

सयण-सय 12 8 4 gl. एनननियर etiqu-  
etta.

सयमेव 9 1 1, 8 12 6, 16 11 5 सयमेव.

सयवसिणि 7 13 5 शतपत्री lotus.

सयवारस 12 10 5 सतवारम् enl.

सयवारस 8 3 7 सयवर enl.

सकलसय 12 8 10a सकलसय enl.

सकलसय 13 3 10a [सकलसय] with  
interest.

√सक [सक; ०. सकई];

-pres. 1. s. सकई 18 2 5, 6, 7, 8,

9, 10; 3. s. सकई 4 2 4, 3 9b, 17

9 9; imper. 2. pl. सकई 12 9 2;

p. p. सकई 4 10 1, 17 4 10a,  
enl. सकई 11 3 9a.

०५०० 16 8 8 शक, gl. सकई.

सकय 1 2 3 संस्कृत.

०५०० 17 7 4 शकई piece.

सकय 8 6 1 सकय (Hc. I 219).

सकय 3 7 1a सकई.

√सक [सक] fear;

-pres. 3. pl. सकई 8 2 4 (१), 8

11 9b; -pass. pres. 3. s. सकई 16 8 8.

सकई 19 14 8 सकई (Hc. I 189).

सकई 16 11 7 सकई (of. सकई सकई).

सकई 4 6 5 सकई one of the 9 treas-  
ures.

०५०० 3 5 9 1

०५०० 4 7 6 [सकई] gl. [सक]

सकई सकई सकई.

सकय [सकय-सकय];

-pres. 3. s. सकय 17 9 5.

सकय 2 16 10, 11 12 1 सकय enl.

सकय 9 8 7 [सकय] real.

सकय 2 7 7 सकयस्क.

सकय 7 2 7, 14 3 3 [सकय] कानि-  
मत्.

०५०० 13 9 8 सकय.

०५०० 15 2 1.

सकई 13 10 3 (1) सकई? (2)  
सकई.

सकई 1 8 4 सकई.

सकई 2 7 7, 20 11 1 सकई.

सकई 11 10 3, 19 7 7 सकई.

सकई 2 8 6 सकई.

सकई 2 11 7 सकई.

०५०० 1 15 1, 19 17 8 सकय, सकय.

√सकय [सकय-सकय];

-abs सकयई 4 7 2, 6 12 5, 7 6

7, 8 2 7, 10 9 2, 10 9 7, 15 15

2, 16 14 9a; p. p. सकय 17 5

10a.

√सकय [सकय-सकय];

-pres. 3. s. सकय 4 6 2, 8 5

2, 3, 4, 5, 6, 7, 16 14 3, 17 5;

10a.

सकय 19 14 6 सकय.

सकय 17 8 7 सकय.

०५०० 3 7 4, 8 5 8 [सकय enl.] sort  
of weapon.

सकय 14 12 6?

०५०० 3 1b in सकय-सकय gl. सकय.

सकय 6 13 9, 7 14 9a [सकय].

At one place qualifying सकय

=सकय; at the other सकय सकय

इरे i. e. the s of Santi Jina; cf.

सकय occurring in the Aga-

dadatta story of the Vasude-

vakāṇḍī.

सकय 6 1 5 सकय.

सपशु 7 6 5 स-पाशु with the Panda  
treasure

सपरिवार 18 4 2, सपरिवार 1 14 3, 2 2  
■ सपरिवार

सपिण्डवास 1 8 4 [स-पिण्डवास] (Acc  
to Jacob, 'relatives In Bh  
often together with अन्तेवर and  
परियण, gl पिण्डवास=शरीर) with  
attendants

सप्राप्त 4 6 7 ?

समय 12 ■ 5 frightfully ?

सम 5 4 6 थम

सम 2 12 2, 9 4 8, 12 2 6, 15 7  
8, 15 15 9b, 16 6 9b सम enl

समकण्ठ 17 5 3, 20 7 7 gl गाने  
वेदित

समद्व 1 2 ० समदीर्घ (gl दीर्घ)

\*समगा 10 3 3 [समा] \*बहित

समग 1 10 9a, 10 7 9a [समन cf  
घम् 'injure'] पीडन, cf Mp 16  
24 3 समियत gl पीडित

समत्त 17 9 8, 3 11 9 समत्त

समत्त 7 1 8 18 1 9b सम्पन्न

✓समप्य [सम्+अप्य G अंगुष्ठ]

-imper 2 s समपि 11 12 8

-abs समप्येति 6 ■ 5, 15 8 7 p p

समप्य 4 4 9a, 10 8 6, 19 11 6

समरस 12 2 9b forceful attack in  
the battle (see हय)

समद्वय ■ 10 1b सम्पद (cf ✓समद्वय)

✓समहव (समर्ध, cf Hc IV 39  
अग्नि=अग्नि ० आग्ने)

-abs समहवेति 19 1 4

✓समद्विभ (समावि)

-pres 3 s समाद्वय (ms समाद्वि  
यद्) 16 11 9b, abs समाद्वये 17  
12 1

समसारण 1 ■ 9b, 1 7 6, enl समसरण  
5 3 4 समसरण

समाहृष्टि 6 1 5, 16 9 7 सरसर (cf  
PS 3 v समारुष्ट)

समाशु 3 11 7, ■ 10 2, 10 12 1, 9 8  
8, समाशु 4 2 2 [समाशु] हह,

✓समाशु [सम्+आ+ह]

-pass pres part enl समाविजन्त

1 2 12b, p p समाशु 14 3 8

✓समाहृष्ट [सम्+आ+हृष्ट]

abs समाहृष्टेति 18 2 7

✓समाहृष्ट [सम्+आ+हृष्ट],

-imper 3 s समाहृष्ट 10 14 3,

p p समाहृष्टि 7 13 9a, ■ 14 8,

15 1 8, 17 11 10a

समाहृष्टे 5 13 1 समाहृष्ट enl, in short,  
suggestively, gl अ-वक्यानेन

✓समिष्ट [सम्+इष्ट]

-pres 2 s समिष्टेति 10 13 1, 3 s

समिष्ट 18 3 3

\*समिष्ट 15 14 1 सृष्ट enl

समुच्च 19 7 11a सम्भूत

समुच्च 10 4 8, \*13 9 6 समुच्च

समुच्च 1 16 8, enl 19 18 8 समुच्च

✓समुच्च keep ready ?

-abs समुच्चि 4 5 9b p p समुच्चि

15 11 3

✓समुच्च [सम्+उच्च]

-pres 3 pl समुच्चि 1 10 6

समुच्च 11 4 3 समुच्च enl

✓समुच्च (सम्+आ+कृ, cf उपर)  
attack

-pres 3 s समुच्च 11 10 9a,

pres part समुच्चत् 17 4 8

✓समुच्च [सम्+उच्च]

-imper 2 s समुच्चि 19 8 4

समुच्च 17 16 7 [सम्+उच्च] raised  
high

समुच्च 15 5 3 [सम्+उच्च which  
see] saved

✓समुच्च [सम्+उच्च]

-pres 3 s समुच्च 6 11 2

समुच्च 6 9 2 समुच्च (Hc I 29)

समुच्च 15 1 9b समुच्च

समोसरण 5 6 6, ■ 13 11b समवसरण  
समय 12 2 3 [सम्यक्] सम्यक्त्व  
सम्यक् 13 8 10b सम्यक्त्व  
सम्यग 19 14 8 समान  
सम्भाषिण्य 16 1 9b समानित onl  
सम्भाषिदि 7 3 7 सम्यग्दृष्टि  
समुद्र 7 2 9a समुद्र  
✓सर [सर],  
-pres part सरन्त 16 9 6, abs  
सरेरि 5 6 2, 19 10 8  
\*सरम्भ 15 15 9b रम्भा समाना ?  
सरिष 16 11 6 सदन  
सरिषव 4 4 9b सरेष (a सरसव)  
सरीरव ■ 13 5 (शरीर+ Ap pejora-  
tive suffix \*दय 0 \*डे) wretched  
body  
सडीण 14 2 9b [सदन] सलापण्य (cf.  
a मलीहूँ)  
\*सह 12 8 1, 12 5 1 [सह्य] stang,  
grudge  
सहोदण 5 16 6 सहोदण  
सवसुह 4 7 8, 17 4 9, 17 6 2, 19  
■ 10b, onl सवसुह 11 13 9a  
[b 8 21] अभिमुख  
सवण 5 15 1 सवण  
सवर 10 7 9b सवर  
सवति 19 7 4 सवती  
सविन्नल 9 8 4 [स विलक्ष्] सलक्ष्  
सवति 11 4 2 [सर्वज्ञि] सवज्ञिण  
सवज्ञाग 5 13 6\* सर्वज्ञागत  
सवल 11 8 4, 17 6 5 lance (cf  
सल लिल पीडनायुव यानी Mp 11 12  
81, 803लि सवलोदययी यानी 11 16 9,  
■ 8 ■ सवल(=कुली)  
सम्यवसाय 11 14 7 सम्यवसाय active  
सव्यायै 17 ■ 6, 15 5 4 [सव्यायै]  
अविशय-यकेन (cf b 1 65 आयाय=  
यत्)  
✓सस (धस),  
-pres 3 s सस 18 5 7

सस 5 5 3 ससि  
ससणेह 16 9 7 मनेह  
ससिक्त 13 3 2 ससिक्तान्त  
ससिवयणी 20 11 9a ससिवदना  
✓सह (He IV 100) एव appeal  
charming,  
-pres 3 s सह 9 12 9b, 14 13  
9b, 17 12 7  
सह 18 6 9b, onl सह 18 7 2 सफल  
सहसा 1 12 5  
सहसति 9 4 5, 14 5 1, 15 8 8 [सहसा  
इति] सहसा  
\*सहस 4 6 1, \*18 1 2 सभास  
\*सहाय 1 7 4  
सहिय 5 4 8, 19 8 6 सही enl  
सहिय 16 1b सहिय enl (a हूँ with)  
सहूँ 1 14 5, 2 8 1, 4 2 9b, 4 6 8,  
4 11 5, 9 2 8, 9 7 3, 12 8 9b,  
15 15 8, 16 8 7 सह (He IV  
419)  
सहोदर 13 10 6 सहोदर  
✓सवर [समुच्चर, a सौवर्हूँ]  
-pres 2 s सवर 20 8 3, 3 s  
सवर 15 11 4, imper 2 s सवर 7  
12 4,  
-caus abs सवोरि 2 7 4 p p.  
सवारि 9 4 7  
✓सवल [समुच्चर]  
-pres 3 pl सवल 4 6 4 -caus  
pres 3 s सवाल ■ 11 9b, p p  
सवाल ■ 3 2  
✓सवल [समुच्चर],  
-pres 3 s सवल 18 8 7, p p  
सवल 7 1 7, 9 14 6, सवल 2 ■ 1, a  
3 4 8, enl, सवल 11 8 9a  
सवारि 4 10 8, 14 13 4 endowed  
with motion, moveable, mobile  
✓सवर [समुच्चर-पर्य]  
-pres 3 s सवर 17 9 4, p p  
enl सवर 3 2 1b

\*संदिग् 1 8 13a संदिग्.

संताण 6 5 सतान succession.

\*संताण 11 2 [उत्ताण] संताणक.

\*संदृष्ट 10 11 1 [उदृष्ट] उदृष्टक.

\*संदृष्टवन्त 13 3 3 संदृष्टवन्त.

\*संवाण 15 3 9a संवाण.

सधि f. 8 4 9a, 16 6 9b, 16 7 1

✓संघ [सम्+साध्] console,

-pres 2 s. संघदि 19 8 4 (gl.

संघोपदि), abs. संघेति 15 8 2, p. p.

संघवि 12 12 3, 19 6 3

✓संघ [सम्+सु],

-pres. part संघन्त 16 9 4.

✓संघ [सम्+सु],

-pres. 3 s. संघन्ति 3 9 6, pres.

part संघन्तान् 1 7 6.

संवाह 5 4 6, enl. संवाह्य 9 1 4 संवाह.

संवावि 17 1 6 संवावि.

✓संवेत् [सम्+वेत्],

-abs. संवेति 17 6 10a

✓संभर [सम्+भृ, अ. संभर्तु],

-pres 2 s. संभरहि 1 7 9b, abs.

संभरेति 6 10 9b, संभरति 16 7 5, 18

7 4, p. p. संभरि 12 10 3.

✓संभव [सम्+भू],

-pres 3 s. संभवद् 15 7 7, 16 12 1.

संभवद् 2 3 6 संभवद्.

✓संवाह [सम्+वाह्],

-pres 3. s. संवाहद् 20 1 1.

संवा 3 5 2.

संवावि 14 6 6 संवावि enl.

✓संवाह [सम्+वाह्],

-pres 3. s. संवाहद् 1 14 8.

संवाह 16 9 8 gl. नमून्

✓संवेत् [सम्+वेत्],

-abs. संवेति 20 8 1.

संवाह 19 10 10a gl. नमून्.

संवा 1 8 10 संवा.

-वाह 16 3 3, ननु 7 7 4 ननु (अ. वाह

entirely).

✓साह (=सि+नाह्),

-abs. साहेति 11 1 3, p. p. साहि

11 11 8, 14 1 4; pass. pres.

part. enl. साहिजन्ता 17 3 7.

साणन्त 1 1 14 [सानन्त] अनन्तमहित.

सामाण-साम 1 3 10 सामान्य भावा

सामिसाल 4 13 5, 7 3 6 [सामिसाल]

व्यामिशेष्ट.

\*सार 20 9 8 धन.

\*सार 12 10 2 सार

सारि 16 14 4, 17 1 1a, 20 5 3 सार-

पर्वण (gl. सारि=अवारी=अ. अवारी).

साल्य 6 4 2, 18 10 4 द्याल enl.

(अ. सारो)

साहु see सव.

साव 19 8 9 साव (cf. अ. साव).

साव 4 14 9a, 17 18 10a साव.

सावण 19 15 10a [सावण] gl.

द्व.

सामुह 19 4 8 सामुह enl. (अ. सामुह)

सामुह 11 11 9b, 19 12 7 [सामुहक]

श्रद्धालव (अ. सामुह).

✓साह [साह्],

-pres 1. s. साहि 4 12 4, 11 5

2, pres. part साहन् 12 12 9.

abs. साहेति 10 1 1; p. p. साहि

3 3 1a, 10 1a.

साहि 2 16 7 साहि (cf. Ifc. IV 2

साह=साह)

\*साह 3 7 1a [साह] सैव.

साह 9 5 4 साह.

✓साह [सम्+साह्, Il. सहात 'sup-

port', 'help'] comfort,

-abs. साहेति 19 11 1a, p. p.

enl. साहाति 2 11 1

\*साह 14 2 5 साह

साह 11 4 1, 14 12 5 gl. साह-

नन्त देव

साहि 1 13 2 साहि

साहु 2 17 6 साहु

साहु 3 3 6, 20 3 3 साहु

- \*साहुल 14 2 4 ध्वज (cf. D 8 52 साहुलिभा, साहुली=वज्र, शिरोवस्त्रखण्ड); gl. सिगिरिका (=old G. सीकरि 'canopy' 'palanquin').  
 सिय 2 8 7, 6 4 4, 12 6 4, 15 7 6, 18 11 9b° श्री enl.  
 सिय-सपय 10 7 4 श्रीसपय.  
 \*सियय 14 9 1 सिकता.  
 \*सिकार 3 6 6 सिकार.  
 ✓सिरध्वज [सिध्व; G. सीखवहुँ],  
 -pres. 8, s. सिध्ववह 16 8 2, p p. सिध्वविय 4 3 4  
 सिरिध्वज 15 5 5 सिद्धित enl.  
 सिर 9 13 8 भद्र.  
 \*सिद्ध 3 5 5 सिंह  
 ✓सिग्ग [सिग्ग],  
 -pres. 3, s. सिग्गह 4 2 5, 7 9 2, 15 13 2, 16 6 8 (सिग्गह कवसिद्धि).  
 ✓सिघ, -pres. 3, pl. सिघन्ति 6 3 5, pats. part. enl. सिघन्तय 20 10 7.  
 सिद्ध 18 12 2 [सिद्ध] कवित.  
 सिद्धय 3 11 9 सिद्धय  
 सिद्धय 15 14 1 सिद्ध enl.  
 सिमिर 11 8 1 [सिमिर] gl. कटक  
 मिर-वह 17 12 9 [सिर गट] gl. मत्सरुद.  
 मिरि 12 5 7, \*सिरी 14 2 1 श्री.  
 सिरिगा 8 2 3?  
 \*सिरीह 7 6 5 [भीरुह] \*भीरुगन्ध.  
 सिखो 19 13 1a शक्र.  
 \*सिपाळ 9 11 2 भद्राल  
 सिपाळय 12 7 6 [सिपाळय] सिर्ग  
 सिपि 7 13 3, 17 2 3, सिपसा 2 11 1 सिपिडा.  
 सिपिन्ध 19 1 9 सप्त enl.  
 \*सिपिन्ध 14 9 3 [सिपिन्ध] gl. सधि (D 8 31)  
 सिहरि 12 8 6 [सिहरि] वही.  
 सिहि 2 11 9b सिमिर nec.  
 सिदि 10 5 3 [सिदि] वन (D. 9 31).  
 सीय 2 12 3 सीत cold.  
 सीयर 11 3 5 सीवर.  
 सीयल 12 12 8 सीवल enl.  
 सीरिय 6 1 10b (in सर-सीरिय) भिन्न (ram.) pierced.  
 ✓सीत [सिपि] (He. IV 2 (कप; -pres. 3, s. सीसह 1 15 9b, 16 9 10a.  
 सीस 7 11 8?  
 ✓सुभ [सुभ; G. सुभु];  
 -pres. 3, s. सुभह 1 10 8, 17 15 3, 18 9 2.  
 सुभ 13 5 4 सुभ  
 सुभन्त 4 11 8 सुभन्त.  
 सुभरित्त 15 12 7, 16 13 2, 15 15 8 सुभरित्त.  
 सुभुभार 3 5 6 [cf. Ved. सिधुभार; MW. सुभुभारि from the *Dhyāyādāna*] सिधुभार.  
 सुभय 11 4 7, 14 7 3 सुभय.  
 सुह 4 11 5, 4 12 5, 18 3 1 सुहित्  
 सुहलीनवहु 11 6 2 सुहलीन-वहु.  
 सुहोमल 9 8 5.  
 सुह 13 1 3 सुह  
 सुहय 16 4 9b सुहय enl. (u सुह)  
 सुहिय 19 14 9 सुहय  
 सुहिय 11 13 2 सुहिय  
 सुहयि 19 4 7 सुहयि.  
 ✓सुम्भ (=सुभ u सुभु).  
 -pres. 3, s. सुम्भह 8 2 9a, 19 1 3 सुम्भ 4 11 8, 4 12 9a, 15 6 4, 15 13 3 सुम्भ  
 ✓सुम्भ [सु u सुम्भ]  
 -imper. 2, s. सुम्भ 16, 1 11 1, सुम्भ 7 12 5, abs. सुम्भ 4 3 1, 10 9 7, सुम्भ 7 11 9a, 9 13 9a, 13 7 2, सुम्भ 12 7 3, 19 1 7.  
 सुम्भय 4 12 7 सुम्भय  
 सुम्भय 2 10 9b सुम्भय enl. (u सुम्भ).  
 सुम्भय 5 4 2 सुम्भय.



\*सुग 19 4 9b सुपा.

सु-

सुतणपरि 16 4 7 सु तनूरी.

सुपरियण 9 5 1 सुपरिजन

सुपरिट्रुवेवि 19 1 4 [ सु+परिस्त्राय ] gl.  
पनालोच्य.

सुपरिट्रिय 9 4 6 सु+परिष्ठित.

सुपसण्णनिवि 19 8 3, 19 10 6 सु+  
प्रसन्नकीर्ति

सुपास 1 17 सु+पार्थ

सुपहुत्त 15 7 9a सुप्रयुक्त (cf. पहुत्त)

सुपयक 14 7 3 सु+यकन.

सुम्हाय 14 1 1 सु+प्रभात

सुमणिद्ध 3 1 13a सु+मनहृद enl.

\*सुमत्तन्त्र 7 11 3 सु+मत्तन्त्र

सुम्ह 14 11 5, 19 11 8a, enl.

सुम्हय 12 7 6

√सुम् (=सूर),

-pres 3 s सुम्ह 18 1 3,

सुरपासहण 4 10 9b सुरकारोहण ?

सुराण 10 10 1 (अभिरमण) 1. very  
playful, 2 having beautiful  
hips, gl. सुरत म्पावार विर

सुरसदास 15 12 9a सुर-स्नास terror to  
the gods.

सुरिन्दरणय 8 1 7 सुरेन्द्ररय

√सुव [सु, ० सु] ]

-pres part. सुवन्त 7 9 6

सुव 7 1b सुह

सुवण 11 16 4 [ सुवण ] gold coins

सुविचरुद्ध 12 8 8 सु-विपुलमति

सुविण 1 14 9a, 5 12 7, enl सुवणय  
9 2 9a, 16 4 1 स्त्र

सुविण 11 6 7 ?

सुविस्तार 14 7 2 सुविद्यात

सुविद्याण 16 3 8, enl सुविद्याण 1 15  
9b early morning (see सिद्धान्त)

√सुव [सूर, Hc. IV 213],

-pres 3. s सुवन् 1 9 9a, 14 11  
5, 3 pl. सुवन्ति 12 1 5, 16 7 6

सुसमाह्वितय 10 6 11 सु+सहृण (cf.  
समाह्वय)

सुसय 7 2 1 सुप्रयित compact, well-  
knit (cf. ५ सचो machine)

सुसोद्विषय 15 6 4 (in सुद्ध सुसाद्विषय) दु+  
शोभित enl

√सुहा [सुहव].

-pres 3. s सुहा 12 12 8.

सुहायय 13 10 1a [ सुहायक ] सुहव.

सुहायिष वयण 1 8 11 सुभायित-वयण

सुहि 2 9 3, 16 1 9b सुहृद्.

\*सुह 14 5 7 सुधि

सुय 11 4 7 सुहर (० सुवर)

सुयार 17 13 10b सुयकर

\*सुयन्ति 13 8 2 [ सुयकामि ] सुयकाम

\*सेदि 2 15 9, 5 5 9b (from अभिदि=  
छिदि cf. sh. धेदि) धेदि.

सेणा 16 12 5 धेदि

सेण्ण 3 2 1b, enl. सेण्य 4 7 6 सेय्य

सेय्य 6 12 9b [ संर enl. ] मरयण

\*सेतुण 17 6 4 सर or कुन्त (D 8 57)

सेवि 2 8 7 सेवेत.

सेसा 11 11 10 gl. अशिषा, PBM. निर्मात्य  
(०. सेर)

\*सेणिय 13 6 10b शोभित

सेण्डीर 20 7 1 सेण्डीर

सेण्डीर 20 1 8 [ सेण्डीरनी ] gl. विपुल

\*सेम 2 2 6 सेम्या

\*सेमळ 7 1 5 सुकुमार (cf. ० सुगुड)

सेमादिय 19 12 4 सुकुमारिक

सेवम 16 3 5 रूपन.

सेहन्ती 1 2 6 सेवमाना

साहिय 1 1 6 शोभित

साहिहण 14 5 2, 14 7 6 [ सेह-साभा+  
हण enl. ] सेवामन्.

ह

हव 1 6 5 (1) हव wretched (2) हव  
destroyed.

√हकार (-मा+कार) call,



# PERSONAL NAMES

(Historical names are prefixed with an asterisk)

अ० 12 12 10a,  
अ० 12 12 10a अ० 12.  
अ० 15 5 2, 18 4 10a अ० 12.  
-अ० 18 3 5 अ० 12 10a अ० 12.  
अ० 20 12 9 अ० 12 10a अ० 12.  
अ० 9 8 8 अ० 12.  
अ० 1 1 2, 5 1 6 अ० 12.  
अ० 15 8 8, 18 1b अ० 12.  
अ० 18 1 4 अ० 12.  
अ० 15 8 4, 18 1 5 अ० 12.  
\*अ० 1 2 8 [अ० 12 10a अ० 12].  
यामिन्,  
अ० 800 अ० 12.  
अ० 7 1a, 7 4 8 अ० 12.  
अ० 6 8 9a, 12 5 6 अ० 12.  
\*अ० 5 8 8.  
\*अ० 16 6 5 [अ० 12 10a अ० 12].  
अ० 19 6 7 अ० 12.  
\*अ० 1 1 15  
अ० 7 6 4 अ० 12.  
अ० 1 1 4 अ० 12.  
अ० 1 1 1 आदिम० 12.  
अ० 19 4 7 अ० 12.  
\*अ० 5 1 2 अ० 12.  
अ० 8 1 3 अ० 12.  
अ० 10 7 3, 13 11 11b अ० 12.  
अ० 17 9 9 अ० 12, अ० 17 9 1  
अ० 12.  
\*अ० 1 2 7 अ० 12.  
अ० 6 1 7 अ० 12.  
अ० 6 8 7, 15 12 7 अ० 12.  
अ० 7 14 5, अ० 7 12 9b अ० 12.  
\*अ० 17 11 6 अ० 12.  
अ० 7 11 1, 8 6 7, 9 5 3, 11 13  
8 gl. अ० 12, traditionally अ० 12.  
अ० 15 11 5, 15 12 4, 15 12 9a,  
15 12 1, 15 15 9b अ० 12.

अ० 6 10 9b, 6 13 11a अ० 12.  
अ० 6 10 4, 6 16 9a, 12 5 10  
अ० 12.  
अ० 8 1 8 अ० 12.  
अ० 9 1 7, 9 2 5, 9 5 2 अ० 12.  
अ० 10 10 7, 13 10 8 अ० 12.  
अ० 12 5 7 अ० 12, अ० 10  
2 अ० 12.  
\*अ० 16 6 3 अ० 12.  
अ० 9 1 2 अ० 12.  
अ० 2 13 7.  
अ० 10 6 5, 13 11 1b अ० 12.  
अ० 6 2 1, अ० 6 2 3 अ० 12,  
अ० 6 4 1 अ० 12.  
\*अ० 20 5 5.  
अ० 19 14 1b अ० 12.  
अ० 7 1a, 7 8 10a, 7 11 1, 9 5  
3, 12 1 7 अ० 12.  
अ० 6 1b, 6 1 4, 12 5 5 अ० 12.  
अ० 1 2 8 अ० 12.  
\*अ० 1 1 15  
अ० 1 10 8, 10 7 1, 8 अ० 12,  
अ० 9 3 8, 20 10 4, अ० 9 7 9a, अ० 9 11 4, 20 11 1,  
\*अ० 9 5 8 अ० 12, अ० 2 2 1, 8 6 8,  
9 5 8, 10 8 7 अ० 12.  
अ० 20 13 1 [अ० 12 10a अ० 12].  
अ० 12 12 1.  
अ० 18 4 1 अ० 12.  
अ० 10 3, 12 5 8 अ० 12.  
\*अ० 8 12 2, 17 11 6 अ० 12.  
अ० 1 10 4, 12 3 3, 12 4 9a, 17  
11 3 \*15 1 3, 16 7 7.  
अ० 1 12 2 अ० 12.  
अ० 1 12 2 अ० 12.

- गयणचन्द्र 12 11 6 गयनचन्द्र.  
 गङ्गाहर 11 2 6 गङ्गाधर.  
 गिरिकिवेरयलु 12 5 9 2  
 गिरिणन्दन 6 10 4 गिरिनन्दन  
 गोचमसामि 1 8, 5 1a गौतमसामिन्.  
 घणवाहन 5 7 11b, 7 11 7° 10 7 3,  
 घनवाहन.  
 गन्धुग्मय 1 12 4 गन्धुग्मय.  
 गन्धुकर 16 7 5 गन्धुकर.  
 गन्धुगहि 9 3 8, 10 1 4, 12 3 3, 16 7  
 7 गन्धनका.  
 गन्धुपद्म 1 1 8 गन्धुपद्म.  
 गन्धुपद्म 7 3 5 गन्धुपद्म.  
 गन्धुपद्म (F) 1 18 2 गन्धुपद्म.  
 गन्धुपद्म 12 1 2, 12 3 5° गन्धुपद्म.  
 "गन्धु" 17 11 5.  
 "गन्धु" 17 11 4 गन्धु.  
 गन्धु 16 9 8, 16 7 9b, enl, गन्धु  
 16 10 4, 16 11 1 गन्धु.  
 गन्धुपद्म 11 2 5 गन्धुपद्म.  
 गन्धुपद्म 5 3 6 गन्धुपद्म.  
 गन्धुपद्म see गन्धुपद्म.  
 गन्धु 8 6 8, 9 5 8 गन्धु.  
 गन्धु 16 13 7, 20 7 4 गन्धुपद्म.  
 गन्धुपद्म 17 11 8 गन्धुपद्म.  
 गन्धुपद्म 10 5 8, 20 9 1 गन्धुपद्म.  
 गन्धुपद्म 12 12 4 गन्धुपद्म.  
 गन्धुपद्म 1 18 1 गन्धुपद्म enl.  
 गन्धुपद्म 20 5 7 गन्धुपद्म.  
 गन्धुपद्म 20 5 7 गन्धुपद्म.  
 गन्धुपद्म 5 1 3 गन्धुपद्म.  
 गन्धुपद्म 20 6 7 गन्धुपद्म.  
 गन्धुपद्म 17 11 8 गन्धुपद्म.  
 गन्धुपद्म see गन्धुपद्म.  
 गन्धुपद्म 6 10 3, 12 5 8 गन्धुपद्म.  
 गन्धु 2 8 7°, 4 9 4° गन्धु.  
 गन्धु 12 5 9 गन्धु.  
 गन्धु 1 1 18 गन्धु.  
 गन्धु 2 13 6 गन्धु.  
 "गन्धु" 12 1 5, 12 8 3, 15 1 4, 16 7  
 6° गन्धु.  
 गन्धुपद्म 15 10 2, 15 13 2 गन्धुपद्म.  
 गन्धु 15 9 1, 16 8 2, 16 9 1 गन्धु.  
 गन्धुपद्म 5 9 9 गन्धुपद्म.  
 गन्धुपद्म 1 13 2 गन्धुपद्म.  
 गन्धुपद्म 7 9 9a, 7 13 9b गन्धुपद्म.  
 गन्धु 12 1 5, 12 8 3, 15 1 4, 16 7 6  
 गन्धु.  
 गन्धुपद्म 2 9 5 गन्धुपद्म.  
 गन्धुपद्म 1 1 18 गन्धुपद्म.  
 गन्धुपद्म 2 5 2, गन्धुपद्म 5 5 5 गन्धुपद्म.  
 गन्धुपद्म 12 1 10, गन्धुपद्म 6 10 5,  
 गन्धुपद्म.  
 गन्धुपद्म 7 7 5 गन्धुपद्म.  
 गन्धुपद्म 12 3 2 गन्धुपद्म.  
 "गन्धु" 20 7 3, 20 5 6.  
 गन्धु 20 7 3.  
 गन्धुपद्म 5 1 3 गन्धुपद्म.  
 गन्धुपद्म 19 16 5 गन्धुपद्म.  
 गन्धुपद्म 11 8 1 गन्धुपद्म, गन्धुपद्म-  
 सन्धु 16 4 1 गन्धुपद्म.  
 गन्धुपद्म 5 4 6, गन्धुपद्म 5 6 1 गन्धुपद्म.  
 गन्धुपद्म see गन्धुपद्म.  
 "गन्धुपद्म" 8 1 8 गन्धुपद्म.  
 गन्धुपद्म 1 5 6, 5 9 4 गन्धुपद्म.  
 गन्धुपद्म 20 5 6.  
 "गन्धुपद्म" 1 3 8 गन्धुपद्म enl.  
 गन्धुपद्म 18 1 5°, 15 8 7 गन्धुपद्म.  
 गन्धुपद्म 12 12 5, 12 12 7 गन्धुपद्म  
 गन्धुपद्म see गन्धुपद्म  
 गन्धुपद्म see गन्धुपद्म.  
 गन्धुपद्म see गन्धुपद्म  
 गन्धुपद्म see गन्धुपद्म.  
 गन्धुपद्म 18 9 9a गन्धुपद्म.  
 गन्धुपद्म 1 10 4°, 15 1 3, 16 7 7, 17  
 11 4° गन्धुपद्म.  
 गन्धुपद्म 5 14 6, 5 16 9a गन्धुपद्म.

धृणय ३०० कुनैर.

\*धृणय १ १६ १०० धनधन

धम्म १ १ १४ धर्मे.

\*धम्म १ २ ७ धर्मे.

धम्मरह १३ २ १ धर्मरथ.

धरणीधर ५ १ ३.

धुर ७ १४ ८, १२ ९ ५, १२ १२ ३ धुरा.

एवमप्यह १ १ ६ एवमप.

एवमवह ३०० कमला.

एवमराय २० १२ ३ एवमराय

\*एवमिणि १ २ १० एवमिणी.

एवलोम २ २ ६ एवलोमी

एविकाह ६ १६ ९० एविकाह.

एविकिणपर ३०० एविकिण.

एविकल ६ १० २, १२ ५ ७ एविकल

एविसुह १ १२ १ एविसुति

एविसुर १९ ९ ८ एविसुर, एविसिणपर १९ ११ ७ एविसिणपर.

एवियराय १३ ४ १ एवियराय

एवण ३०० एवणप्रय.

एवणगह ६ ८ ७ एवणगति.

एवणजय १६ ४ २ एवणजय, अणिक १९ ८ ३०

अणिक, एवण ८ ६ ८, १८ ७ ४ एवण,

एवण १८ ७ २ एवणजय, नर १५ ९ १,

१६ ७ ८, १९ १२ २ एवण, एवण १९

१४ १० एवण, एवणकुमार १८ ४ १००

एवणकुमार, एवण १९ ८ १०

एवणगति १७ ८ ८, १९ ५ ३ एवणगति

एवणह १ १३ ३ एवणगति.

एवणग ३०० एवणग

\*एवण ११ ३ ३, ११ ५ ४, ११ ५ ९०, १५ १ ३ एवण

\*एवण १ ३ ८ एवण

एवण १८ ५ ९० एवण

\*एवण १६ ६ १ एवण

एवण ३०० एवण

\*एवण १ १ १८ एवण

\*एवण १६ ६ २ एवण

एवण ११ १० २, २० ५ ५ एवण

एवण ५ ६ ३ एवण, एवण ५ ६ ४ एवण

एवण ३०० एवण

एवण १ १ ९ एवण

एवण ६ ३ ३, ६ २ ९० एवण

एवण १० १० एवण

एवण ५ १३ ३, एवण ५ १० ७, ५ ११ ३ एवण

\*एवण १ ३ ८ एवण

\*एवण २ ४ ५ एवण

एवण १ ३ ७, १ ११ ८, ४ ३ १ एवण

एवण ३०० एवण

एवण १६ ८ ८ एवण

\*एवण १६ ८ ८ एवण

सीम ५ ७ ११०, ५ १२ १,

एवण १५ १४ एवण

एवण ८ १ ४, ११ १३ २ एवण

एवण १० १ २, १० ९ ३, १३ ११ ८,

एवण ११ २ ३, ७ एवण

\*एवण १५ १ १ एवण

एवण १४ ११ ६ एवण

एवण १९ १० ३ एवण

एवण १९ ८ ८

\*एवण १६ ८ ४ एवण

एवण १ १० ९०, १० १३, १० २ १,

१२ ४ ३, १२ ९ ५, १६ ४ ४ एवण

एवण ६ ८ ७,

एवण १६ ८ ९० एवण

एवण, एवण ३०० एवण

एवण १ १३ ३ एवण

एवण ८ ६ ७, १० ९ ४ एवण

एवण १ १ १६ एवण

एवण ५ १० १, ५ १४ ५ एवण

एवण १३ ७.

\*एवण ५ ८ ७.

एवण १२ ५ ३ एवण

एवण १७ ३ ९ एवण

एवण ११ २ ६ एवण

एवण १५ ९ ३ एवण

एवण ७ ४ १ एवण

\*महोदर 15 1 1 महोदर.  
माणसमुन्दरि ७ 1 8, माणसमुन्दरी 8 1 2  
मानसमुन्दरी.  
मारिच \*10 2 7, 10 9 3, 10 1 2, 12 4  
8<sup>०</sup>, \*13 2 5, \*17 1 5, मारिचि 16 9  
G<sup>०</sup>, 18 1 ॥ मारीच.  
मारिचि see मारिच.  
माख्द see हयुमन्त.  
\*मारुयर्ष\* 1 2 10 माख्ददेव.  
मालि 8 1<sup>α</sup>, 8 6 6, 10 8 4 मालिन्.  
मीलकेय 18 7 3 मिभकेयी.  
मेक 6 8 7.  
लच्छी 6 1 2 लक्ष्मी.  
रह 1 13 4 रति.  
रणचूड 19 8 8 रत्नचूड.  
रणनावलि 13 1<sup>α</sup>, 16 4 7 रत्नावली.  
रणनासव 9 1<sup>b</sup>, 9 5 2 रत्नाधव.  
रन्म\* 8 1 8 रन्मा.  
रन्म\* 20 7 3 रन्म.  
रविकरण see कुम्भरत्न.  
रविपद् 5 8 8 रविपद्.  
\*रविसेनायदि\* 1 2 9 रविसेनायार्थ.  
राजीव \*15 7 3<sup>०</sup>, 18 10 2<sup>०</sup>, \*20 5 5  
राम 1 10 3, राहव\* 1 9 9<sup>b</sup> राघव.  
रावण 1 10 3, 9 5 1; रामन 9 3 9<sup>b</sup>,  
रत्नागण 5 9 9, 9 3 6, रत्नागम; रत्नास  
\* 10 7 1 रत्नास, रत्नसूद 1 10 7, 9 4  
9<sup>b</sup>, 11 13 8 रत्नसुम, रत्नरत्न 1 10  
9<sup>α</sup> रत्नरत्न, रत्नरि 9 4 9<sup>b</sup> रत्नरि-  
रत्न, मीलदरि 12 9 8 \*रिंल्लर्भरिंल्लर्भ,  
मीलदरि 1 10 7 रिंल्लर्भ-रत्न.  
रावणि see १० ॥ रह.  
राहव \*१० ॥ राह.  
रिसह 2 7 8, \*13 9 9<sup>०</sup> रायम.  
-रिसहद्विज 1 16 9<sup>b</sup> रायमद्विज.  
रिसहसेन 3 10 1<sup>b</sup> रायमसेन.  
रुपवद् 16 10 6 रुपवती  
रोहिणि 1 13 4, \*13 7 10<sup>b</sup> रोहिणी.  
रुद्रसन्त 5 7 6, 9 5 9<sup>b</sup>, 9 6 3, 10 7  
5 रुद्रवर्ण  
रुद्रगलङ्कार 10 7 6 रुद्रनालङ्कार.

\*रुद्रगलङ्कार 20 5 6 [रुद्रगलङ्कार] रुद्रगलङ्कार.  
रुद्रगलङ्कार 6 7 8 रुद्रगलङ्कार.  
\*रुद्रगलङ्कार 17 11 8 रुद्रगलङ्कार.  
रुद्रोदर 11 7 8, 15 1 1<sup>०</sup>, 17 11 3<sup>०</sup>  
रुद्रोदर.  
\*रुद्रमण 1 2 1<sup>०</sup>, 1 7 5 रुद्रमान; वीर \*1  
1<sup>α</sup>, वीरमण 1 8 13<sup>α</sup> वीरमण.  
रुद्र 18 10 1, 20 ॥ 3.  
रुद्र 5 9 9 रुद्रदेव.  
रुद्रन्तमात्र 18 7 1 रुद्रन्तमात्र.  
रुद्र 16 14 6.  
रुद्रन्त 20 5 5.  
रुद्रकुमार see रुद्रप्रथ.  
रुद्रि 1 10 5, 12 1 7, 12 5 2, 12 9  
10<sup>α</sup>, 16 7 5  
रुद्रपुत्र\* 1 1 12 रुद्रपुत्र.  
रुद्रवलि 4 4 7, 4 7 7 रुद्रवलि.  
रुद्रिचिमात्र 15 12 1 रुद्रिचिमात्र.  
रुद्रि 5 1 4 रुद्रिमा.  
रुद्रिन्त 16 13 5 \*रुद्रिन्त,  
रुद्रिन्तमद्द see रुद्रिन्तसीह.  
रुद्रिन्तसीह 7 3 6, 7 1 5, रुद्रिन्तसीह, रुद्रिन्त-  
मद्द 7 7 9<sup>b</sup> रुद्रिन्तमद्द  
रुद्रिन्तमद्द 7 1 3 रुद्रिन्तमद्द  
रुद्रिन्तसीह 6 10 9<sup>b</sup> रुद्रिन्तसीह.  
रुद्रिन्तसीह 7 7 1 रुद्रिन्तसीह.  
\*रुद्रिन्त 2 13 6 रुद्रिन्त  
रुद्रिन्त 1 1 13  
रुद्रिन्तसीह 5 8 8 रुद्रिन्तसीह  
रुद्रिन्तसीह 1 18 1 रुद्रिन्तसीह.  
रुद्रिन्त 12 4 9<sup>b</sup> रुद्रिन्त  
\*रुद्रिन्त 2<sup>b</sup> 7 ॥ रुद्रिन्त  
रुद्रिन्त 3 9 2 रुद्रिन्त.  
\*रुद्रिन्तसीह 16 5 10 [रुद्रिन्तसीह] रु-  
द्रिन्तसीह  
रुद्रिन्त 17 11 ॥ रुद्रिन्त  
रुद्रिन्त 1 10 9<sup>b</sup>, 9 3 8, 9 6 6, 9 7  
9<sup>α</sup>, 10 8 10, 11 11 1 रुद्रिन्त.  
रुद्रिन्त 9 6 3, 16 14 ॥ रुद्रिन्त.  
रुद्रिन्त 10 6 5 रुद्रिन्त.  
रुद्रिन्त 7 1 3, रुद्रिन्त 11 2 5 रुद्रिन्त.

वेलाचर° 20 5 5.  
 वेलाचल° 20 5 5 वेलाचल.  
 वेलाचल 20 5 6 वेलाचल.  
 योमविन्दु ॥ 2 4 म्योविन्दु.  
 सङ् 1 13 3 सची.  
 सयकर 15 6 6 सयकर.  
 \*सयम्भु 1 3 1 0t; सयम्भुए 1 16 10a  
 सयम्भु, सयम्भुदेव.  
 सयर 5 3 7, 14 11 5 सयर.  
 सयङ् see सयङ्.  
 सयङ्कुमार 14 11 6 सयङ्कुमार.  
 सयङ्क 20 11 9a सयङ्कती.  
 सयङ्कालसज्जिव° 20 5 7 सयङ्कालसज्जित.  
 \*सयङ्कालि 20 5 7 सयङ्कालि.  
 सन्धि 1 1 15 सन्धि.  
 सनीर see सयपण्य.  
 सन्धव° 1 1 3.  
 सन्धु 20 3 8, 20 13 11 सन्धु.  
 सन्धु 1 12 1, 17 9 6 सन्धु.  
 सनरङ् 17 18 5 सनरङ्गी.  
 ससिकर° 15 1 4 ससिकर; ससिकरिण 12 11  
 8 ससिकरिण.  
 ससिकरिण see ससिकर.  
 ससिधप 16 13 6 ससिधप.  
 सहसचर 18 1 5 सहसचर; सहसचरिण 14  
 3 12b, 14 4 6, \*सहसचरिण° 15  
 10 1 सहसचरिण, सहसचराणि 14 5 4  
 सहसचरिण.  
 सहसचरिण see सहसचर.  
 सहसचर 5 5 1 सहसचर; सहसचरिण 5 4 7  
 सहसचरिण.  
 सहसचराणि see सहसचर.  
 सहसचर 8 1 2 सहसचर.  
 सामीरणि see सयपण्य.  
 सारण 11 7 7, 15 1 2.  
 सारिकण्ड 6 1 3, 12 2 ॥ श्रीकण्ड.  
 सारिण्ड 12 12 1 श्रीकण्ड.  
 सारिमाल 7 1 4 श्रीमाला.  
 सारिमालावर्ह 7 4 5 श्रीमालापति°  
 सारिमालि° 7 11 3, 17 5 6, 17 14 2  
 श्रीमालि,

सारिसङ्क 19 11 8a, 19 18 8 श्रीकण्ड.  
 सीयल° 1 1 10 सीतल.  
 सीमङ्क 1 12 3 सीमङ्क.  
 सीमन्धर 1 12 3 सीमन्धर.  
 सीहङ्क 16 13 6 सीहङ्क.  
 सीहङ्किलमिय 12 6 ॥ सीहङ्किलमिय.  
 सुव 11 7 7°, 15 1 2° सुव.  
 सुनेस 6 15 9a, 7 5 6, 12 5 11, 15  
 8 9a सुनेस.  
 सुमीव 12 5 2°, 12 10 9a, \*15 1 4°,  
 16 7 5 सुमीव.  
 सुनन्दा 2 ॥ 7, 4 ॥ 4 सुनन्दा.  
 सुवार° 12 12 5 सुवार.  
 सुन्दर° 10 6 2.  
 सुभीम 5 7 11a.  
 सुमङ् 1 1 5 सुमङ्.  
 सुमानि 8 6 8, 7 11 3°, 10 7 ॥ सुमानि.  
 सुकोषण 5 ॥ 3, सुकोषणय 5 4 7 सुकोषण.  
 सुकोषण 7 4 1 सुकोषण.  
 \*सुवेळ° 20 5 6.  
 \*सुव्वय° 1 1 17 सुव्वय.  
 सुवेण 20 7 8 सुवेण.  
 सुवेण 7 11 2, 8 6 7, 9 5 3 11 13°  
 8, 12 5 12, gl. सुवेण, tradition-  
 ally सुवेण.  
 सेवेस 1 1 11, 2 16 7 सेवेस.  
 \*सेवेसि 1 6 1, 1 7 9a, 1 11 1, 5 1b  
 सेवेस.  
 सेवेसमिव 18 7 4 [सेवेसमिव] विद्युत्पण.  
 सेवेस 8 6 7.  
 सेवेस 4 12 6 सेवेस.  
 हण्ड see हण्ड.  
 हण्ड 19 18 8, 20 1 9a, 20 2 9a,  
 20 3 6, 20 7 8, 20 9 8, हण्ड 20  
 ॥ 8 हण्ड.  
 हण्ड° 11 3 3, 15 1 3 हण्ड.  
 हर 5 9 9.  
 हरि° 6 4 5, 17 11 5  
 हरिचिन्ति 8 1 4, हरिचिन्ति 16 13 7 हरिचिन्ति.  
 हरिदण्ड 15 10 5 हरिदण्ड.  
 हरिसेण 11 16, 11 1 9b हरिसेण.  
 हरिदण्ड 18 3 5 हरिदण्ड.

# NON-PERSONAL PROPER NAMES

( Historical names are prefixed with an asterisk )

- अदराव 8 7 1, 11 3 4, अदरावण 3 6  
1४ ऐरावत  
\*अजय 2 7 5, 4 1a, 5 1 1, उज्ज 4 1  
8, 4 14 9b, 5 12 9b, 15 8 4  
अयोध्या, अकेश्यपुर 2 2 5, 5 11 4  
आकेतनगरी  
अद्वाय 12 11 9a, 19 8 11 अद्यप (पर्वत).  
अद्य 12 1 9a Val's churiot.  
\*अक्षरारोप 12 3 1 gl. पातलछद्मा (नगर).  
आश्विनपुर 7 1 11 आश्विननगर.  
\*अजय see अजय.  
अजय 3 1 10 अजयन अजयले 4 9 5  
आश्विनशैल.  
अजय ०6 4 6\* अजयन ( द्वीप )  
अजयपुर 8 12 7 अजयनपुर.  
\*अजय 6 4 6 अजय ( द्वीप ).  
आश्विनपुर 11 15 5 आश्विनपुर  
आश्विनपुर 5 8 3 आश्विनपुर.  
कि 8 12 6, कि 6 16 3 कि, किपुर  
6 7 8, किपुर 12 12 2, किपुरव 7  
6 8 किपुर.  
-किपुर 6 4 8 ( द्वीप ), किपुरहीवर 6 5 2  
किपुरवत  
किकिनपुर 7 10 9b किकिनपुर  
कुम्भपुर 10 7 4.  
कुम्भीपाक 11 9 7 ( नरप )  
कु 6 4 6 11 ( द्वीप ).  
\*गवड 3 1a गवड, हरिणवर 2 16 6  
हरिनगर.  
\*ग 15 8 9b, ग 12 4 3 ग  
\*गङ्गासागर 3 12 9b गङ्गासागर meeting  
place of the Ganga with the  
sea  
गङ्गासागर 10 5 3 गङ्गासागर  
गिरि 6 4 7 गिरि ( द्वीप ).  
गी 6 1 7 ( द्वीप ).  
\*गु 10 9 8 ( पर्वत ).  
\*नी 6 4 8 नी ( द्वीप ).  
नी 6 4 6.  
जेहार 6 4 6 ( द्वीप ).  
\*जय 12 4 11 जयना.  
जम्बूद्वीप 1 11 5 जम्बूद्वीप  
जम्बूद्वीप 10 5 2 जम्बूद्वीप-धर.  
जय 6 4 6 जय ( द्वीप )  
\*जोहन 6 4 8 जोहन ( द्वीप )  
जम्बूद्वीप 6 7 9a जम्बूद्वीप, जम्बूद्वीप  
6 8 4 जम्बूद्वीप  
\*जम्बू 9 1 9b, 14 11 9b नर्मदा, देवा  
18 12 4.  
जिह्वासागर 13 1a जिह्वासागर  
\*ज 6 4 9a ज ( द्वीप ).  
\*जा 9 1 9 जा.  
जिह्वा 11 14 8 जिह्वा ( पर्वत ).  
जोषावलि 6 4 7, जोषावलि ( द्वीप ).  
जुल 15 10 2 जुल ( नगर ).  
देवसंगीतपुर 10 1 2 देवसंगीतपुर, पुरसं-  
गीतपुर 11 18 6 देवसंगीतपुर.  
ज 6 4 5 ( द्वीप ).  
\*जय 2 11 4, 10 18 10b जय ( नगर ).  
जिह्वासागर 19 6 6, 19 11 4 जम्बूद्वीप  
पातालसागर 5 8 6, 7 11 1, 7 11 6 पाता-  
लसागर ( नगर )  
जम्बूद्वीप 9 1 2 जम्बूद्वीप.  
पुरिमाल 3 1b पुरिमाल ( नगर )  
जम्बूद्वीप 1 12 8 जम्बूद्वीप ( नगर )  
जोषा 4 2 7, जोषापुर 1 3 1 जोषा  
नगर  
जम्बूद्वीप 6 4 9a जम्बूद्वीप ( द्वीप )  
\*जम्बू 3 6 11a जम्बू ( नगर )  
जम्बू 6 4 9a ( द्वीप ).  
जम्बू 11 4 9a ( द्वीप )  
जम्बू 9 7 1 जम्बू  
जम्बूद्वीप 19 17 4 जम्बूद्वीप अजय.  
\*जम्बू 15 9 2, जम्बूद्वीप 1 1 1 जम्बूद्वीप





- \*कुडुम° 3 14.  
 \*कुन्द° 3 17.  
 केचर 3 1 12 केनरी.  
 \*कोष्ठ 3 1 11 कुश (वाजी).  
 कोरुष्ट 3 1 11.  
 कोसम्भ 3 1 11 कोशाग्र (FSM).  
 खम्बुरि° 3 1 7 खम्बुरी (G. खम्बुरी).  
 गुभा 14 2 7, गुभाहल 11 10 7 गुभाफल.  
 चम्पक° 3 1 4 चम्पक (G. चम्पे).  
 चार 3 1 11 चिरालहल (D. 3 21).  
 जम्बीरि 3 1 6 जम्बीरी.  
 जम्बू 3 1 10 जम्बू (G. जॉबू).  
 जलवर्ण° 3 1 12 जपा (G. जाय, जासंटी).  
 \*जीव 3 1 7 जीवक or यन्तुजीव.  
 \*जीर° 3 1 4 (G. जीरे).  
 \*जूही 3 1 12 जूथिका (G. जूहे).  
 \*कडय 3 1 6.  
 \*कम्पोह° 3 1 5 कम्पोथ.  
 \*कन्दी 3 1 7.  
 \*कारु° 3 1 5.  
 \*कालिकरी 3 1 8 (G. कालीवेरी).  
 कमाक 3 1 10.  
 \*करु 3 1 9 कर्पूर thorn-apple.  
 \*काक 3 1 10.  
 काठी 3 1 10.  
 कक 3 1 5 काथा (G. दराक).  
 कपण° 14 2 5, 14 4 5, 14 7 5 कपनक.  
 \*कदिवण° 3 1 8 कदिवण.  
 \*केपदाक 3 1 12 (G. केदार).  
 \*कडमपप° 3 1 5, 4 6 5 कडमप.  
 \*काठरी° 3 1 8 काठर.  
 कियद 3 1 4 कियद.  
 कुष्माण्ण° 3 1 2 कुष्माण्ण.  
 कुशजीव 3 1 6 कुशजीव.  
 \*कुशक 14 7 3 कुशक.  
 \*कोष्कली° 3 1 8, कोष्कल 1 5 9a, 6 3 2  
 कुशक.  
 \*कणित° (v. l. कणित) 3 1 6 कणित.  
 कन्दार 3 1 7.  
 मरिच° 3 1 4 मरिच.  
 मसिर° 14 10 6 मसिर.  
 \*मही 3 1 12 महीका.  
 महु° 3 1 3 महुक.  
 माल 3 1 9°, 3 13 2°, 5 1 4 मालि  
 (n. 6 130).  
 \*माहपो° 3 1 3 माहपी.  
 \*माहुलिनी° 3 1 3 माहुलिनी (Hc. I 214).  
 रिड 3 1 11 रिड.  
 \*रुक्म° 3 1 5 रुक्म.  
 \*रुक्म 3 1 8.  
 \*रुक्म 3 1 6 रुक्म.  
 यक 3 1 4, 14 6 4, यक 14 7 3 यक.  
 \*रुक्म 3 1 11 रुक्म.  
 सत्तच्छप° 3 1 7 सत्तच्छप.  
 सम्मट्टरुक्म° 11 9 5 सम्मट्टरुक्म.  
 \*यक 3 1 9.  
 \*सिन्धु° 3 1 7.  
 \*सिन्धु° 3 1 7.  
 शीरिषक° 3 1 9 शीरिषक.  
 शिरिष° 3 1 9 शिरिष.  
 हरिषाक 3 1 6 हरिषाक.  
 दिन्वाक 3 1 10.

## VIDYĀS

- अगिजलभाम्बो 9 12 7 अगिजलभाम्बो.  
 अमि 9 12 3 अमि.  
 अमि 9 12 3 अमि.  
 अमोहविज 13 10 4 अमोहविज.  
 अमोहपो 9 12 7 अमोहपो.  
 आमाकमि 15 10 6, 15 12 6, 15 14  
 7, आमाकमि 15 14 9a, आमाकमि 15  
 13 12 आमाकमि.  
 आमुरी 9 12 8.  
 उषादिनी 9 12 4 उषादिनी.  
 उष्मोह 7 7 7 उष्मोह.  
 काममुहदाहो 9 12 5 काममुहदाहो.  
 कालि 9 12 2 कालि.  
 कुडि 9 12 7 कुडि.  
 कोन्धि 9 12 2 कोन्धि.

गणपतचारित्रिय 9 13 3, गणपतचारित्रिणी 9 12 1 गणपतचारित्रिणी	माहेमरिय 12 10 3, माहेमरी 9 12 2 माहेमरी
गारुडविज 12 2 10a गारुडविद्या	माहेन्द्रविज 8 7 9a माहेन्द्रविद्या
छिन्दणी 9 12 7 छेदनी	वहुरिविद्वंसिणी 9 12 4 वैरीविध्वंसिनी
जय 9 12 6 जया	वन्द्य सहकारिणी 9 12 5 वन्द्य-वध कारिणी
योगयोगेसरी 9 12 3 योगयोगेश्वरी	वम्भानि 9 12 3 व्रद्धाणी
गार्हपत्यामित्रिय 9 13 1 नमोऽग्रगामिनी	वरिसणी 9 12 8 वरिणी
गारायणिय 12 10 1 नारायणी	वामोद्गर् 7 7 7 वामोद्गरी
जिनिपय 9 13 3 जिर्विप्रा	वाराहि 9 12 2 वाराही
धम्मन्ति 9 13 1, धम्मणी 9 12 4, 6	वारणी 9 12 5, 9 12 8
स्वम्भनी	विजय 9 12 6 विजया
दायणी 9 12 8 दायवा	वीरासणी 9 12 2 वीरासनी
दुग्धिपारा 9 12 8 दुर्निपारा	सचि-सवाहिणी 9 12 7 सचि-सवाहनी
दुर्द्विसणी 9 12 8 दुर्द्विर्णा	समुद्रिगितारमिय 9 13 3 समुद्रिगितारिका
पण्णत्ति 9 12 3 पण्णत्ति	सविधि 9 13 1 सवृद्धि
भातुपरिमात्रिणी 9 12 1 भातुपरिमात्रिणी	सम्भवाकरिसणी 9 12 6 सर्वाकर्षणी
भिन्ना 9 12 7 भेदनी	सम्भवाकरिसणी 9 12 6 सर्वेकादाय-रुवा
भुवणसलोद्गणी 9 12 4 भुवन-सलोद्गनी	सम्भवाप्यापणी 9 12 6 सर्वेप्रकाशनी
भुमि विरि-धरिणी 9 12 5	सम्भवाप-पासणी 9 12 6 सर्वेभद्रादिनी
महाकात्रिणी 9 12 1 महाकात्री	सम्भोसह 9 13 1 सर्वोपवा
महोपरिव 17 9 9 ग्लि सर्पिणीविद्या [for	सिद्धाप 9 13 3 सिद्धार्थ
महोरिका ?]	सिरिमात्रिणी 29 12 9 श्रीमालिनी
	सोमनी 9 12 3 सोमोमात्रिणी

## NUNERALS

1 अक्ष 1 16 4 अर्थ	8, 12 6 8 चावार 6 17 चेवारि 16 6
1 पक्ष 3 2 2a, 16 6 4 एफ	3 चतुर्
पक्ष 10 8 9 प्रपक्ष	-चतुर्थ 18 8, 1 12 1 चतुर्थ
2 दो 3 2 2, दुर् (वि) 15 4 4, वे 2 15	5 पक्ष 1 1 5 पक्ष
4 10 7 3, 19 14 4, वे (वि) 2 15	-पक्ष 1 8 9, 13 5 7
8, 12 9 9, वि 2 13 8 15 1 3, 16	5½ अक्ष 20 12 4 अर्थपक्ष
6 4, वेजि 12 13 10b, 2 13 8,	6 छ 10 7 1, छह 10 5 3 वृ
दोनि (र 1 विजि) 18 12 9b	छटुप 1 12 3, छटुप 1 8 9 वृ
-वीप 1 8 7, 1 12 1 3 6 2, विजय	7 तप 1 8 2, 2 9 3 तप
2 15 9a द्वितीय	-तप 1 8 10, 1 12 4 तप
3 विजि 1 7 7, वि 16 6 4 वि	8 अक्ष 3 2 5, 3 4 7 अक्ष
-सक्ष 1 8 8, 1 12 9 वृष	-अक्ष 1 8 10 अक्ष
4 चत 1 7 2, 7, चत 3 4 1b, चरादि	9 पक्ष 3 4 4, पक्ष 15 9 2
3 4 3, 4 14 7, 9 13 4, 16 11 7	-पक्ष 1 8 11 पक्ष
(Up 9 24 5) चत्तारि 2 5 7, 7 14	

- 10 दस 2 1 3, 3 2 6; दह\* 1 10 7, 22 वावीस 5 9 8 दाविंसति.  
 9 4 9a दसन्.  
 -दसमी° f. 15 11 8, दसमय 2 5 5, 24 चउवीस 1 1 19a चतुर्विंशति.  
 दहमय 1 8 11 दसम enl. 25 पञ्चवीस 16 10 3 पञ्चविंशति.  
 11 एवारह 3 2 1, 11 7 1; एकादशन्. 26 छवीस 8 1 6 षट्त्रिंशति.  
 -एवारहमय 1 8 12, 12 5 7 एकादसम 27 सचवीस 3 6 7 सप्तविंशति.  
 enl. 30 तीस 1 14 9b, 17 8 7 त्रिंशत्.  
 12 चारह 1 7 7, 15 10 9b, डुचारह 11 32 वचीस° 1 9 5 द्वात्रिंशत्.  
 7 1 द्वादसन्; 34 चउतीस° 1 7 3, 3 3 1a चतुर्विंशत्.  
 -चारहमय 1 8 12, 12 5 8 द्वादस enl. 48 अट्टावाल 8 1 8 अष्टवत्तारिंशत्.  
 13 तेरस 3 2 8. 50 पण्णास 16 11 2, 17 9 3°, पचासय  
 -तेरहमय 12 5 8 त्रयोदशन्. 3 13 3 पचाशत्.  
 14 चउदस 13 2 8; चउदह 1 11 6, 14 59 एकुवसट्ठि 5 9 10 एकोनपष्टि.  
 4 9b; चउदह 1 11 3, °11 2 1, 16 60 सट्ठि 4 1a, 5 10 4, 17 9 3 पष्टि.  
 15 7 चउदसन्. 63 तिसट्ठि 2 8 9a त्रिपष्टि.  
 -चउदहमय 12 5 9. 64 चउसट्ठि 1 7 5°, 5 5 7 चतु°पष्टि.  
 15 पण्णास 3 12 7; पण्णारह° 1 7 4, 80 भसी 2 3 4 वसीति.  
 3 2 9, 16 15 4 पंचदसन्; 84 चउरासी 3 10 2 चतुरशीति.  
 -पण्णारहमय 12 5 9. 90 पचह° 2 3 3, 5 3 5 नवति.  
 16 सोकह° 2 4 4, 3 2 9, 9 1 1 (P 8. 92 वापवह 5 11 8 द्वात्रिंशति.  
 सोलस) सोलस. 96 छण्णवह 3 13 2 पण्यवति.  
 -सोलहमय 12 5 10. 98 अट्टाणवह 2 3 7, 4 2 6 अष्टानवति.  
 17 नत्तारह 3 2 10 सप्तदशन्. 99 पक्कणवह 1 11 7°, 4 2 3° नवनवति.  
 -सत्तारहमय 12 5 11. 100 सय 2 3 3, 2 3 8 शत.  
 18 अट्टारह 1 16 7, 2 17 7, 3 2 10 108 सउ अट्टोचरु 3 4 7 अष्टोत्तर-शत.  
 अष्टदशन्; 110 दस-उत्तर-सय 5 9 11b दसोत्तर-शत.  
 -अट्टारहमय 12 5 12. 1000 सहस 1 6 7°, 1 11 7°, 4 2 3,  
 19 पङ्कणवीस 12 5 4 एघोनविंशति. सद्दाय 2 1 3, °12 4 5°, 15 10 9a  
 -पङ्कणवीसमय 12 5 12. सहस.  
 20 वीस° 1 10 7, 11 7 1, 16 6 6 विंशति. 1008 अट्टोत्तर-सहसाम 2 1 1 अष्टोत्तर-सहस.  
 100000 लल्ल° 1 11 5°, 5 3 5 लल्ल.  
 1000000 कोवि 2 5 6 कोटि.